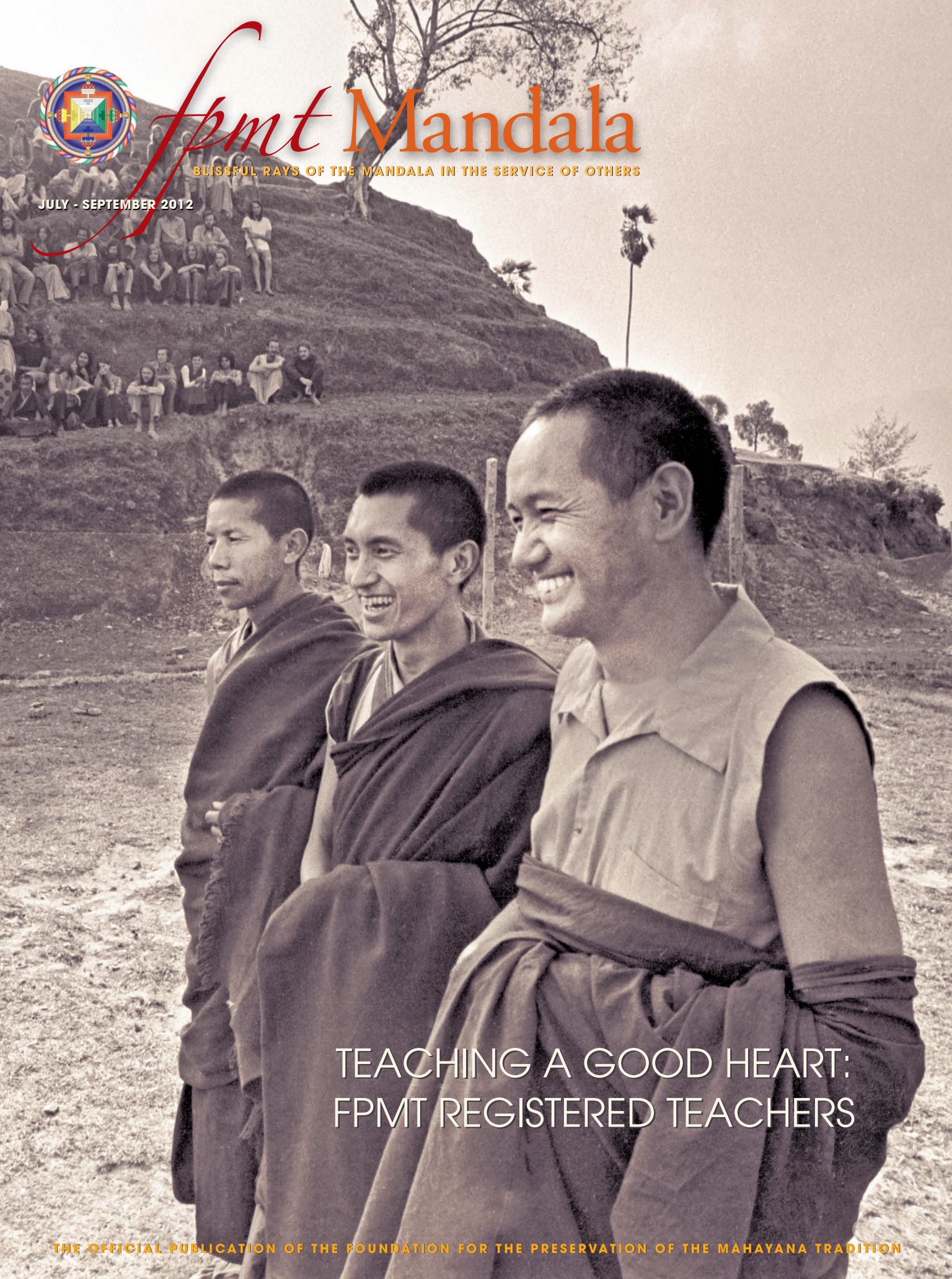




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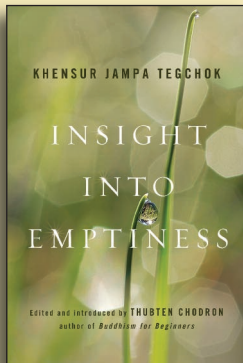
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JULY - SEPTEMBER 2012



TEACHING A GOOD HEART:
FPMT REGISTERED TEACHERS

DELVE INTO THE HEART OF EMPTINESS.



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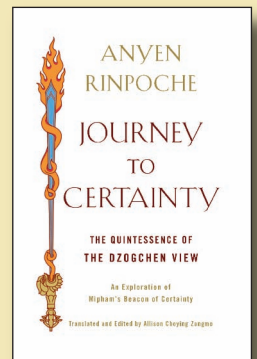
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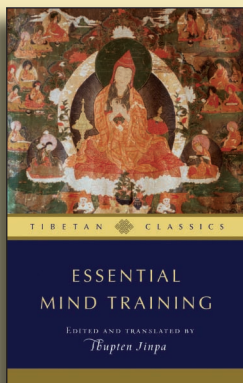
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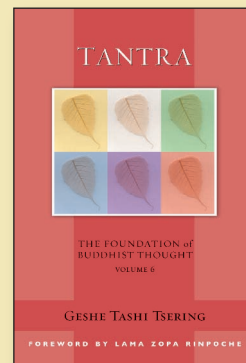
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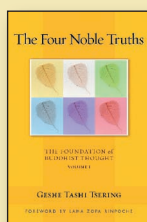
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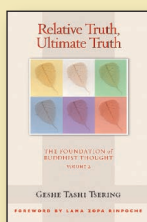
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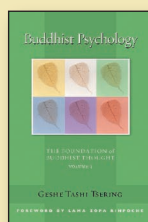
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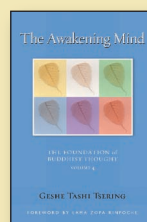
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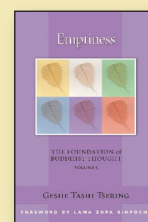
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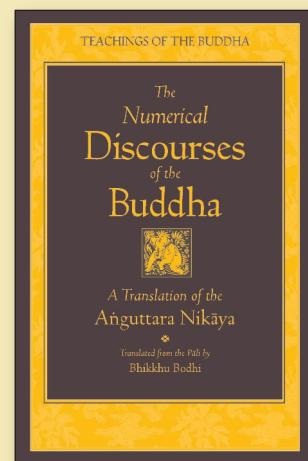
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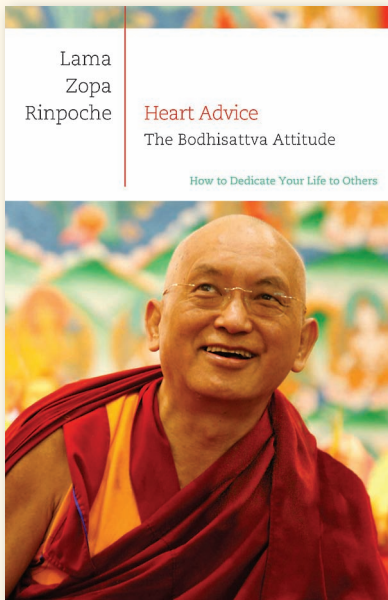


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HEART ADVICE: THE BODHISATTVA ATTITUDE

BY LAMA ZOPA RINPOCHE
 EDITED BY SARAH THRESHER
 FREE

This book comprises several motivations taught by Lama Zopa Rinpoche called “bodhicitta motivations for life,” intended for us to use first thing every morning to generate the mind of bodhicitta and dedicate our life to numberless sentient beings. The *Bodhisattva Attitude* is taken from the sutra teachings of the Buddha and is based on verses by the great bodhisattva Shantideva in his *Guide to the Bodhisattva Way of Life*.

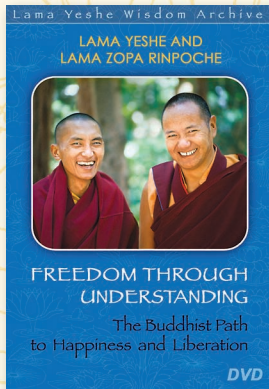
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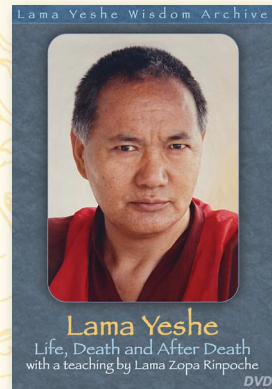


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An audio interview with Ven. Thubten Chodron on editing the new book *Insight into Emptiness*

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COVER: From left, Lama Lhundrup, Lama Zopa Rinpoche and Lama Yeshe posing for a photo next to Kopan Hill, Fourth Meditation Course, Kopan Monastery, Nepal, 1973. Photo courtesy of Lama Yeshe Wisdom Archive.

DEAR READER,

The constellation of qualified teachers within FPMT inspires no small amount of awe. This issue of *Mandala* takes a look at FPMT registered teachers, including exploring some of the considerations that come into play when bestowing the label of teacher. But our coverage of FPMT teachers only gives a small glimpse into what is one of the outstanding aspects of FPMT – the scores of resident and traveling Tibetan geshe and non-Tibetan Sangha and lay teachers who share the Dharma at 159 FPMT centers, projects and services worldwide. FPMT’s international network of experienced and knowledgeable teachers supports the needs of beginning students as well as experienced practitioners, encourages harmonious connections and facilitates the growth and flourishing of the FPMT community. We rejoice in these riches!

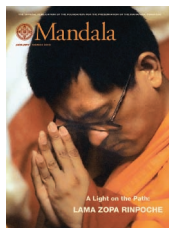
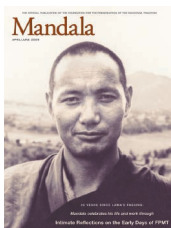
On a personal level, I feel a deep sense of gratitude to those who have spent time explaining the teachings of

Buddha to me. But more than the academic knowledge, the care and gentle kindness of my teachers inspires me to be nicer and more thoughtful with everyone I meet. Their faith and dedication to Dharma moves me to examine and deepen my own practice. The confidence I feel that my teachers have in me – the belief that I can really change myself – helps me confront those areas in myself where I feel stuck. I can hear my teachers saying, “You can do it. You’ve got buddha-nature. You can change.” And I’m willing to take on life’s challenges.

I’d like to thank former *Mandala* editor Carina Rumrill for all the wisdom and guidance she has given me over the last year as well as for her tireless service to *Mandala* magazine. Carina is now offering her many skills and talents to other departments within FPMT. We wish her the best.

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.

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Managing Editor and Publisher

Laura Miller
laura@fpmt.org

Assistant Editor, Advertising & Sales

Michael Jolliffe
michael@fpmt.org

Art Director

Cowgirls Design
cowgirl@newmex.com

Friends of FPMT Program

Trevor Fenwick
friends@fpmt.org

FPMT, Inc.

1632 SE 11th Ave.
Portland, OR 97214-4702
Tel: 1 503 808 1588
Fax: 1 503 232 0557
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LAMA YESHE'S WISDOM

DIFFERENT PEOPLE NEED DIFFERENT METHODS

By Lama Yeshe



Lama Yeshe, Waikanae, New Zealand, 1975. Photo by Ecie Hursthouse.

The characteristic nature of all of Lord Buddha's teachings and methods is psychology and knowledge wisdom. And what he taught was not just theoretical but practical and based on experience.

In general, theories and ideas are inadequate if they lack the key of understanding. We need to know *how* to put them into practice. Because of this, the Tibetan tradition has always emphasized the importance of passing the experiential lineage, not just the theories, from guru to disciple, and

but their similarities are far greater than their differences. They all contain the complete methods for reaching enlightenment, from beginning to end, and all practice tantric yoga, the Vajrayana. But while they all have the same methods, some emphasize certain meditation techniques over others. That's the main difference. But they're all equally Mahayana and all practice both Paramitayana and Vajrayana.

While the Hinayana, the Southern school of Buddhism, contains neither the practices of the Paramitayana nor those

The Mahayana offers people many different ways of practicing Dharma. ... What matters is mental attitude.

in this way the living teachings of the Buddha have come down to us today.

There are four different schools of Tibetan Buddhism

of the Vajrayana, it in no way contradicts the Northern, or Mahayana, schools. Lord Buddha sometimes said "yes" and sometimes said "no."

We can understand what he meant by looking at how a skilled physician treats a patient. When somebody is sick, the treatment can vary during the course of the illness. For example, at first the doctor may recommend fasting, but later, as the person recovers, the doctor may recommend meat and other heavy foods. When that happens you don't get angry with the doctor for contradicting himself: "First you said 'no,' now you're saying 'yes'! Don't you know what you're doing?" No – rather you think how kind and wise he is.

It's the same thing with Lord Buddha's teachings. Different people need different methods. For example, I'm a monk. I took my vows on the basis of my own decision. Strictly interpreted, according to the vinaya rules, I'm not supposed to stare at women's faces. I can look at men but not at women.

The Mahayana view qualifies this. For monks, just looking at women isn't the problem; it's looking at them with an attached, grasping mind, with craving, emotional desire. That's what disturbs you. You can't say that just looking automatically means you're sick. It depends on your mind.

Similarly, Lord Buddha never said that monks can't touch women, just like that. He never proscribed any actions without explaining why and under what conditions. Lord Buddha's vinaya psychology is incredible. He explained in minute detail with what kind of mind, what kind of attitude, you should avoid doing this or that. He never, ever said, "You can't do that because I said so."

There's a profound psychology behind all his teachings.

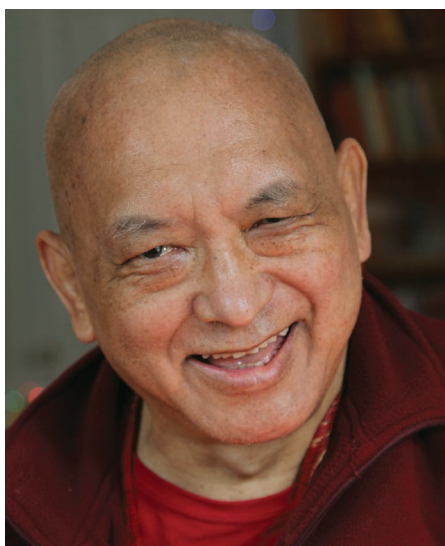
So, monks cannot touch women with craving desire and nuns can't touch men with craving desire. Doing so makes you lose conscious awareness. That's the danger. If you have the power to stop your finger from burning, you can stick it into a fire. But if you don't and your finger will burn, why stick it into a fire? That's all Lord Buddha is saying. Anyway, whether or not something will burn when it's put into a fire depends on what kind of material it is. It's not automatic that whatever's put into a fire will burn.

So you can see that there's no contradiction between the Hinayana and Mahayana schools of Buddhism. And with respect to the four Tibetan schools, there's no such thing as "this one takes this kind of precept, that one takes a different kind." All four schools take the same precepts.

Also, it's not necessary that everybody who wants to practice Buddhism takes ordination as a monk or nun. The Mahayana offers people many different ways of practicing Dharma. In particular, the Mahayana does not emphasize external signs of practice; those are not important. What matters is mental attitude. On the other hand, the Hinayana, or Theravada, school does emphasize physical actions – how you act and so forth. Some of their rules are very strict and definitely needed. But none of this is contradictory.

Excerpted from a seminar given by Lama Thubten Yeshe in Christchurch, New Zealand, June 14, 1975. Courtesy of the the Lama Yeshe Wisdom Archive. Edited by Nicholas Ribush.

ADVICE FROM A SPIRITUAL FRIEND



Lama Zopa Rinpoche, Bendigo, Australia, May 2011. Photo by Ven. Roger Kunsang.

BODHICHITTA MEANS WANTING TO BE USED BY OTHERS

By Lama Zopa Rinpoche

The verses in chapter 1 [of *Bodhisattva Attitude: How to Dedicate Your Life to Others*] are from the great bodhisattva Shantideva's *Guide to the Bodhisattva's Way of Life*, and are to be recited first thing in the morning after you have generated a bodhichitta motivation for life. They explain how you are going to dedicate your life to others by cultivating the bodhisattva attitude. We need this kind of attitude in order to open our minds toward others when working at a center, in the family, in the office, in the

Teachings and ADVICE

government and everywhere. If you can generate this motivation in the morning and then try to live in it throughout the day, your life will become really wonderful. This is the best practice.

*Having given this body to sentient beings
To use however they want that makes them happy,
Whether they always kill me, criticize, beat me or whatever,
It is totally up to them.*

This is saying, “I have given this body to be used by sentient beings in whatever way makes them most happy.” This is very, very important. You must have this thought to practice or to actualize bodhichitta. I often hear people say, “Oh, these people are just *using* me!” Even sometimes at meetings in our centers I hear this. That is because they

If what you want is to liberate sentient beings from the oceans of samsaric suffering and enlighten them, you need to achieve enlightenment. If you want to achieve enlightenment, you need to practice bodhichitta.

are not practicing bodhichitta. One time I wrote a letter to a center saying, “Bodhisattvas *want* to be used by sentient beings.” That is what the bodhisattvas’ attitude is. They actually accept it. The worldly mind thinks that being used by others is bad, the worst thing, but bodhisattvas are most happy to accept this. If you want to achieve enlightenment, you have to practice bodhichitta, and this is exactly what the bodhisattvas’ attitude is. Their happiest practice is to be used by sentient beings. It is what they are always looking for.

I heard that Kadampa Geshe Potowa was always happy to find an opportunity to serve others. These are not ordinary beings; they have actualized bodhichitta, the three principal aspects of the path to enlightenment, tantric realizations, all of that. Whenever other people asked Kadampa Geshe Potowa to do a puja for them, he was unbelievably happy to do so.

Our motivation should always be to be used by others for their happiness. If you are going to practice bodhichitta, this is what you have to accept. If what you want is to liberate sentient beings from the oceans of samsaric suffering and enlighten them, you need to achieve enlightenment. If you want to achieve enlightenment, you need to practice bodhichitta. The bodhisattvas’ attitude is to always totally dedicate their lives day and night to be used by other sentient beings for their happiness. This is what they are seeking and wishing for all the time. You have to know that.

If you feel like that, there is the opportunity to gradually become closer and closer to bodhichitta and have the realization. If you are able to change your mind into an attitude wishing to be used by others for their happiness, this is exactly what the bodhisattva attitude is.

Excerpted from *Bodhisattva Attitude: How to Dedicate Your Life to Others*, edited by Ven. Sarah Thresher. *Bodhisattva Attitude* is Lama Yeshe Wisdom Archive’s first book from its *Heart Advice* series dedicated to preserving and sharing Lama Zopa Rinpoche’s experiential “heart advice.” The first print run – 6,000 copies – is offered freely to the public at www.lamayeshe.com.

INSIGHT INTO EMPTINESS



ENTHUSIASM FOR EMPTINESS

“Khensur Jampa Tegchok Rinpoche had the idea for this book in his mind for many years,” writes Ven. Thubten Chodron, editor of the forthcoming book *Insight into Emptiness*. Based on teachings on emptiness given by Khensur Rinpoche and translated by Ven. Steve Carlier, *Insight into Emptiness* presents an expansive collection of important points elucidating emptiness based on many sources from the Gelug tradition. We’re pleased to offer a short excerpt from chapter three, “Enthusiasm for Emptiness”:

Khensur Jampa Tegchok Rinpoche.
Photo by Agostino Fabio.

Worldly people are attracted to objects and people they find beautiful and desirable. They feel greatly drawn to them, yearn for them, and think about them a great deal. As Dharma practitioners, we cultivate a similar feeling about emptiness. We want to understand it and think about it as much as we can. When we hear someone say, “the wisdom realizing emptiness,” we smile inside and feel so

When we hear someone say, “the wisdom realizing emptiness,”
we smile inside and feel so happy, just like a worldly person does when
he hears the name of the person he is attached to.

happy, just like a worldly person does when he hears the name of the person he is attached to.

Another attitude we want to cultivate in relation to the understanding of emptiness resembles that of a person with a well-paying job. This person does not give up her job because she sees its benefits. Even if she has to work hard and undergo many difficulties, she does so happily. Similarly, Dharma practitioners feel so happy to learn, think and meditate on emptiness that they don't want to stop. They are happy to bear any difficulties that might arise in their endeavors because they see its benefits.

We cultivate great confidence by understanding that the realization of emptiness will enable us to uproot ignorance completely and thus cut the root of cyclic existence that has caused us to suffer for beginningless lifetimes. We feel joy at the idea of forever banishing ignorance, afflictions and the contaminated karma that causes samsaric rebirth. Our lives have a deep sense of purpose, so that no matter how difficult, we will not give up our efforts to try to understand and realize emptiness.

When we meditate on bodhichitta, we make the strong determination, “I myself am going to lead all beings to enlightenment.” Will we actually be able to do this, even after we become a buddha? Probably not, because some sentient beings have stronger karmic connections with other buddhas. But even if we are not able to actually lead all sentient beings to enlightenment by ourselves, there is no disadvantage in cultivating that determination. Having such a determination makes all the activities we do motivated by it – the practices of purification, accumulation of merit, the six perfections, the four ways of gathering followers and all our virtuous activities – much more powerful.

For example, a medical student may make the strong determination, “I am going to cure all the illness in the world when I become a doctor.” Even if she is not able to do this, all her activities of caring for the sick will be more powerful because she has this intention. In the same way, a warrior who vows to wipe out all enemies no matter what it takes will put everything he has into the fight due to his

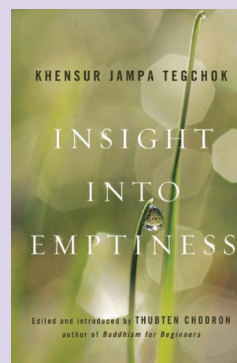
powerful intention. Similarly, with strong compassion and bodhichitta for all sentient beings, our ability to progress along the path and work for the benefit of others will increase dramatically.

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Khensur Jampa Tegchok Rinpoche studied at Sera Je Monastery in Tibet for 14 years before fleeing his homeland in 1959. He has taught extensively at Nalanda Monastery in France, Land of Medicine Buddha in California and in the *Masters Program* at Istituto Lama Tzong Khapa in Italy.

Ven. Thubten Chodron has served as resident teacher at Amitabha Buddhist Centre in Singapore and at Dharma Friendship Foundation in Seattle. She is founder and abbess of Sravasti Abbey, a Buddhist monastery in eastern Washington State in the United States. In addition to editing Khensur Jampa Tegchok Rinpoche's book *Transforming Adversity into Joy and Courage*, she is the author of *Buddhism for Beginners* and other Dharma books.

MORE FROM *INSIGHT INTO EMPTINESS* ONLINE!



You can read an excerpt explaining the *Diamond Cutter Sutra's* simile of the cloud and listen to an audio interview with Ven. Thubten Chodron about editing the book.

Visit mandalamagazine.org for these stories and more.

A TEACHER TELLS US WHY

THE BENEFITS OF OPENNESS



QUESTION:

What should I know about the relationship between a student and a spiritual teacher?

ANSWERED BY
ANDY WISTREICH

Do you have confidence in your doctor? I rarely find doctors I feel I can trust to get to the root of my problem. Maybe I doubt that their medicine is beneficial or I feel that the healthcare system is dysfunctional. The few times I have felt confidence in a doctor, it is wonderful, and I get well much quicker. Even if the situation is poor, the doctor's qualities of skill and knowledge and our positive relationship lead to results beyond all expectation.

It's similar with teachers, isn't it? Remembering school and university, how often I couldn't learn from my teachers!

it's right, we connect even across a crowded hall.

Clearly, this is a two-way street. Not simply intrinsic qualities of the teacher, but equally our own openness, are in play here. We both wish for maximum benefit and possess buddha-nature. One of the pair has developed the capacity to facilitate the opening-up the other requires in order to learn. But the relationship is a respectful meeting of minds. Otherwise, it doesn't work.

It's nice if we get to have personal conversations, but these don't always have to be out loud. If we are open and the teacher has a good heart, these conversations can

Once, Geshe Wangchen, the resident teacher at FPMT's London center in the 1980s, asked His Holiness the Dalai Lama for advice about teaching. His Holiness replied simply, "You practice yourself!"

Their lack of knowledge, skill as teachers, ability to convince me that their subject was meaningful, or something missing in our relationship often led to disappointment. However, in a few cases our intelligences and aspirations connected, and even if the circumstances were not ideal, something special in the relationship enabled me to learn.

How about spiritual teachers? If our mind is opened to a deeper understanding of how things are, it's working. Something between the teacher and ourselves helps this happen. It is as if the teacher has a hotline to our inner being, relating effectively with our questions, anxieties and needs. This may happen even if we never get to meet personally. If

happen at an intuitive level. This depends on the teacher's motivation and purity, as well as our own receptivity.

If the teacher lacks compassion or ethics, there is an uncomfortable feeling. It seems as though he or she is in it for him or herself. There is an exploitative atmosphere around that teacher. If the situation is unhealthy, best not get involved. A healthy relationship isn't about smiles or even feeling noticed. Sometimes we can learn from a teacher who ignores us. The issue is whether or not our mind benefits.

Is the teacher working on him or herself? Are they still practicing what they teach? It can happen that someone learns and practices when young, then begins a "career" as

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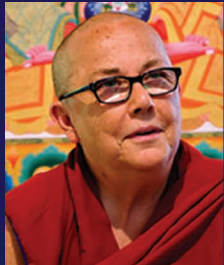
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■ Teachings and ADVICE

a teacher and sails with the winds of adulation from the students. This isn't very good is it? Once, Geshe Wangchen, the resident teacher at FPMT's London center in the 1980s, asked His Holiness the Dalai Lama for advice about teaching. His Holiness replied simply, "You practice yourself!"

Is the teacher humble enough to listen to the students? It's hard to judge, but it is evident in a kind of openness to the students' reality, recognized in the way a good teacher communicates, listening with the heart. If you are perceptive as a student, you can tell when this is happening.

What are the student's responsibilities to the teacher? I

having to process your stuff on your own. This period can be very fruitful as you come to recognize what the relationship is and what role each plays in it. There is no need to junk the relationship – to reject the teacher – just because of such estrangement. By continuing to work on yourself, you can emerge stronger and re-engage with the teacher in a new way.

In Glasgow in 2005, His Holiness the Dalai Lama said that nobody may authorize a teacher except for the students. He said that it is the students who make the teacher. I find this very helpful. As a teacher I try to see myself as a servant.

As your trust and confidence grow, over time (and do give this as much time as possible) you will allow the teacher to touch on deeper and deeper aspects and corners of your mind, including areas you have been protecting for a long time because of issues from the past.

have mentioned openness more than once, meaning primarily to not prejudice the teacher or the teachings, but to examine them dispassionately. Test the teachings against your common sense, prior knowledge and experience. Sometimes there isn't time for this during the teaching, so check up later.

Maybe you think you have heard the teaching before, but if your mind is unbiased, this isn't so because each teaching is a fresh presentation. If it doesn't work for you, try not to blame the teacher. There is a mutual responsibility, and it is safer to think that way. This is blame-neutral.

Try not to load expectations onto the relationship or pressure the teacher into being something you are looking for. Try to be open and sensitive to whom you are with. Each teacher is different. There is no fixed model.

As your trust and confidence grow, over time (and do give this as much time as possible) you will allow the teacher to touch on deeper and deeper aspects and corners of your mind, including areas you have been protecting for a long time because of issues from the past. As your heart opens in this process, you become increasingly vulnerable to your uncontrolled emotions, so wild projections and misjudgments can explode.

If the teacher is skilled, he or she will help you through such experiences. From your own side, you have to work hard to tame your mind and recognize your projections for what they are. Emerging from such times successfully really strengthens the relationship.

However, sometimes this doesn't happen. You might even spend years in limbo without faith in your teacher,

I try to realize that as a group we have an ongoing karmic relationship, and this time it happens to be me in the role of teacher. In the future or the past, another one was or will be teaching.

As Geshe Tashi from Jamyang Buddhist Centre in London always says, the teaching situation is actually a sharing. It is a sharing among equals. Usually, the teacher knows more, or is more experienced than the students, but it isn't always so. Each member of the group has his or her own strengths and weaknesses.

Of course, at a certain level it becomes beneficial to see the teacher as all-knowing, but this is a very highly developed perspective that takes time to develop. We should not grasp at or rush this experience, or we will trip over later. Maybe it won't come at all. We can still benefit from the teachings.

Perhaps the key to a successful relationship between student and teacher is mutual respect and open-mindedness. It takes courage on both sides, but in every aspect of the spiritual journey, courage is at least as important as intelligence. We should bring our best to the relationship, deal with our disappointments in a mature way and allow ourselves to grow through our time together. ♦

Andy Wistreich has been teaching in FPMT centers for 30 years. He is an FPMT registered teacher, available to teach *Discovering Buddhism, the Basic Program* and to lead Kalachakra and other retreats. Before retirement he worked in education as a drama teacher, college senior manager and civil servant. He holds a master's degree in education. He lives in southwest England with his wife, Shan Tate, their four sons having grown up and left home.

LIVING IN THE VOWS

Practicing together with FPMT sangha in France

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- 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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FEATURED PRACTICE

PRAYER FOR THE FLOURISHING OF JE TSONGKHAPA'S TEACHINGS



Lama Tsongkhapa and his two disciples, holy objects in Maitripa College's Jokhang, Portland, Oregon. Photo by Marc Sakamoto.

In March, Ven. Roger Kunsang, Lama Zopa Rinpoche's attendant and CEO of FPMT, checked with Khensur Denma Locho Rinpoche as to what could be done by FPMT centers, projects, services and students to help with Lama Zopa Rinpoche's quick recovery. In addition to a few pujas, Denma Locho Rinpoche advised that students "should really strive to fulfill Rinpoche's advice," "try to see the [positive] qualities in others and try to work harmoniously" and "take the difficulties [and] hardships upon [themselves] and do the work wholeheartedly."

*Denma Locho Rinpoche also highly recommended that all students recite Prayer for the Flourishing of Je Tsongkhapa's Teachings (Lo-sang gyäl-tän-ma). Mandala is pleased to make this prayer available as this issue's **Featured Practice**.*

PRAYER FOR THE FLOURISHING OF JE TSONGKHAPA'S TEACHINGS (LO-SANG GYÄL-TÄN-MA)

By Gung-tang Tän-päi Drön-me

Though he's the father, producer of all conquerors,
As a conqueror's son, he produced the thought of upholding
The conqueror's Dharma in infinite worlds. Through this truth
May the conqueror Losang's teachings flourish!

When of yore before [Buddha] Indraketu
He made his vow, the conqueror and his offspring
Praised his powerful courage. Through this truth
May the conqueror Losang's teachings flourish!

That the lineage of pure view and conduct might spread,
He offered a white crystal rosary to the Sage,
Who gave him a conch and prophesied. Through this truth
May the conqueror Losang's teachings flourish!

His pure view free of eternity or destruction;
His pure meditation cleansed of dark fading and fog;
His pure conduct practiced according to conquerors' orders:
May the conqueror Losang's teachings flourish!

Learned, since he extensively sought out learning;
Reverend, rightly applying it to himself;¹
Good, dedicating all for beings and doctrine:
May the conqueror Losang's teachings flourish!

Through being sure that all scriptures, definitive and
Interpretative, were, without contradiction,
Advice for one person's practice, he stopped all misconduct:
May the conqueror Losang's teachings flourish!

Listening to explanations of the three pitakas,
Realized teachings, practice of the three trainings –
His skilled and accomplished life story is amazing.
May the conqueror Losang's teachings flourish!

Outwardly calmed and subdued by the hearer's conduct,
Inwardly trusting in the two stages' practice,
He allied without clash the good paths of sutra and tantra:
May the conqueror Losang's teachings flourish!

Combining voidness, explained as the causal vehicle,
With great bliss, achieved by method, the effect vehicle,
Heart essence of eighty thousand Dharma bundles –
May the conqueror Losang's teachings flourish!

By the power of the ocean of oath-bound doctrine protectors,
Like the main guardians of the three beings' paths –
The quick-acting lord,² Vaishravana, Karma-yama –
May the conqueror Losang's teachings flourish!

In short, by the lasting of glorious gurus' lives,
By the earth being full of good, learned, reverend holders
Of the teaching, and by the increase of power of its patrons,
May the conqueror Losang's teachings flourish!

Translated by Martin Willson, Nalanda Monastery, August 1985.
Taken from *Rites and Prayers*, Wisdom Publications, London, 1985.
Lightly edited by FPMT Education Services, June 1999.

1 Literally, "... since he rightly applied the meaning of what he heard to (his own) continuum ..."

2 Mahakala

Buddha Days

July 23 – Lord Buddha's first teaching

August 2 – Lord Buddha's conception (alternative)

Full and New Moons

(Tibetan 15th and 30th days)

July 3, 19

August 2, 17, 31

September 16, 30

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: shop.fpmt.org

REJOICE!

P513 AND THE GOLDEN LIGHT SUTRA

A Liberation Prison Project student in Australia, the anonymous P513, has been reading the 21-chapter version of the *Golden Light Sutra* about twice each week, thoroughly washing himself and cleaning his cell before the practice. P513 also abstains from smoking, a habit he'd like to stop. All this preparation and practice is done for Lama Zopa Rinpoche, and P513 mentions he cannot thank Rinpoche enough for suggesting this practice because the practice has been nothing but transformative. The practice has so changed him that others ask, "What has happened? Why are you different?"

LPP chaplain Anna Carmody shared this news with Lama Zopa Rinpoche and this was Rinpoche's joyful response:

Thank you very, very, very much for your news about the prisoner (P513). I am very, very happy to hear what he is doing when reading the Golden Light Sutra and how it has changed him – that is exactly the purpose of reading it. Please give my thanks to him [a] billion, zillion, trillion times not only for reading the Golden Light Sutra, but that he has changed and become a better human being – that is exactly the purpose of reading the Golden Light Sutra. I am very happy.

Thank you very, very much. ♦



"Buddha in Golden Light." Photo by Edward Dalmulder. Creative Commons (Flickr: Edward Dalmulder)

Lama Zopa Rinpoche comments that in addition to many other benefits, "(The *Golden Light Sutra*) is very precious; it brings peace and happiness and is very powerful to stop violence. It gives incredible protection to the country from violence, etc. By hearing this text, one's karma gets purified."

You can learn more about the *Golden Light Sutra* and its benefits, download a copy for yourself, or even find a version suitably small enough to wear on the body for protection by visiting: www.fpmt.org/teachers/teachings/sutras/golden-light-sutra.html

VAJRA CUTTER SUTRA FOR PROTECTION WHILE TRAVELING

Early morning on February 5, 2012, the 14645 Jammu-bound Shalimar Express derailed near the Kala Bakra railway station in India. Miraculously, none of the train carriages fell over and no one was killed. Drolkar Maree, former spiritual program coordinator of Chenrezig Institute and long-time student, was on the train heading back to her home in McLeod Ganj when the accident took place.

"I was doing my prayers [the night before] and when I was reciting a few pages from the *Vajra Cutter Sutra*, I was thinking how Rinpoche had said the *Vajra Cutter Sutra* can protect you when flying," Drolkar recalled. "I happened to think that the text would protect us on the train and I remembered that Rinpoche said we really

need to have faith in this, so I did. When I woke up at 3:00 A.M., the train had stopped as apparently one of the front carriages had derailed. But a disaster had been averted as the driver stopped the train in time so that none of the carriages actually toppled over."

When Lama Zopa Rinpoche heard this story, he asked that it be shared widely.

The *Vajra Cutter Sutra* can be found freely on fpmt.org in 10 different languages. Also, fpmt.org makes the Tibetan available in a format suitable for being cut out, assembled and worn on the body.

www.fpmt.org/teachers/teachings/sutras/vajra-cutter-sutra.html

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■ Teaching a GOOD HEART

Teaching a Good Heart: FPMT REGISTERED TEACHERS



Lama Zopa Rinpoche teaching during the Fourth Meditation Course, Kopan Monastery, Nepal, 1973. Photo by Lynda Millspaugh, courtesy of Lama Yeshe Wisdom Archive.

Sincere and good hearted, this is an extremely important quality for teachers (so they can be) a very good model for students and an inspiration for their studies – inspiration to have deep, clear understanding of Dharma – and for inspiration to practice.

– LAMA ZOPA RINPOCHE, TSE CHEN LING, SAN FRANCISCO, CALIFORNIA, USA, APRIL 2007

In every practitioner's life, there comes a moment when she knows that she has found her spiritual guide. It can look a lot of different ways. Some people have mystical visions or weep. Others simply find that one day, after many years of observation, they feel comfortable saying, "That person over there? Yes, he's my teacher." And although the look of this moment is as varied as there are people, a common emotional experience follows swiftly on its tail: a sense of purpose and inspiration, a feeling of coming home, a certainty of being on the right track. There is no doubt that a qualified spiritual teacher can change a person's life.

But how do we know when a teacher is capable of guiding us along the path, inspiring us with their discipline, helping us understand the teachings and promoting harmony in our communities? At FPMT, the label "teacher" indicates a person possessing several indispensable qualifications: academic success, solid meditation practice, an attitude of service, ethical behavior and loving kindness. Also FPMT teachers have an appreciation of the organization's history and unique teaching lineage, which helps build a sense of family and cohesion amongst their students. FPMT's teacher registration process seeks to ensure as much as possible that teachers at FPMT centers, projects and services meet these criteria.

A System for Dharma Education

I do take the Dharma seriously and make sure (I know about the teachers) I take teachings from – always. That’s why I love FPMT. I know that if a lama or lay teacher is teaching in any FPMT center, they are fully approved to do so and I know what I hear there will be accurate and in line with my heart guru, Lama Zopa Rinpoche.

– VICTORIA RAINONE, *DISCOVERING BUDDHISM* ONLINE DISCUSSION FORUM

Meeting the instructional and inspirational needs of the tens of thousands of students who visit FPMT centers requires care and consideration. While it’s true that the label “teacher” is a dependent arising and relies on a student considering an individual as a teacher, from the side of the FPMT organization, the teacher designation also demands that one works to maintain pure lineage instruction, provide a good example to students and foster harmony in centers.

At the 1980 Council for the Preservation of the Mahayana Tradition (CPMT) meeting, Lama Yeshe said, “When we are organizing the education program we should choose the right teachers, ones who give good vibrations and do not create disorder and conflict.” Lama Zopa Rinpoche shared this sentiment when he advised that a teacher “always places the most emphasis on harmony amongst the students and the center, who considers that their main job is taking care of the students, helping the students in whatever way they can. If the teacher really pays attention to people, so that they can see the teacher has a strong wish to help people, this is highly beneficial for the center.”

The actual process of teacher registration in the FPMT has developed over the years as the organization has grown and matured. Khensur Rinpoche Lama Lhundrup Rigsel, the former abbot of Kopan Monastery who passed away in September 2011, understood the need for an organized education system within FPMT and offered support for its development.

At the 2002 CPMT meeting held in Taos, New Mexico, USA, Lama Lhundrup advised, “Since our organization has become a very important one, we must establish a solid, well-disciplined and definite system to provide Dharma education to the students of the organization. If the different teachers and individuals who come to the centers to teach Dharma, express and set up their own systems, programs and rules, then we will not have anything to hold up as our own system and it is going to be a mess.

“Hence, a system has been set forth by the late, matchlessly kind Lama Thubten Yeshe, and followed and gradually developed by Lama Zopa Rinpoche over the past few decades,” Lama Lhundrup continued. “They have carried out careful observation on students’ situation and thorough investigation on what subjects are most suitable and beneficial for students to learn.”

In January 2011, FPMT International Office updated the teacher registration process in accordance with Lama Yeshe and Lama Zopa Rinpoche’s advice and with input from senior teachers, center directors and spiritual program coordinators. The process is aligned with recognized good practice for teacher certification. Requirements include graduation from an FPMT standard education program or similar program – these programs all include the four aspects of academic study, meditation practice, service and ethical behavior. Also required are experience within the FPMT organization, appropriate references and a commitment to uphold the FPMT Ethical Policy (see page 24). In addition, registered teachers are expected to continue developing professionally and to keep up-to-date with the



Left to right: Lama Lhundrup, Lama Zopa Rinpoche and Lama Yeshe, Fourth Meditation Course, Kopan Monastery, Nepal, 1973. Photo courtesy of Lama Yeshe Wisdom Archive.

Teaching a GOOD HEART



From top:

FPMT geshes meeting with His Holiness the Dalai Lama, Sarnath, India, December 2006

Participants in the FPMT Education Conference, where the *Discovering Buddhism* program was conceived, Istituto Lama Tzong Khapa, Italy, April 2001.

Symposium at Maitripa College, Portland, Oregon, USA, December 2010. Photo by Marc Sakamoto.

organization's development, particularly as new advice comes from our spiritual director, Lama Zopa Rinpoche.

Within the registered teacher classification system – which includes ordained and lay men and women – the designation of Foundational Buddhism teacher means that one is authorized to teach introductory programs such as *Foundations of Buddhist Thought*, *Discovering Buddhism* and *Living in the Path*. More than 135 non-Tibetan Sangha and lay people are categorized as Foundational Buddhism teachers. Their educational backgrounds include having a *Discovering Buddhism* or *Foundation of Buddhist Thought* certificate, studying in the *Masters Program*, or having graduated from the *Basic Program*, the *Masters Program* or Maitripa College's MA program.

An In-Depth Buddhism teacher is able to instruct additionally in some of the *Basic Program* modules and perhaps even *Masters Program* subjects. There are more than 60 non-Tibetans in this group. These teachers hold certificates from the *Basic Program* or *Masters Program*, or have studied at Tibetan monasteries, the Institute of Buddhist Dialectics or in a Ph.D. program. The Tibetan geshes who are resident in centers also teach In-Depth Buddhism. In addition, many teachers have authorization from Lama Zopa Rinpoche to give refuge and 20 non-Tibetan teachers are certified to lead retreats of one-month or longer depending on their experience.

With the process of registering teachers, FPMT International Office is working to help centers meet the diverse needs of students, while offering the assurance that only truly qualified teachers are invited to FPMT centers, projects and services around the world. Response to the updated policy has been positive. FPMT International Office maintains the ever-increasing list of more than 135 registered teachers.

“WOW! To all those involved in ascertaining the qualifications of this incredible list of current registered teachers across FPMT – thank you and well done,” wrote Ven. Lindy Mailhot, director at Chag-tong Chen-tong Centre in Tasmania, Australia. “It is such a clear indication of how far the organization has come in 30-odd years – to have such a huge list of qualified teachers bringing the Dharma to the world is truly amazing.”

The path of Dharma is progressive. Our instructional needs as beginning students are necessarily different than the guidance we will seek as advanced students. FPMT is also an organization with students of different ages

Quotes from Students about Their Teachers

[The teacher] held my hand and I felt such an over-powering sense of protection, like I did when I was a very small child and my mother hugged me. ... Now I often hear his voice in my head when I am full of doubt or feel tired or make excuses. Very clearly his voice rings out: 'It's for all sentient beings.' – MICK DICKINSON, TOKYO, JAPAN

They give us the invaluable gift of Dharma teachings and are the epitome of control and moderation. They are so patient with our laziness and questions. They travel half-a-day each way every week just to give us teachings. They teach from their own experiences and give us such subtle, deep and authentic insights into the Dharma. In short, they are the buddhas who come to guide us so skillfully. May their teachings endure and many, many sentient beings be led by them.

– SHANTI YAJNIK, BANGALORE, INDIA



Lama Zopa Rinpoche with Ven. Roger Kunsang at Root Institute, Bodhgaya, India, January 2012. Photo by Kalleen Mortenson.

coming from a wide variety of cultural and educational backgrounds. Perhaps in recognition of the wide variety of experiences and spoken languages with which students arrive at FPMT centers, Lama Yeshe advised in 1983, “The spiritual leaders of the centers have to have some kind of sympathy for the feelings of the individuals in their daily life ... how to deal with them ... how to heal them.”

FPMT teachers include erudite scholars specialized in transmitting the main philosophical texts as well as plain-spoken practitioners skilled at bringing the teachings of the Buddha into our hyped-up-21st-century lives. Collectively these teachers along with spiritual director Lama Zopa Rinpoche are able to guide us from introductory topics through profound realizations, helping us make our lives truly beneficial.

Visit *Mandala* Online to read more!

- Lama Zopa Rinpoche gives advice on the attitude to have when serving in a Dharma center
- *Discovering Buddhism* teacher Thubten Yeshe (T.Y.) discusses what you can do if you live far away from a Buddhist teacher
- Maitripa College's Prof. Jim Blumenthal introduces us to the Nalanda masters and their impact on the shape of Buddhism in Tibet
- Revisit *Mandala's* 2010 coverage of FPMT-registered teachers, including historical accounts of early FPMT teacher training and profiles of FPMT's Tibetan geshe
- Adele Hulse recounts her first encounters with Lama Yeshe in an excerpt from *Big Love*, the forthcoming biography of Lama Yeshe

Find these stories at mandalamagazine.org.

■ Teaching a GOOD HEART

Ethical Conduct

Proper ethical conduct is a heart value within all parts of FPMT. As one of the three higher trainings, ethical conduct is a key aspect of Dharma practice, but appropriate action also ensures the effectiveness and functionality of a Dharma center.

“A fundamental responsibility to ourselves and to the FPMT community is to create a supportive, harmonious and safe environment for Dharma practice,” states the FPMT Ethical Policy. “In this, we are caretakers of the community’s well-being and share a responsibility to foster an environment of integrity and respect.”

To meet these ends and to fully support compassionate service and spiritual development, all FPMT registered teachers and introductory class facilitators – as well as center, project and service directors, spiritual program coordinators, board members and other staff – are required to sign and uphold the FPMT Ethical Policy.

The five precepts form the basis of the FPMT Ethical Policy. (The five precepts are not to kill, steal, indulge in sexual misconduct, lie or take intoxicants.) The policy also covers relationships, right speech, finances and non-discrimination. In addition, there are specific policies for FPMT teachers’ behavior which cover confidentiality, qualification and appropriate relationships.

Actions contrary to these principles of conduct could lead to a person being suspended from facilitating classes or removed from the FPMT teacher registry. The Ethical Policy is displayed in all centers along with information on the center’s grievance procedures. The policy is also included in staff and volunteer trainings. The organization also offers further guidance to FPMT registered teachers on appropriate behavior.

The complete FPMT Ethical Policy is available on the FPMT website: www.fpmt.org/images/stories/organization/FPMT_Ethical_Policy.pdf

FPMT is Extremely Fortunate



From left: Lama Yeshe teaching at Seventh Meditation Course, Kopan Monastery, Nepal, 1974; Lama Yeshe and student, Manjushri Institute, England, 1976; International Mahayana Institute monks and nuns with some lay friends, Kopan 1974. Many of the early Sangha have become FPMT registered teachers. All photos courtesy of Lama Yeshe Wisdom Archive.

“FPMT is extremely fortunate, unbelievably fortunate that we have many qualified teachers,” Lama Zopa Rinpoche told students at Tse Chen Ling in San Francisco, California, in 2007. “[They] have extensively studied Buddhist philosophy, the whole path to enlightenment, the four noble truths. And [they] are not only scholars but are living in practice; that is an extremely important model for us. ... So we are very fortunate, they are not just scholars in words, but beings who are actually living the practice.”

In these remarks, Rinpoche is referring to the impressive number of qualified teachers who are currently giving

instruction at some of the 159 FPMT centers, projects and services worldwide. There are currently 53 teachers resident in centers, 39 of whom are Tibetan geshe. In addition, FPMT centers are able to invite more than 135 FPMT registered teachers with diverse histories, languages and experiences to their centers – and these numbers are always increasing! The variety and quality of these registered teachers means students from a wide range of backgrounds can have that truly remarkable experience of finding a spiritual friend that speaks to them. Creating this kind of connection is an important aspect of the FPMT organization.



More than 40 FPMT centers in Australia, Denmark, England, France, Germany, India, Italy, Malaysia, Mexico, Nepal, the Netherlands, New Zealand, Singapore, Spain, Switzerland, Taiwan and the United States are home to 53 FPMT resident teachers.

See the FPMT directory on page 59 for a listing of all FPMT centers, projects and services as well as for centers with resident teachers. Or go online for the most up-to-date listing: www.fpmt.org/teachers/resident.html

This rich assembly of teachers makes sense when we consider *where* Lama Yeshe and Lama Zopa Rinpoche made contact with their early Western students: first in India and hippie-saturated Kopan in Nepal, later in Australia and New Zealand, Europe and North America. These Western spiritual seekers were inspired by their precious teachers to create Dharma centers in their own countries, facilitating the spreading of the Buddha’s teachings

throughout the world. Lama Yeshe and Lama Zopa Rinpoche also traveled throughout Asia. In later years, especially because of Rinpoche’s efforts, centers have blossomed in Mongolia, Hong Kong, Tokyo, Singapore, Taiwan, Malaysia and Indonesia. Today, FPMT has centers, projects, services and study groups in 39 countries, including Mauritius, Israel, Colombia, Argentina and Brazil.

Growing New Teachers

As the number of centers, projects, services and study groups grows, there is an ever-increasing need for qualified teachers. Happily as more centers offer the full standard education programs, such as *Discovering Buddhism*, *Basic Program* and *Masters Program*, more students are becoming certified, which is the first step in becoming eligible to apply to be registered as a teacher!

FPMT centers and study groups can cultivate new teachers by encouraging suitable and experienced local stu-

dents to lead meditation and introduction to Buddhism classes. These students can be labeled “Dharma friend,” “introductory class leader” or “facilitator” in order to clearly distinguish them from FPMT registered teachers. The centers hold responsibility for monitoring, supporting and training these individuals, and for encouraging them to complete one of the standard education programs.

The future of Dharma depends on qualified teachers. And the preservation of the Gelug tradition rests, in part, with

Teaching a GOOD HEART

FPMT's commitment to training and supporting teachers able to keep the lineage teachings authentic.

As Lama Zopa Rinpoche consistently emphasizes, the motivation behind all of our actions should be our personal commitment to the path of the bodhisattva. "The best answer is to learn Dharma – and to meditate – especially how to develop wisdom and compassion towards other sentient beings," Lama Zopa Rinpoche advised in November 2011. "We each have full responsibility to free all sentient beings from suffering and bring them to full enlightenment. Therefore, we need to achieve full enlightenment and so we need to practice Dharma. Therefore, we need a place where there is a teacher and facilities to practice. Now we can see how important the Dharma center is. We should know how fortunate and lucky we are having different Dharma centers with teachers."

We are indeed fortunate that so many opportunities exist within FPMT for us to receive Dharma instruction and to work on developing our compassion and wisdom. Our teachers offer us support and inspiration so we can



Lama Zopa Rinpoche with a young Tibetan girl in Boudha, Nepal, February 2012. Photo by Ven. Roger Kunsang.

change ourselves, seeking not only our own enlightenment, but working to become truly helpful to others. In the future, may we all become skillful teachers of Dharma and bring peace and happiness to all beings. ♦

To learn more about FPMT study programs visit:
<http://www.fpmt.org/education/programs.html>

Support the continuing activities of **LAMA YESHE** and **LAMA ZOPA RINPOCHE** over many lifetimes to come by requesting your legal advisor to include a bequest to FPMT in your will or trust.

SAMPLE BEQUEST LANGUAGE:

I give, devise, and bequeath to the Foundation for the Preservation of the Mahayana Tradition, Inc., a California Non Profit Corporation, with offices at 1632 SE 11th Avenue, Portland, Oregon, 97214, USA _____ percent (____%) of my residuary estate; and/or the sum of _____ dollars (\$_____).

Gifts of stocks, bonds, life insurance proceeds, real estate and other assets may also be donated in your will or trust.

For more information, contact Chuck Latimer at FPMT International Office: Tel. +1 (503) 808-1586; Email: chuck@fpmt.org. Or visit: www.fpmt.org/projects/office/planned-giving.html



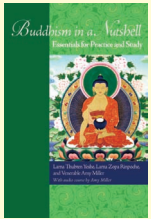
"Within our organization, the Foundation for the Preservation of the Mahayana Tradition, there are numberless projects through which you can make your belongings most beneficial for sentient beings and the teachings of the Buddha. . . . The aim of the projects is to illuminate the world from darkness, ignorance and suffering." – LAMA ZOPA RINPOCHE

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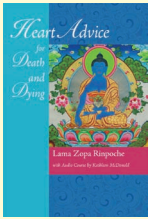
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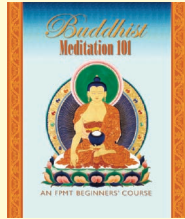
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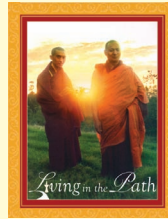
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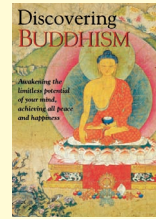
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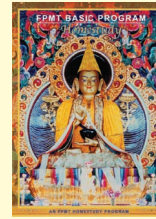
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- **FREE!** Living in the Path module one, Motivation for Life
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FPMT Media Center:

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>

FPMT EDUCATION SERVICES

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

FPMT Standardized Glossary Project From FPMT Education Services staff

In order to create a common terminology for Tibetan-to-English translations for publications and written materials produced for FPMT study programs, FPMT Education Services is currently compiling a standardized glossary of terms. This glossary will be of great benefit to students of FPMT programs that utilize translations done by a variety of translators. This glossary is not a dictionary and will not include all Tibetan terms, but will instead include terms that currently have multiple translations in English. These Tibetan terms and their varied English translations will be considered and discussed online by members of the Lotsawa Rinchen Zangpo Translation Team (LRZTT), which comprises all FPMT and FPMT-affiliated translators and editors.

The LRZTT will also decide which translation of each Tibetan term they prefer and deem the most appropriate, taking into consideration the various contextual usages of the term in question. Following this, the terms will be reviewed by the FPMT Translation and Editorial Board (TEB), a group of senior translators, and ultimately ratified by Lama Zopa Rinpoche.

The FPMT Standardized Glossary is a continuation of the rich discussion of translation instigated at the FPMT International Translation and Editorial Meeting at Istituto Lama Tzong Khapa in May 2011.

You may read a full report on the May 2011 conference by visiting fpmt.org and searching for "Taking Up the Challenge of Translating Buddhism." To learn more about FPMT Education Services, visit www.fpmt.org/education.

A Very Precious Thing

By Yangsi Rinpoche

The FPMT has lots of strength to contribute in the area of translation due to the early establishment of Dharma centers that brought great masters and yogis as well as geshe to the West. From the side of the students, there are many who have an interest in learning the Buddha-dharma as well as the Tibetan language. This is a very precious thing. Then there are teachers who are well trained in Dharma subjects – not only in one country, but in many FPMT centers throughout the world. Many of them are geshe who, to a certain extent, are able to communicate directly in the language of the country. If each of those countries were to start translating in an organized fashion, it would be of huge benefit. This is because there are students who are totally inspired, who understand another culture and the language, and teachers who know the subjects of the texts in depth and also understand the cultural aspects of the original texts. Then, between the teacher and the student there is a spiritual relationship, a Dharma relationship. All this is so precious. And this is not only in one place within the FPMT – it is all around the world.

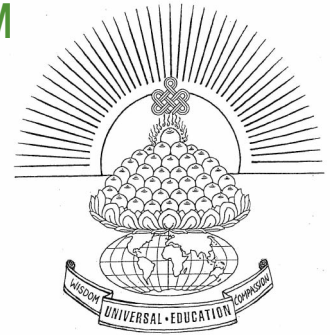


Yangsi Rinpoche, Istituto Lama Tzong Khapa, Italy, May 2011

Extracted from a talk given by Maitripa College's Yangsi Rinpoche at the FPMT International Translation and Editorial Meeting at Istituto Lama Tzong Khapa in May 2011.

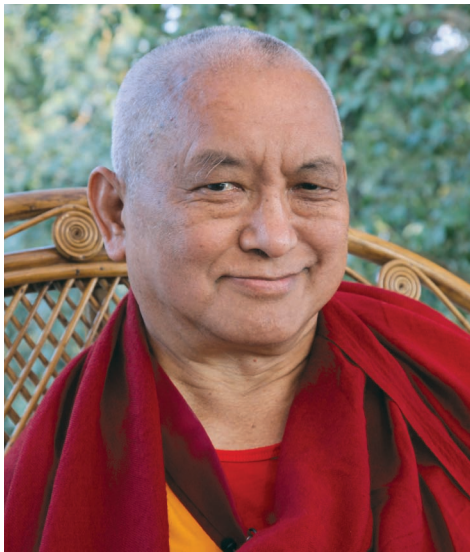
UNIVERSAL EDUCATION FOR COMPASSION AND WISDOM

Universal Education for Compassion and Wisdom is an FPMT program of secular education for people of all ages and cultures.



Announcing Universal Education for Compassion and Wisdom

By Allison Murdoch



Lama Zopa Rinpoche, Root Institute, Bodhgaya, December 2011. Photo by Ven. Roger Kunsang.

It seems appropriate to the theme of teachers in this issue of *Mandala* to introduce an exciting new phase of development in our work – previously known as Universal Wisdom Education, but now renamed by our Honorary President Lama Zopa Rinpoche (for the final time, he assures us!) as Universal Education for Compassion and Wisdom (UECW).

In December 2011, on a warm and sunny evening at Root Institute in Bodhgaya, India, Rinpoche generously gave a 90-minute interview on the subject of UECW to filmmaker Matteo Passigato. Ven. Roger Kunsang, CEO of FPMT, commented on the interview afterwards: “Rinpoche has given something really clear. ... I don’t think you can get much clearer. Of course, you can go into the details, but you’ve got it there. I don’t think you can consider: that’s it. Because, of course, things will gradually get revised and evolved – you would want to do that, right? But this is the basis. It does make it clear enough for everybody.”

During the interview, Rinpoche gave an inspiring explanation of each element of UECW’s new name:

The purpose of this education, to spread this education, is to make the people’s minds more compassionate. If one person in the world, in the country, in the family, generates more compassion – wow! – what less harm to living beings in all the universe, in this world, in the country, in the family! With more compassion, one does less and less harm, and more correct wisdom can develop.

... Why it’s called “universal”? Everybody needs universal education – even ants, even lice. Everybody needs universal compassion and wisdom education. Everyone with a mind wants happiness and does not want suffering. What the tiny insects have to learn and have to practice is compassion and wisdom, not only you and me.

... Wisdom is acting correctly. From correct actions, happiness comes. If the action is not correct, then suffering comes. That’s the result, the effect of the action. If that action is negative, suffering comes to you and to others who are numberless. Wisdom is very, very important – unbelievably important. If there is correct wisdom, happiness to you and happiness to numberless other beings comes. But where does correct wisdom come from? It comes from the compassionate mind.

... Then there is “education.” There is something to learn. Certainly, anybody who wants happiness must learn how to get it. That’s the explanation of the name.

EDUCATION

As the interview progressed, Rinpoche gave a clean-clear outline of the practices, subjects and methods that will make up Universal Education for Compassion and Wisdom.

Rinpoche made it clear that the *16 Guidelines for a Happy Life* program – which has been one of the main activities of The Foundation for Developing Compassion and Wisdom (FDCW), the FPMT international project tasked by Rinpoche with putting all this precious advice into action – should continue. We also hope to incorporate the essays of the former “Essential Education Core Curriculum” into the area of “Philosophy” (“Science of Mind”) as outlined by Rinpoche.

In a dialogue with Rinpoche following the interview, it was agreed that the elements of the name would be arranged as Universal Education for Compassion and Wisdom, providing a direct connection to the original name given by Lama Yeshe: Universal Education.

All this represents an exciting new phase of development for FDCW. To help guide this process, the board of

FDCW has set up a strategic framework of advisory groups, initially in the four areas of content, training and accreditation, implementation, and communications. Each advisory group will work closely with the relevant member of the FDCW team and will enable a wider group of FDCW supporters to contribute their knowledge, skills and experience to the development of UECW, to help it to flourish and achieve its aspirations in a creative, transparent and effective manner, and to ensure that UECW is developed in accordance with the wishes of His Holiness the Dalai Lama, Lama Yeshe and Lama Zopa Rinpoche. ♦

If you would like more information, please visit www.compassionandwisdom.org and sign up for our regular newsletters.

There's more online! You can watch the complete interview with Lama Zopa Rinpoche about Universal Education for Compassion and Wisdom – including an extensive explanation of the importance of compassion – at mandalamagazine.org.

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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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Artwork by Lama Zopa Rinpoche

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We appreciate having you as a Friend and thank you for your ongoing support of our programs.

FEATURED PROJECT

PRESERVING THE LINEAGE FUND

Sponsoring Yearly Initiations and Oral Transmissions

When one receives an oral transmission (*lung*) or initiation from a qualified Buddhist master, one is receiving the teachings of the Buddha in their original form, passed from master to student through generations in an unbroken continuum. The Preserving the Lineage Fund provides the means through which the Mahayana teachings can be transmitted from Tibetan lamas to their students by sponsoring initiations and oral transmissions that Lama Zopa Rinpoche has identified as essential for the preservation of the Dharma.

The Preserving the Lineage Fund helps bring the perfect unbroken Dharma to practitioners and new audiences around the world. As the last remaining generation of Tibet-born lamas leaves us, it is essential that we provide as many means as possible for the lineage holders to pass on the teachings they have received.

This April marked the fifth year that the Preserving the Lineage Fund supported a series of initiations given by His Holiness the Sakya Trizin at his monastery in Dehradun, India. This is a rare and utterly precious opportunity to receive the entire collection of initiations from the Sakya Trizin called *Wangya Norbu Tangwa* (*Garlands of Jewels of Hundreds of Initiations*). Preserving the *Wangya Norbu Tangwa* has become a matter of urgency as the lineage of the initiations had completely died out in the Gelug tradition.

The Preserving the Lineage Fund offered breakfast, lunch and dinner to more than 800 Sangha – including about 65 Gelug lamas – attending these initiations as well as the sponsorship of His Holiness the Sakya Trizin’s household and attendants.

Enabling this important series of initiations is the first priority of the Preserving the Lineage Fund. As this series comes to a close, the fund will continue to offer support for initiations and oral transmissions in accordance with Lama Zopa Rinpoche’s wishes.

For more information about this fund or to make a donation, please visit: www.fpmt.org/projects/fpmt/PLF



His Holiness the Sakya Trizin blesses Lama Zopa Rinpoche at the *Wangya Norbu Tangwa* event, Dehradun, India, April 2012. Photo courtesy of Sakya Drolma Phodrang.

WINNERS OF DECIPHERING THE GURU’S GROCERY LIST CONTEST!

After manifesting a stroke in April 2011, Lama Zopa Rinpoche has been striving to increase mobility and dexterity in the right side of the body, particularly in his right hand. Rinpoche has made huge progress; but one night, he wrote a nearly undecipherable grocery list for his attendants, somehow having “lost” (they came back the next day) all his improved writing skills. In the April-June 2012 issue of *Mandala*, we challenged readers to imagine being one of Rinpoche’s attendants attempting to make sense of that list. We’re happy to announce that Ven. Ingrid Nordzin, Hilsa Ayonayon, and team Robyn Brentano and Bill Kelly had the three most accurate entries. We’re sending them a copy of Ven. Roger Kunsang’s photo “Rinpoche Writing Out the Long Amitayus Mantra.” Thanks to all those that participated!

You can find the puzzling grocery list and the answer key on mandalamagazine.org.

DALAI LAMA APPOINTS FIRST WESTERN ABBOT

American monk Ven. Nicholas “Nicky” Vreeland has been named abbot of Rato Dratsang Monastery in India, marking the first time a Westerner has been appointed abbot of a Gelug monastery. Ven. Nicholas began studying Tibetan Buddhism with Khyongla Rato Rinpoche in 1977 at The Tibet Center in New York City. In 1985, he became a monk at Rato Monastery and received his Geshe degree there in 1998. Since then, Ven. Nicholas has served as the director of The Tibet Center. He will now split his time between Rato Monastery and The Tibet Center.

During Ven. Nicholas’ investiture, which took place in Long Beach, California, in April 2012, His Holiness the Dalai Lama told him, “Your special duty is to bridge the Tibetan tradition and the Western world.” Ven. Nicholas’ official enthronement as abbot at Rato Monastery is July 6, 2012.

Lama Zopa Rinpoche responded to a note from Khyongla Rinpoche sharing the news of Ven. Nicholas’ appointment. Lama Zopa Rinpoche writes:

Nicky’s actions have been that of a serious and proper disciple of [Khyongla] Rinpoche. He has built Rato gumpa with so much thought and research, he deserves to be the abbot. I am really happy to hear this news. Being appointed by His Holiness [the Dalai Lama] is being appointed by all the buddhas and bodhisattvas. I think it is really fantastic and send Nicky my CONGRATULATIONS.

I always remember seeing him in the same robes, year after year ... sort of faded, old, washed robes. I think this shows renunciation.

Je Tsongkhapa established the original Rato Monastery near Lhasa in the 14th century. Rato was reestablished in 1983 in a Tibetan refugee settlement in the south Indian state of Karnataka under His Holiness the Dalai Lama’s patronage. Today there are approximately 100 monks at Rato.

Ven. Nicholas has edited His Holiness’ books *An Open Heart: Practicing Compassion in Everyday Life* and the recent



Ven. Nicholas Vreeland, His Holiness the Dalai Lama and Khyongla Rato Rinpoche, Long Beach, California, April 2012. Photo by Richard Gere.

A Profound Mind: Cultivating Wisdom in Everyday Life. He is also an internationally recognized photographer. Sales of his photographs have helped finance the rebuilding of Rato Monastery. ♦

For information on Rato Monastery, see www.ratodratsangfoundation.org. To learn more about The Tibet Center, visit www.thetibetcenter.org. Ven. Nicholas’ photographs can be found online at www.nicholasvreeland.com.

MORE MANDALA ONLINE!

Read more stories online from this issue’s **Dharma and the Modern World** section:

- Kopan’s Ven. Thubten Khunphel writes about what he’s doing to help street kids in Kathmandu
- Popular alternative health expert Dr. Lai Chiu-Nan shares a basic energy exercise from Taiwan
- Susan Dolkar writes about losing half of her body weight and gaining back her health
- Parenting insights from Creating Compassionate Cultures founder Pam Cayton
- Sarah Shifferd dissects the world of online dating

Find these stories and more at mandalamagazine.org.

FEATURED CENTER

Tushita at 40 Getting Older, Getting Wiser

By Gillian Boll, Tushita Meditation Centre staff



From left: Tushita's Main Gompa; All introductory courses at Tushita include group discussion.

The approach of one's 40th birthday seems a good time to review: Where am I and how did I get here? What have I learned? Where am I going? And how can I use the time ahead to its fullest advantage? After all, the insights gained by asking these questions affect not only oneself, but the many people involved in and touched by the decisions we make. If this is true for individuals, then such a review is all the more important when the celebrant is a busy Dharma center in India!

Tushita Meditation Centre is located in the forested hills above McLeod Ganj, Dharamsala, the-home-in-exile of His Holiness the Dalai Lama. Many readers of *Mandala* will be familiar with Tushita, many may even have begun their Dharma path here; it has long been a place from where people start their spiritual journey.

The property that became Tushita was purchased by Lama Yeshe on October 9, 1972. In the last 40 years, it has evolved from "Tushita Retreat Centre," to running occasional courses on Buddhist philosophy, to its present state:

FPMT's busiest center. As Lama Zopa Rinpoche said recently, "Tushita is wonderful. There is wonderful work being done here, so many students, more than any other center. It's amazing."

In 2011, more than 9,000 people from all over the world participated in our packed 10-month program of residential courses, retreats and drop-in sessions, with many more here for personal retreat and special events. This is the peak of a dramatic rise in student numbers in recent years. Between 2009-11, student numbers on our staple 10-day "Introduction to Buddhism" courses increased by 40 percent.

Lama Zopa Rinpoche has also increasingly been spending time here. At the time of writing, Rinpoche had spent three of the previous six months in residence at Tushita and was about to return for another stay. During this time he has closely witnessed the work of the center and its attempts to balance accessibility with a conducive retreat environment and concludes that "Tushita is fulfilling exactly the needs of the people."

We can reflect: How did we get here? What lessons have we learned? We lay all merit at the feet of our spiritual guides and celebrate the foundation-laying done by so many past Dharma-wallahs. But Tushita's increased popularity is also due to present-day Tushita doing what it does very well.

2008 was a pivotal year: former director Drolkar McCallum miraculously brought the building of the new Main Gompa *and* the Medicine Buddha Gompa above the dining hall into fruition before handing over leadership to current director Linda Gyatso. These new gompas, in addition to the extant Vajrasattva Gompa, made for three viable teaching spaces, and our spiritual program coordinator (SPC) Ven. Kunphen was eager to fill them! With her schedule of parallel courses, group retreats and daily guided meditation sessions, all three gompas are now in use almost continuously. Moreover, our resident teacher (a position currently filled by Ven. Tony Beaumont) gives the program more continuity. A former long-term volunteer who has witnessed Tushita's growth during Ven. Kunphen's tenure writes, "The program has become so comprehensive and well thought out since Kunphen took over as SPC, it really is benefitting a lot of people."

Students regularly offer extremely positive, heartfelt feedback, but teachers are also affected by Tushita's amazing alchemy. *Masters Program* graduate Glen Svensson speaks for many of our course leaders when he says that "teaching at Tushita is definitely one of the most rewarding experiences that I have had in my life." Ven. Rita Riniker spent 17 years at Tushita and explains that "the participants of

the courses are in general much more relaxed than they are in the West. Most of them travel long term, so they have left their work, studies and private life behind, and their minds are much more spacious and receptive to absorb the teachings." International Kalachakra Network founder Andy Wistreich adds, "I have been teaching Dharma for about 30 years, but I've never had whole groups of such high quality students. I think it is because the place itself does half the work for you, because it is so blessed and powerful."

And people take the experience with them when they go – often straight to other FPMT centers! Ven. Rita shares, "Years later, in all four corners of the world, you meet people telling you that you were the first person introducing them to the Dharma and that they had then continued in their home country."

Our popularity hasn't grown in isolation; increased internet exposure has connected us to a much wider world online and the Dharamsala region in general has seen a huge rise in tourism in recent years. The local villages are almost unrecognizable to those who haven't visited in some time as building work continues with an astonishing pace and McLeod Ganj turns into a bustling café culture. The accelerated rate of change has raised many important questions about sustainability as greater and greater pressure is put on the local environment and natural resources.

Tushita is being forced to ask itself similar questions: Where are we going and how can we travel wisely? The sharp upturn in student numbers is breathtaking, but also unprecedented and unpredictable. Director Linda Gyatso



From left: Ven. Kunphen, spiritual program coordinator; Linda Gyatso, director, with son Norbu.

Your COMMUNITY



From left: Introduction to Buddhism class, April 2012; Some of Tushita's teaching staff at Lama Yeshe's stupa.

explains our remarkable challenge, “We want to satisfy the hunger for Dharma, but we have to be sensible. How can we offer as much as we can, but not so much that it goes beyond what we are capable of?”

While we plan further expansion, we face finite resources of money, professional support and space. Tushita is a small property. We have been able to increase the number of residential students by maximizing the space we have now by turning singles into doubles, doubles into triples and a room intended for a visiting geshe into an eight-bed dorm. But this in turn puts pressure on infrastructure: the water supply, kitchen and dining room space, toilet and shower facilities.

Human resources are also in shortage! While the everyday tasks around the center are done by local staff, Tushita is highly dependent on Western volunteers. This leaves key positions vulnerable to sudden changes and the center has suffered from a lack of continuity in management and of availability of qualified teachers and meditation leaders. Without being certain of capable, long-term support, the packed schedule and large numbers of students can put a great burden on those who remain, significantly limiting any free time for personal practice and consequently challenging group harmony.

To an enormous extent these problems don't have easy solutions within our control. Mother India is an excellent teacher of the art of surfing life's vicissitudes. Few other places help you to identify and re-negotiate your boundaries of patience, time and expectation as vividly. It's partly why India's spiritual soil is so fertile. If demand continues to grow without us having developed a stable network of teachers,

meditation leaders and volunteers, and the right people and resources to bring further building work to fruition, then the only choices open to us are tough decisions about actively limiting the numbers of students and courses.

Such is our dilemma, for getting older also forces us to engage with the truth of impermanence, a reality all the more vivid for those of us living in areas like the Himalayas, so sensitive to environmental change and prone to natural disasters. Another difficult question for Tushita's future is: Since so many visitors are drawn to this area by His Holiness the Dalai Lama, what will happen when (hopefully due to being able to return to Tibet!) he is no longer resident in McLeod Ganj? Linda is reminded of advice she was given: “Lama Zopa Rinpoche said that right now Dharamsala is a wish-granting jewel. But he really stressed the impermanence of that, and told us to use this opportunity to its fullest advantage.”

The trick for all of us, especially those approaching a significant birthday, is to keep impermanence always in mind but not be overwhelmed by it. For Tushita to continue to facilitate the most beneficial activity possible, we must be realistic about how much we can do, by evaluating the skills and resources we have at our disposal. It's equally important for us to appreciate and rejoice in what we have, while we have it. And this is how Tushita intends to use the next 40 years: to its fullest advantage.

Visit Tushita online at www.tushita.info.

Read more online about the history of Tushita, including an excerpt from Adele Hulse's forthcoming Lama Yeshe biography *Big Love* and an archive piece from *Mandala*. Go to mandalamagazine.org.

Your Prayers and Dedications “Have Power”

Sixty-three-year-old former attorney Bob Brintz, a student of Lama Zopa Rinpoche from Texas, United States, lives with ALS (Lou Gehrig’s disease) and is almost completely paralyzed. Bob cannot speak, takes food through a tube directly connected to his stomach and requires mechanical ventilation in order to be able to breathe. In order to write to Rinpoche and request formally Rinpoche as his teacher, he used a computer that allowed him to type using just his eyes. In his letter to Rinpoche, Bob writes that his introduction to the Dharma in 2007 was “transformational.”

Rinpoche sent Bob a six-page letter in response giving encouragement and sharing some spiritual advice:

... [L]ive your life with the understanding that others are the most precious, kindest and wish-fulfilling. Then your life is naturally to help others, to stop even the smallest suffering of others. Your everyday life becomes like that. There’s always great happiness in your mind and you live your life for others, even praying for others. You cannot stop world wars or big problems like that, but at least you can pray and then dedicate your prayers and that will help, they have power. It is said in the teachings, the Piled Three Precious Rare Sublime Ones Sutra (kon chog sum tseg pai do), “All phenomena arise due to conditions, they depend on the tip of the wish.” This way your mind is always in a state of happiness. That’s really the best psychology. It’s the best meditation and the best psychology. Keep your mind always happy. ...



Bob Brintz with his wife Susan, daughter Carrie and son Ben

Lama Zopa Rinpoche’s complete advice to Bob along with Bob’s initial letter can be found on mandalamagazine.org as part of this issue’s exclusive online content.

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David was named a Lama in 1992 and an *Acharya* in 2005.

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OBITUARIES

Photo courtesy of Tagten Labrang



His Holiness the 9th Bogd Jetsün Dampa Rinpoche, 80, died in Ulaanbaatar, Mongolia, March 1, 2012, after prolonged illness

The Khalka Jetsün Dampa is recognized as the spiritual head of Buddhism in Mongolia and as part of a lineage tracing itself back to Taranatha, a famous scholar of the Jonang school of Tibetan Buddhism. Although recognized as a child in 1936, complex political situations in Asia forced his identity to be hidden until its public announcement in 1990 by His Holiness the Dalai Lama. After Lama Zopa Rinpoche received the information from the Ganden Abbot in Mongolia regarding Jetsün Dampa's death, Rinpoche wrote the following message in response:

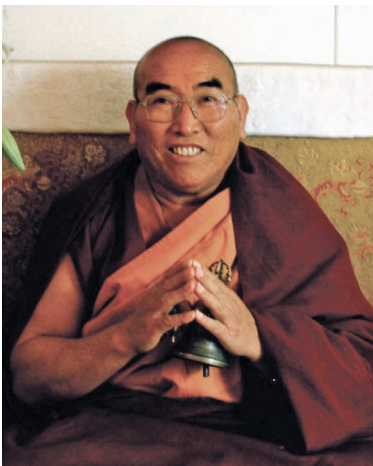
According to normal view, we see that His Holiness the 9th Bogd Jetsün Dampa Rinpoche has passed away. We know Buddha has no disturbing obscurations so it is impossible for him to experience death. If Buddha stayed with us forever, sentient beings would not regard his teachings as precious and laziness would arise as well. So to realize how precious the Buddha's teachings are, the Buddha showed the aspect of passing away. Similarly His Holiness the 9th Bogd Jetsün Dampa Rinpoche has chosen to show the aspect of passing away.

His Holiness the 9th Bogd Jetsün Dampa Rinpoche has mentioned in the past that he will reincarnate in Mongolia and from a young [age] will become a brilliant Buddhist monk – adopting this way of learning the extensive Buddhadharma in order to preserve and spread it throughout Mongolia, to have the pure Buddhadharma in many monasteries throughout Mongolia. In this way, everyone will enjoy the happiness of Dharma in Mongolia.

We should all pray and look for this good future. My advice is to pray to Lama Tsongkhapa and recite the Migtsema mantra.

Thank you very much, and I will also pray.

| More information can be found at: <http://tibet.net/2012/03/01/obituary-his-eminence-the-ninth-khalkha-jetsun-dhampa/>



Geshe Konchog Lhundup, 82, died in Venray, the Netherlands, February 8, 2012, of natural causes

By Koosje van der Kolk

Geshe Konchog Lhundup, the first resident geshe who taught at Maitreya Instituut from 1984 until 1991, passed away on his bed and was found by his students, who had to break into his house. We think this was Geshe-la's way of going back to Tibet.

When he turned 80, his students organized a great thank-you celebration for him at Maitreya Instituut. He expressed his wish to go back and live in his home in Kham, Tibet. Years before, he had visited his home and had revitalized the temple. Attempts by his students to get a visa for him to permanently go back to Tibet, however, did not succeed.

Geshe Konchog Lhundup played an important role in consolidating Maitreya Instituut. Under his enthusiastic guidance, the first solid group of Dutch students was introduced to Tibetan Buddhism. In this way, he ripened their minds, preparing them to enter the study program started in 1992 under the guidance of our second resident geshe, Geshe Sonam Gyaltzen.

Geshe Konchog Lhundup later became the main teacher for many other Buddhist centers in the Netherlands.

After his retirement, Geshe-la visited Maitreya Instituut Emst to teach, attend ceremonies or sometimes just for a visit. He continued to teach his own students and did pujas with them in his house. After his 80th birthday, Dutch Buddhist television broadcasted a documentary about his life in the Netherlands, *Passant in Oranje*. Geshe-la was a strong personality – a real Khampa – kind, laughing and proud. Maitreya Instituut will always be grateful for the role he played in the flourishing of Buddhadharma in the Netherlands.

| *Passant in Oranje* is available freely online: <http://player.omroep.nl/?afID=10099319>

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, prompting us to live our lives in the most meaningful way.

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

Gunjiimaa Ganbat, 35, died in Ulaanbaatar, Mongolia, April 1, 2012, of multi-drug resistant tuberculosis

By Thubten Gyatso (Adrian Feldmann) and Khulan Dembereldorj



Thubten Gyatso met Gunjiimaa soon after arriving in Ulaanbaatar in November 1999. “At a meeting over lunch at Millie’s restaurant, next door to the half-finished building Harvey Horrocks had bought for the new center, I was immediately impressed – first by her famous smile and then by her immaculate English,” Gyatso remembers. “She was a 22-year-old university graduate working for an online news agency. She agreed to translate my talks to about 60 lay people in the basement gumpa at Bakula Rinpoche’s monastery. Soon after, I realized that I needed a full-time translator/assistant and, when I asked Gunjiimaa if she would leave her job to work for the center, she replied that this was what she had been praying for.”

“Gunjiimaa was sharing a room with her mother, father, two younger sisters and a brother. The room contained a toilet, wash basin, couch and little space for anything else. Her mother slept on the couch and everybody else on the floor. All of Gunjiimaa’s wages went to support the family, which I soon came to know well. One of the many delightful memories I have of Mongolia is taking the three beautiful sisters to a fast-food place after Dharma talks.”

“She used to interpret all of Gyatso’s teachings at Ganden Do Ngag Shedrub Ling, at many different prisons, in the countryside, at Dolma Ling Nunnery, many other places and for different audiences,” reflects Khulan Dembereldorj on Gunjiimaa’s extensive work. “It was always nice to hear the Dharma words of the teacher through a person with such a warm heart. She translated one of the first Dharma books published by FPMT Mongolia, *The Perfect Mirror* by Thubten Gyatso. She also translated *Transforming Problems into Happiness*, *Vajrasattva Practice* and *Daily Purification* by Lama Zopa Rinpoche, *Tibetan Buddhism* by His Holiness the Dalai Lama, and the scripts for a 26-part TV series called *Reviving Mongolian Buddhism*.”

“Her skill at translation, her constantly cheerful presence, and her devotion to Lama Zopa Rinpoche were sources of inspiration for the hundreds of people at the center,” Gyatso con-

tinues. “She was a great companion; her explanations of Mongolian cultural traditions enabled me to communicate the *Lam-rim* in ways the people could understand. One time, after Lama Zopa Rinpoche had addressed the entire Mongolian cabinet, the prime minister said to him, ‘Your translator is excellent, she didn’t miss a word.’”

Margot Kool, 61, died in Zwolle, the Netherlands, March 13, 2012, of a stroke

By Koojsje van der Kolk



In December 1979, Maitreya Instituut was officially established by Margot, her husband Jan-Paul Kool and Paula de Wijs, and for 14 years, Margot served as its secretary. In the early days, teachers such as Lama Yeshe and

■ Your COMMUNITY

Tsenshab Serkong Rinpoche stayed in Margot's mother's house in Huizen; they greatly enjoyed the homey atmosphere. It was in that house that the first plans were made for the Maitreya Instituut's programs and for *Maitreya Magazine*.

After a period in which premises were rented in Burghum, Maitreya Instituut moved to Maasbommel. Margot was closely involved in all the center's activities. It was Margot who first invited Dagpo Rinpoche to come and teach in the center in 1983. She also helped to decide on the purchase of the Maitreya Instituut in Emst where she lived and worked and participated in all sorts of activities such as receiving the young Osel Hita. Later in August 2004, she organized the festivities for the 25th anniversary of Maitreya Instituut.

"Margot had the wonderful ability to make everyone feel completely at home," shares Alexander Berzin, "whether in her mother's home, her own home or at one of the Maitreya centers. By creating a warm, loving atmosphere in which everyone could feel welcomed and comfortable, she helped to nurture the growth of Dharma in Holland."

Not many people know that she also translated and wrote a great deal for Maitreya Uitgeverij (Maitreya Publications) and was very good at it.

In recent years, she regularly organized the animal liberations at Maitreya Emst and also instigated the performance of the ritual in Amsterdam, thereby helping to save the lives of countless animals such as sheep, chickens and, especially, worms.

Even after she devoted herself to her teacher, Geshe Ngawang Zopa, who inspired her to practice the Dharma intensively, she remained closely involved with Maitreya Instituut. In the midst of

all her activities for the organization and caring for her beloved brother, she was suddenly torn from this life.

In all her coming lives may she again meet precious spiritual teachers.

Marianne Baillieu, 72, died in Melbourne, Australia, February 8, 2012, of cancer

By Adele Hulse



Photo courtesy of Ian Baillieu

Marianne was born in Stockholm to Danish parents and moved to New Zealand and then Melbourne, Australia, where she established the Realities Gallery, which showed mainly Australian artists and was the first to show works from the Papunya Aboriginal artists. It was at the gallery that Marianne met Max Redlich (Ven. Thubten Gelek), who later wrote to her from Kopan Monastery inviting her to come for teachings.

"On meeting Lama Yeshe for the first time I was totally awed by his presence. His wonderful teachings were so full of laughter, while I had been used to a very strict conservative Christian style," Marianne told me during a 2011 interview for a book on her art. "I felt a close connection with him. He showed me that looking at your own mind is the important thing;

that your ego is what gets in the way of clear realizations. We have to lose that ego in order to realize universal energy and consciousness. Lama Yeshe's presence was so alive, effervescent and stimulating. He seemed like an embodiment of something greater than life as we know it; it was as if something was passing through him that he was able to pass on to other people. I wanted to know more."

On October 21, 1979, Tara Institute's new Guru Shakyamuni Buddha statue was formally consecrated in a puja held at Realities Gallery. "The whole gallery was transformed into a beautiful gumpa. Lama Yeshe came up to me afterwards and held my hands. We had always had a lot of eye contact. Again I felt the presence of something greater than his body going through me, some outer-space energy. I still remember his presence," Marianne said.

In 1982 Marianne met Lama Yeshe again at the Dalai Lama's January teachings in Bodhgaya. "We walked about – a quite normal thing – but it felt extraordinary. We were sitting outside in the sun, and while he was looking at me the pupils of his eyes began getting wider and darker without there being any change in the light. He was doing it. I watched this for a time and caught a feeling of some huge power he could draw on. He could change himself to suit any situation.

"All his advice to me was in the sense of acting with mindfulness; to believe in myself, be compassionate and do good things. He believed in my passion for the world of art, for seeing the world as a glorious place, delighting in the glory of nature and the beautiful things of life. I had a dream in early 1984 of Lama Yeshe sitting in lotus position just above an

open fire and laughing. He was saying, 'This shows you I will always be around, I will not pass away.' Next thing I heard he had died, but he is still with me."

His Holiness the Dalai Lama's 1992 visit to Melbourne, following his Nobel Peace Prize in 1989, was greeted with enormous public enthusiasm. Marianne curated an exhibition at the National Gallery of Victoria in his honor. "I stood outside the gallery waiting for His Holiness to arrive when he stopped and grabbed my hand. I was surprised," she recalled. "When I was later introduced as the curator he laughed and said, 'You again!' He knew I was involved before he was told."

Marianne closed her gallery and became an artist in her own right. She became a friend of Rupert Sheldrake whose theory of morphic fields proposes that holding concentrated collective consciousness in people and animals can produce effects, which may be good or bad. In other words, simultaneous concentrated energy can make a difference. Inspired, Marianne arranged a worldwide simultaneous 15-minute period of meditation and prayer for world peace and non-violence in resolving all conflicts. His Holiness the Dalai Lama chose the date and the exact time of day. The first simultaneous prayer was held on February 13, 1991. It was a chance to send a flash of love around the world and people joined in delightedly. This was followed by similar 15-minute simultaneous prayers on March 8, 1994 and May 7, 2003, as chosen by His Holiness. Altogether millions took part in these events, which, while simple to experience, took an enormous amount of dedication

and hard work to set up.

In 1995 monks from Gyuto Tantric College were beginning to tour Australia and were soon regular guests in Marianne's home, where she showed them wonderful hospitality. "I play the Gyuto monks' chanting a lot. I wake in the night then fall asleep listening to them. They were my lifeline when I was having chemotherapy, the most peaceful cleansing wave that washed over me with a feeling of love and compassion for all beings," she said. "I have no anxiety about being dead because of this ongoing feeling that my spirit is something beyond this body, which doesn't last. So what! I will be sorry to leave grandchildren and children behind, but everyone has to do that."

Scott Affleck, 48, died in Taos, New Mexico, United States, January 17, 2012, after chronic illness related to Lyme disease

By Don Handrick

Scott was born to Bert and Patsy Affleck on December 15, 1963,



in Abilene, Texas. Scott spent his early years there as well as in upstate New York and later in El Paso. In 1986, Scott received a scholarship to St. Anthony's College at Oxford University in England. In his first year there, he became sick. As his condition worsened, he eventually moved to his parents' home in Dallas where they cared for him. Over the next two decades while his illness progressed, no one could figure out what was causing it.

In 2000, Scott moved to Taos, partly due to the suggestion of his good friend Barry Crossno, who was working there at the FPMT International Office. Two years later, Scott met Ribur Rinpoche, an event that changed his life, and he practiced Tibetan Buddhism from then on. Scott was greatly appreciated in the Education Department of International Office where he volunteered for several years. His jovial character and joyful attitude while doing whatever was asked of him endeared Scott to all the staff and established friendships that lasted until his passing.

Sometime later, when he was pretty much homebound and bed-ridden, Scott finally learned he was suffering from Lyme disease. Following extensive genetic testing, it was found that his body contained a specific cell indicating he would never recover.

Over the last five years of his life, I advised Scott on his practice when I came up from Santa Fe to Taos to teach at Ksitigarbha Center. Their center director, Reg Blount, also provided Scott much assistance. Scott felt a strong connection to Amitabha and made strong prayers to be reborn in Dewachen.

Your COMMUNITY

Michael King, 63, died in Southampton, United Kingdom, February 15, 2012, of unknown causes

By Ven. Losang Tendar



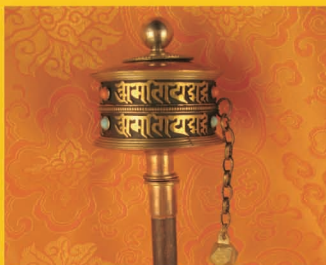
Photo courtesy of Nalanda Monastery

From the early 1980s until the mid-'90s, Mike King lived as a monk at Nalanda Monastery in France. Although he left France, I had been in touch with him by e-mail since 2005. He gave feedback on our newsletters often: "Loved studying the map/plans for the future at Nalanda Monastery. It's looking positive; but having been involved in the digging of the current (or has a newer one been built?) septic tank, I have one recommendation: Please make sure it is big enough!"

Mike also often offered donations and items to our projects. The last years of his life he worked at a media center. Despite having invited Mike a few times to visit Nalanda again, he didn't make it. Nalanda Monastery performed a special puja for him, and we hope he will have a good rebirth and be able to meet the Dharma again. ♦

There is more from **Your Community** online. Swedish nun Ven. Karin Valham describes arriving at Kopan Monastery in 1974. Tibetan-American student Tenzin Ludup share's his experience attending the 2011 November Course at Kopan. Read these stories and more at mandalamagazine.org.

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Lama Zopa Rinpoche News



Lama Zopa Rinpoche and Dagri Rinpoche, Dehradun, India, April 2012. Photo courtesy of Sakya Drolma Phodrang.

In April, FPMT spiritual director **Lama Zopa Rinpoche** attended the *Wangya Norbu Tangwa* (*Garlands of Jewels of Hundreds of Initiations*) initiations with His Holiness the Sakya Trizin in Dehradun, India. Dhakpa Rinpoche and Dagri Rinpoche also attended. [See page 32 for more information.]

In May, Lobsang Sangay, the Kalon Tripa (Prime Minister of Tibet) visited Lama Zopa Rinpoche at Tushita Meditation Centre in Dharamsala, India. They had a private meeting, after which Rinpoche took the Kalon Tripa on a guided tour of the center.

Rinpoche's attendant and CEO of FPMT, Ven. Roger Kunsang, reported on Rinpoche's health in April: "Rinpoche is

doing well. ... The main thing is that there is still progress. Rinpoche is more independent, using the right hand more and the right leg is stronger. ... Rinpoche's speech is very clear when speaking Tibetan. In English if he doesn't make effort, there is a slight slur. But when teaching and Rinpoche focuses on the pronunciation, it is clear."

| Find updates on Rinpoche at www.fpmt.org/enews

Osel Hita News



Osel Hita giving talk at Istituto Lama Tzong Khapa, Italy, April 2012. Photo by Piero Sirianni.

Osel Hita, joined by Gomo Tulku, gave a talk at Istituto Lama Tzong Khapa in April 2012. Osel emphasized the importance of harmony at centers and of thinking kindly about people. He also suggested that centers plan activities that get them out together and help create a sense of community. This was the first time Osel had

addressed students at a Western Dharma center in more than a decade.

| Listen to Osel's talk at www.fpmt.org/fpmt/osel.html

International

This year's "FPMT Annual Review 2011: Cherishing Life" is available online. With great joy and heartfelt thanks, **FPMT International Office** invites you to read its collection of accomplishments and highlights, with our strong wish that it becomes the cause for all of Lama Zopa Rinpoche's wishes to manifest without delay and that his life be long and stable. Rinpoche's Annual Review letter can be read separately in English, Chinese, French, Italian, Japanese and Spanish.

| www.fpmt.org/fpmt/international-office.html

Lama Yeshe Wisdom Archive

published in March the long-awaited *Bodhisattva Attitude*, by Lama Zopa Rinpoche, the first book in our new *Heart Advice* series. The next book in our *Publishing the FPMT Lineage* series, *How to Practice Dharma: Teachings on the Eight Worldly Dharmas*, also by Rinpoche, goes to the printer soon. In the meantime, we worked with Meida Cheng to accomplish the official publication in China of Rinpoche's *The Secret of Happiness*,



Cover of FPMT Annual Review 2011

translated from an as yet unpublished manuscript prepared by Ven. Ailsa Cameron. We are working on getting more of Rinpoche's and Lama Yeshe's teachings published in China in this way. – *From Nick Ribush*

| www.lamayeshe.com

The sixth **Lotsawa Rinchen Zangpo Translator Programme** begins October 1, 2012, with an application deadline of June 30. Unlike previous courses, this one is open to students committed to becoming an interpreter in an FPMT Dharma center as well as freelancers without such a commitment. This course offers training in colloquial and literary Tibetan as well as Dharma terminology and methodology of interpretation. – *From Claire Barde*

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

FPMT Regional and National Offices

The **Australian National Office** continues to work towards regionalization. We are working on improving our organizational structure to enhance our support of FPMT International Office and all the various Australian FPMT activities as well as to uphold the vision of the unique FPMT lineage for many, many lifetimes. We held our annual general meeting (AGM) via teleconference for the first time. I believe we may have set a new record for the fastest AGM in FPMT history – 15 minutes! Later this year we will host Geshe Thubten Sherab from Kopan Monastery for three months when he will visit seven Australian centers. – *From Helen Patrin*

| www.fpmta.org.au

There's has been much impermanence at work in the **Mexico National Office**. We rejoice in the years of service offered by Edgardo Molina, Moya Mendez and Ven. Norbu (Lourdes Castro) the outgoing president, national coordinator and treasurer respectively. We also rejoice in the new people taking on this important work: Cesar Quiroz, Karla Ambrosio and Roberto de la Rosa! – *From Cesar Quiroz*

| www.fpmt-mexico.org

The North American Regional Office is preparing to celebrate the First Annual FPMT North America Compassion Day on July 6, 2012! Compassion Day is a celebration of His Holiness the Dalai Lama's birthday and an opportunity for us to come together and cultivate harmony, loving kindness and compassion in our lives. Visit compassionday.org for more information.

FPMT North America will hold its second annual meeting in Santa Fe, New Mexico, hosted by Thubten Norbu Ling, November 2-4, 2012. Directors, spiritual program coordinators, board members, center managers and teachers are all invited to attend. – *From Amy Cayton*

| www.fpmtna.org

Australia NEW SOUTH WALES

Ven. Lozang Yonten joins the team at **Kunsang Yeshe Retreat Centre** as a visiting teacher. We're delighted that she has accepted to take on the role and bring her experience, knowledge and fresh personality to the mountains. Receiving her bhikkshuni vows in Taiwan in 2011, Ven. Yonten is an FPMT registered teacher and

completed her five-year *Basic Program* exams earlier this year having studied under the direction of Khen Rinpoche Geshe Tashi Tsering at Chenrezig Institute. – *From Ven. Tencho*

| www.kunsangyeshe.com.au

Vajrayana Institute (VI) was blessed with a visit of Choden Rinpoche over the Easter weekend. Rinpoche taught on tantric grounds and paths and conferred a Vajrasattva initiation. We held an animal blessing ceremony in April around our stupa to welcome our animal friends to the center and to leave positive imprints on their minds. During the April to June period, we organized three non-residential retreats: our annual lam-rim retreat with T.Y., a Vajrasattva retreat with Ven. Robina and a vipassana retreat with Ven. Antonio. VI's new conference, "Young Minds," is being held in June to focus on the vital issues facing our youth. – *From Wai Cheong Kok*

| www.vajrayana.com.au

QUEENSLAND

Garden of Enlightenment's work on the entrance gate and the new art studio and workshop at **Chenrezig Institute** was held up due to a rather bad run of wet weather. The site preparation for the workshop is now completed, next we pour the concrete slab and then take delivery of the shed. Further funding is required to have the shed erected and the power connected. We would like to thank the **Enlightenment Project for Purification and Merit** for helping us along with the funding for the workshop. – *From Garrey Foulkes*

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

VICTORIA

Ven. Robina Courtin swept into **Atisha Centre** and engaged over 60 students during a weekend teaching on karma and emptiness. For two very full days, Ven. Robina taught with her customary clarity and compassion. One student described her experience: “Ven. Robina’s detailed, clear and concise explanations on mind, our ego grasping and the causes and antidotes of suffering were incredibly accessible and did much to demystify some of the culturally loaded representation of these concepts.” We are delighted Ven. Robina has accepted our request to lead a week’s retreat in 2013.

– *From Cherry Rattue*

| www.atishacentre.org.au



Michael Lim, Singaporean friend of Jade Buddha; Ian Green, director; and Jung-Chih Lin, secretary general Chinese Buddhist Temple Association of Taiwan, March 2012

The **Jade Buddha for Universal Peace** toured Taiwan in May. The tour was organized by the Chinese Buddhist Temple Association of Taiwan which has over 200 members representing the major temples of Taiwan. From Taiwan, the Jade Buddha travels to Thailand where it will tour five cities commencing with Bangkok on June 15. – *From Ian Green*

| www.jadebuddha.org.au

While the **Great Stupa of Universal Compassion** is still only half of its total height, the bottom half is starting to become “solid” as contractors erect balustrades, walls, stairs and windows. This work is expected to be complete by November at which time the Great Stupa will be at “lock-up” stage. Work on the top half of the Great Stupa will proceed during late 2012 and 2013.

– *From Ian Green*

| www.stupa.org.au

WESTERN AUSTRALIA

Hayagriva Buddhist Centre is excited to announce that the visa for Geshe Ngawang Sonam has been approved for two years, meaning he will be coming to Australia to take up the position of resident geshe at the center. Six years ago Rinpoche advised the center that it would be beneficial to have a resident geshe in addition to Ven. Thubten Dondrub, our resident teacher. After several hindrances, we have managed to carry out Rinpoche’s advice. We are all looking forward to Geshe Ngawang Sonam’s arrival in June. – *From John Waite*

| <http://hayagriva.org.au>

Austria

Panchen Losang Chogyen Gelugzentrum welcomed Ven. Sangye Khadro, who taught the second part of her seminar on handling emotions, and Alexander Berzin, who discussed correct understanding as the basic necessity of learning Dharma. Ven. Birgit Schweiberer continued her *Madhyamakavatara* course with two intensive weekends, and Stephan Pende Wormland gave insights in the relationship between Buddhism and psychology.

– *From Erich Leopold*

| www.fpmt-plc.at

Belgium

On her fifth visit to **Shedrup Zungdel Study Group**, Ven. Rita Riniker shared a big treasure with us: “The Eight Verses for Training the Mind.” In June, we are very happy to host the monks of Sera on their European Peace Tour. In August, we are offering a Universal Education for Compassion and Wisdom summer camp for children 6-10 called “Discover the Treasure in Your Heart.” – *From Marguy Krier*

| stanlight3@yahoo.de

Canada

Gendun Drubpa Centre’s annual general meeting in March was the first event held at our new center. We celebrated with a potluck dinner and then tended to business. In reviewing the entire year, it was astounding how much has been accomplished. Regular *Discovering Buddhism* classes and community meditation classes have begun. We have our first weekend intensive in June. – *From Dianne Noort*

| www.gendundrubpa.com

Lama Yeshe Ling Centre continues to grow in so many ways! We are seeing growth in center attendance, in volunteer time and skills offered, and in classes and workshops presented locally by our skilled facilitators, including teleclasses led by founding director Dekyi-Lee Oldershaw. We are also making progress in the development of the Canadian Hub for Universal Education for Compassion and Wisdom. In April, we hosted Ven. Amy Miller, who gave a public talk and a weekend workshop titled “Peace from Chaos, A Tibetan Buddhist

Approach to Making Sense of Your Life.” – *From Deborah Seigel*

| www.lamayesheling.org

Denmark

Tong-nyi Nying-je Ling is growing and more volunteers are coming to the center, allowing us to extend our offerings. With an eye towards bringing the Nordic/Baltic region together more, our resident teacher Stephan Pende Wormland will lead three retreats in Denmark, one in Iceland and one in Finland. Our summer program is filled with visiting teachers, including Ven. Robina and Ven. Paula Nyingje. We are also so happy to host again Alan Wallace offering a vipassana retreat in June here in lovely Copenhagen! – *From Karen Anne Krogh Nielsen*

| www.fpmt.dk

France

Having a workshop to create huge thangkas has long been one of Lama Zopa Rinpoche's wishes. After many years of planning and discussions with Swiss artist Peter Iseli, this project is becoming a reality at **Institut Vajra Yogini**. Major building renovations are now underway to transform the institute's former general workshop into an appropriate atelier. Rinpoche's wish is to bring this tradition to the West and help make thangkas for centers, projects and services around the world, including



Thangka workshop at Institut Vajra Yogini under construction

the Maitreya Project. The workshop will be 8.5 meters (28 feet) tall. Rinpoche's first order is a 21 Tara thangka that will be 14 meters (46 feet) high and 9 meters (30 feet) wide! For now, the causes and conditions seem to have come together and Rinpoche's vision should soon become a reality. – *From François Lecointre*

| www.institutvajrayogini.fr

Nalanda Monastery is preparing a three-month retreat as part of finishing the *Basic Program* 2008-2012 as well as commencing the new *Basic Program* and the new *Masters Program*, which both will start in 2013. We hope to organize another retreat with Khadro-la and also to welcome Khensur Rinpoche Losang Tenzin. In addition, Nalanda is organizing the Sera Monastery European Peace Tour. A group of nine Sera monks will do mandala constructions, pujas and lama dances as well as consultations. More details can be found at www.seratour.org.

In the meantime, we are preparing for our new building project. In June and July, we will do landscaping, including a new lake, road and reed bed. In September, if we have sufficient funds, construction will begin. – *From Ven. Losang Tendar*

| www.nalanda-monastery.eu

Germany

In March, Dagri Rinpoche consecrated **Aryatara Institut's** new 21 Tara statues that had recently arrived from Kopan Monastery. They took their place on the altar in the course of a Tara puja with a Green Tara initiation. This joyful project took over a year to accomplish, including the rolling of mantras for the statues and fundraising. It was a truly special

occasion and we hope will facilitate the beneficial growth of the center.

– *From Sabine Hueppelshaeuser*

| www.aryatara.de

This spring **Diamant Verlag** published the German edition of Kathleen McDonald's *Awakening the Kind Heart (Das gültige Herz, ein Mahayana-Meditationsbuch)*. Also a very kind volunteer helped us with translating Lama Yeshe's *When the Chocolate Runs Out*. The project we have in the pipeline at the moment is a book by Khensur Jampa Tegchok, based on a teaching on the two truths he gave at Kushi Ling Centre in Italy in 2009. We are looking for volunteers who could transcribe the English translation of these fantastic teachings – a job that could help immensely to improve one's understanding of emptiness. We are also looking for sponsors for this project. If you are interested, please contact us at info@kushi-ling.com. – *From Claudia Wellnitz*

| www.diamant-verlag.info

India

In February at **MAITRI Charitable Trust** in Bodhgaya, we had our annual ABC (Animal Birth Control) camp: in a little over three weeks, 126 street dogs were sterilized – 80 females and 46 males – and released after complete recovery. Our animal care clinic provided treatment to 36 dogs, one goat, one cow and one camel from the local community.



Camel being treated for sores, March 2012. Photo courtesy of MAITRI Charitable Trust.

FPMT News Around the WORLD

In March, World TB Day was celebrated with processions of the students of MAITRI's three village schools through 25 surrounding villages. Two teams of MAITRI field workers toured the district by jeep, visiting 143 villages, raising awareness by addressing the population by loudspeakers. Given the increasing incidence of a large part of the population, MAITRI boosted its activities under its humanitarian aid program, specifically in the provision of treatment, supplements and food to malnourished children and TB patients. – *From Adriana Ferranti*

| www.maitri-bodhgaya.org

The wonderful news from **Root Institute** is the opening of **Maitreya School** on the auspicious day of April 11 with the blessings of Lama Zopa Rinpoche. Maitreya School is a primary school operated by Root Institute for Wisdom Culture on the premises of the original Maitreya Project UE School. The school is starting small, with just 60 kindergarten and class 1 students. It is run on Buddhist principles and the children are taught meditation and mantra. We are fortunate in having found good teachers with open minds, who are also receiving Universal Education for Compassion and Wisdom training. – *From Ven. Thubten Namgyal*

| www.rootinstitute.com

Sera Je Monastery enjoyed a winter holiday, but the **Sera IMI House** monks certainly didn't slow down. The rigorous academic program keeps us well-occupied during the year, so a number of monks seized this valuable time to engage in memorization and meditation retreats. In addition, two monks traveled to Dharamsala to organize and help teach the Pre-Ordination Course at Tushita Meditation Centre for Westerners ordaining with His Holiness. Meanwhile, we continued our regular teaching schedule at the FPMT study group in Bangalore, Choe Khor Sum Ling, including an all-night Tara practice with more than 20 attendees. The new academic year began at Sera Je with a powerful, monastery-wide 10-day Hayagriva approximation retreat, with more than 250 million mantras recited. Re-energized, we began the year fresh and excited with two of our monks newly joining the debate program this year. – *From Ven. Gyalten Lekden*

| seraimihouse@yahoo.com

It is a time of change at **Tushita Mahayana Meditation Centre**. The empty spot of spiritual program coordinator has been filled for the second time by Ven. Losang Tenpa (Kabir), now back in his birthplace Delhi, having spent last year in Mumbai. In early March, we were delighted that



Participants at public course, April 2012, Delhi, India. Photo by Ven. Kabir Saxena.

Lama Zopa Rinpoche spent the Day of Miracles with us. Ven. Ailsa, our indefatigable manager, transformed our dormitory into a pure land for Rinpoche's residence. We recently concluded a five-day course introducing Mahayana Buddhism to Hindi speakers from the neighboring state of Uttar Pradesh. They were very receptive and appreciative. – *From Ven. Kabir Saxena*

| mahayanadelhi@gmail.com

Italy

In 2007, Geshe Jampa Gyatso, the then resident geshe of Istituto Lama Tzong Khapa, founded Associazione Dare Protezione, which is a lay and non-religious body that helps people receive qualified spiritual assistance at the end of life. The association is engaged in a project approved by the Tuscan region to build Tiziano Terzani Hospice, named after a Tuscan journalist who was a man of peace and sacrificed himself for human rights.

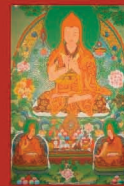


Land where Tiziano Terzani Hospice is planned to be built, Castellina Marittima, Italy. Photo by Piero Sirianni.

Kopan Monastery

kopan@mail.com.np

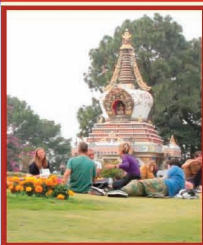
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Kopan Course Program 2012

Discovering Buddhism - Short Introductory Courses

June, September, October



Ven. Fedor Stracke

FPMT Basic Program

Mind and Mental Factors
Lorig - Mind and Knower

June 23 - July 21



Ven. Fedor Stracke

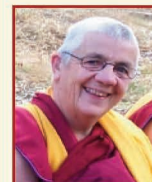
Exploring the Heart Sutra (advanced course)

July 23 - July 26

Ven. Chonyi Taylor

Overcoming Disturbing Emotions

September 18 - 22



Ven. Chonyi Taylor

Mind training - Cutting The Root of Emotions

September 24 - 30

November course 2012 led by Gyatso

Nov. 11 - Dec. 11

Check our detailed program on www.kopanmonastery.com



Buddhist Studies at Nalanda Monastery

INTEGRATING ACADEMIC, MEDITATION, BEHAVIOUR, SERVICE AND TRAINING COMPONENTS

FPMT Basic Program

February 2013

Five-year intensive residential study program, including three month lam-rim retreat.

The Basic Program is ideal for students who wish to progress beyond introductory courses. It offers the chance to develop a strong foundation of the complete path to enlightenment and experience the benefits of serious, practice oriented study, meditation and retreat.

Applications close
November 1, 2012

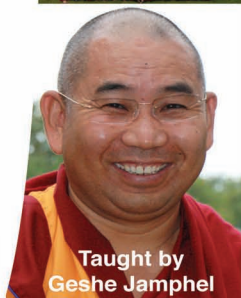
FPMT Masters Program

September 2013

Six-year intensive residential study program, plus a one year lam-rim retreat.

The Masters Program, inspired by Geshe studies is an intensive in-depth study of advanced subjects with extensive retreat experience, providing a thorough grounding in sutra and tantra. It is intended to train qualified non-Tibetan Dharma teachers.

Applications close
June 1, 2013



Taught by
Geshe Jampel

Visit www.nalanda-monastery.eu for more information



Affiliated with the FPMT

FPMT News Around the WORLD

From Dare Protezione, the FPMT study group **Casa del Buddha della Medicina** was born, the name being given by Lama Zopa Rinpoche. Casa del Buddha della Medicina supports the hospice project and collaborates with Dare Protezione. We are creating a website that explains the study group activities and are looking for practitioners and supporters to join us. – *From Francesco La Rocca*

| www.associazionedareprotezione.it

After three years, **Centro Muni Gyana** has a new center located in the historical part of Palermo in Sicily. It has been quite difficult to find a location with a great room for a gompa that is not too expensive. To help inaugurate the center, we received teachings from Geshe Tenzin Tenphel from Istituto Lama Tzong Khapa. We also hope to begin the *Basic Program* and we continue our *Discovering Buddhism* program and our twice weekly meditations. – *From Lucia Geraci*

| www.centromunigyana.it

In March 2012, Dagri Rinpoche came to **Centro Studi Cenresig** in Bologna to teach the four immeasurables and to give the Green Tara *jenang*. The event was well attended and a success thanks to the good organization of the staff of volunteers, many of them very young! Some people took refuge with Rinpoche and many of them received the *jenang*. We are waiting for the arrival of 21 Tara statues from Kopan Monastery that he advised us would benefit the center. – *From Marco Castaldi*

| www.cenresig.org

Our resident teacher Geshe Dondup Tsering returned to **Kushi Ling Centre** from a two-month vacation in India and started teaching immediately at our annual, one-week lam-rim Easter retreat. Patrick Lambelet and Claudia Wellnitz assisted retreatants, leading meditations and discussion groups in Italian and German. We are beginning to study Lama Tsongkhapa's *Middle Lam-rim* in our *Basic Program*. – *From Claudia Wellnitz*

| www.kushi-ling.com

Japan



Students of Do Ngak Sung Juk with Geshe Thubten Sherab. Photo by Doc O'Connor.

Do Ngak Sung Juk (DNSJ) was very happy to host Geshe Thubten Sherab from Kopan Monastery from February 16-March 5. Students were very pleased with the teachings, attending them not only in Tokyo but also traveling to Osaka to hear Geshe-la, too. Geshe-la's weekend teachings included a Mitrugpa retreat, which was recommended to us by Lama Zopa Rinpoche. DNSJ also arranged its second animal liberation. Because this wonderful practice is quickly growing in our community, another is scheduled near Saka Dawa. Other DNSJ activities include a small group pursuing *Meditation 101* and *Discovering Buddhism*. Our global, virtual activities – twice a month

sutra reading and mani recitation – continue to prosper. Please join us! – *From Doc O'Connor*

| www.fpmt-japan.org

Latvia

Ganden Buddhist Meditation

Centre is looking forward to two retreats in June and July: a weekend retreat on mindfulness with Stephan Pende Wormland in the calming atmosphere of the Ganden Centre in Riga and then an eight-day Green Tara retreat with Ven. Lobsang Namgyel, July 18-25 in Mazirbe, near the Baltic coast. In June, we also start "Buddha Child," an hour for families with children of joyful play, drawing, singing, peaceful meditative tasks and Buddhist discussion.

– *From Agnese Bishofa*

| www.ganden.lv

Malaysia

Chokyi Gyaltsen Center (CGC) has received many blessings. First, Lama Zopa Rinpoche helped us manifest our center in Penang. Then, Rinpoche sent us Ven. Osel. Then, Rinpoche sent a



Chokyi Gyaltsen Center's newest Tara statue. Photo by Bobby Yeoh.



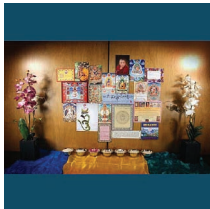
fpmt The Foundation Store



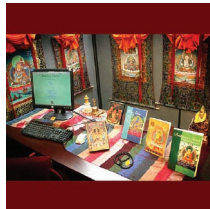
FPMT Foundation Store offers a vast selection of Buddhist study materials, high quality thangkas, statues, prayer flags, and meditation supplies including cushions, khatas, malas and incense.



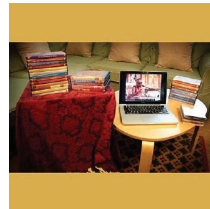
Books



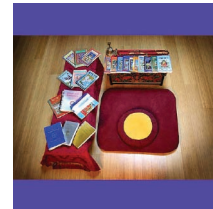
Meditation supplies



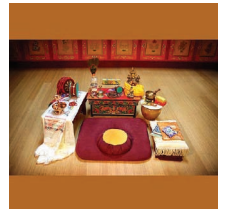
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<http://shop.fpmt.org/>

■ FPMT News Around the WORLD

lharampa geshe, Geshe Deyang, from Sera Je in April 2011 to serve as our resident geshe. Not long after the arrival of Geshe Deyang, our benefactors donated gold-painted, life-size statues of Tara, 1000-armed Chenrezig and Lama Tsongkhapa and his two disciples. For now, CGC is pretty complete, especially with the recent arrival of Lotsawa Rinchen Zangpo Translator Programme graduate Zangmo, as our new interpreter.

– *From Daniel Yeoh*

| www.fpmtcgc.blogspot.com

As an added aid to the home volunteers and to enhance the quality of its services, **Kasih Hospice Care, Malaysia (KHC)** is launching a pilot program of animal-assisted therapy. Volunteers visit patients in their homes with pets based on medical data that shows animals can uplift the spirits of patients. When a patient's mind feels lighter, it may foster an emotional environment of openness and facilitate a more meaningful dialogue between the hospice volunteer and the patient. For this pilot program, KHC is working with a professional organization called the Dr. Dog Program. – *From Yeo Puay Huei*

| www.kasihfoundation.org

Buddha's enlightenment day is celebrated *twice* a year at **Losang Dragpa Centre**, once on Vesak Day (which is a national public holiday in Malaysia) and also on Saka Dawa itself. A long stream of visitors and devotees joined in the Vesak "Bathing the Buddha" ceremony presided by Dagri Rinpoche. We also had an incense puja, followed by an array of different types of offerings:

flowers, candles, crystal jewels and prayers as well as sponsoring Sangha robes and contributing to the Sera Food Fund and to Khensur Rinpoche Lama Lhundrup's stupa at Kopan Monastery. It was a 10 A.M. to 10 P.M. program of non-stop prayers, Dharma talks and sheer joy. – *From Yeo Puay Huei*

| www.fpmt-ldc.org



Students from Dharmarakshita Study Group, Mauritius, April 2012

Mauritius

Dharmarakshita Study Group had our first group outing in April to Le Morne Beach in the southwest of Mauritius. Our purpose for this get-together was to help the study group members get to know each other better, since few students stay to socialize after teachings and meditation sessions. – *From Vimla Koonja*

| dharmarakshita@intnet.mu

Mexico

At **Bengungyal Center**, we are beginning to work with prisoners in Aguascalientes. We are sharing with prison staff a course on working with afflictive emotions. This activity allows us to bring the Dharma to

more than 200 people. Ven. Geshe Lobsang Khedup, our resident teacher, has been requested by Concordia University to teach in a course called Transpersonal Psychology I for doctoral students in humanist psychologies. – *From Rogelio Pallares*

| <http://aguasmedita.com>

Vajrapani Tibetan Buddhist Study Group organized a concert and

workshops with Hungarian musician Jeszenszky Istvan called "Healers for Peace," where we read a message for our beloved Ven. Lobsang Dawa. About 100 people sang mantras in unison like OM MANI PADME HUM. We hope this concert will help bring peace and joy to the hearts of all sentient beings! – *From Blanca Elsa Bolaños Elizondo*

| vajrapanigrouphuatulco@gmail.com

Yeshe Gyaltzen Center in Cozumel celebrated the first year of residence of our spiritual program coordinator, Ven. Losang Nyingje, who came in April 2011 and leads introductory classes and meditation. Ven. Nyingje was ordained four years ago at

Nalanda Monastery in France, where he studied the *Basic Program*. He went to Nepal to finish his *ngöndro* and then returned to Mexico upon advice from Lama Zopa Rinpoche to “bring the Dharma to Mexico.” The following spring Ven. Nyingje was invited by our center to help with the Heart Shrine Relic Tour, during which several students asked him to stay and be “our monk.” As a young Mexican, the students find it very easy to relate to him. His classes are clear, relevant and also fun. Ven. Nyingje comments that the more he focuses on serving others, the more students seem to come through the doors! – *From Moya Mendez*

| www.fpmtcozumel.org

Mongolia

FPMT Mongolia has a new website that shares the fascinating history of Buddhism in Mongolia as well as the story of FPMT Mongolia. The new site also includes all the Mongolia centers, projects and services. You can find FPMT Mongolia on Facebook and watch videos about our activities on our FPMT Mongolia YouTube channel. We are adding new videos every month. – *From Massimo Corona*

| www.fpmtmongolia.org

Ganden Do Ngag Shedrub Ling opened the Dharma Store. It’s the only place in Ulaanbaatar where Buddhist devotees can purchase religious items, including thangkas and statues. We are keeping clear accounts of the profits, which will only be used to sponsor the printing of a book or for similar religious purposes. – *From Massimo Corona*

| www.fpmtmongolia.org/fpmtm/shedrub-ling-center/

The **Golden Light Sutra Center** in Darkhan was established in 2004. We



Dashka, Zulaa and Tsend of Golden Light Sutra Center, April 2012. Photo by Odgerel.

are hoping to build a center this summer on land donated in 2003 by the local government to FPMT Mongolia. One of our recent projects was to print 5,000 *Golden Light Sutras* in Mongolian. We are trying to distribute them to as many homes as possible. Traditionally, all Mongolian families had this text in their *ger*, a traditional family tent-like dwelling. The text at that time, however, was only in Tibetan. Now people can read it in their own language and work to revive Buddhism in Mongolia as it was before communist times.

– *From Gordon Parlin*

| www.fpmtmongolia.org/fpmtm/golden-light-sutra-center/

Lamp of the Path has seen an increase in the number of people benefiting from our soup kitchen, which provides the basic necessities to Ulaanbaatar’s poor and homeless, including hot meals five days a week. This means our health clinic also has been seeing more patients. We provide free medical care and our Children Development Program to the Children Protection Institutions and State Orphanage. We continue to seek funding for these projects. Students from the International School in Ulaanbaatar offer volunteer services. And a qualified volunteer nutritionist from Australia provides us information on healthy food for

the people we serve.

– *From David Szeto*

| www.fpmtmongolia.org/fpmtm/lamp-of-the-path-ngo/

Nepal

With Lama Zopa Rinpoche spending time at Kopan Monastery in Nepal, the **Animal Liberation Sanctuary** is seeing more rescued goats. At the monastery, we currently have eight cows and bulls, 18 goats and two sheep. We have 13 goats at Khachoe Ghakyil Nunnery. The building of the Animal Liberation Sanctuary on nearby land is almost complete. After many years of planning and fundraising, the rescued goats and sheep will soon be moved to more appropriate quarters. We also have a building for a resident caretaker and a quarantine area with a shelter and a field for new or sick animals. – *From Tania Duratovic and Phil Hunt*

| fpmt.org/projects/other/alp.html



The stupa for Khensur Rinpoche Lama Lhundrup. Photo by Ven. Thubten Kunkyen.

Kopan Monastery has been very busy for the last few months with introductory courses. More people than ever are coming to learn about Buddhism and about changes they can make in their lives. At the monastery, the school term has started again with quite a few new monks joining the monastery. They were ordained by Jangtse Chöje after the Mönlam teachings in March. The

stupa for Khensur Rinpoche Lama Lhundrup is going up very swiftly in the stupa garden, where the stupa of Geshe Lama Konchog is also situated.

At the same time, the plans for a very large stupa at **Khachoe Ghakyil Nunnery** are coming close to completion. This one will be a replica of the Mother Stupa in Patan, Nepal. The nunnery is awash with building activities. The gompa is now completed on the inside, the building with one hundred rooms is nearly complete and work is progressing smoothly on the new kitchen and dining room. A new group of nuns is going to the Tara temple in Varanasi, India. The conditions there are quite difficult during summer with temperatures reaching above 40 °C (104 °F).

After attending the Mönlam teachings in Kopan, all the geshe and monks returned to **Thubten Shedrup Ling** in Solu Khumbu for another year of study and practice. An additional geshe has now joined the small monastery to teach philosophy to the older monks. The monks now go to the local school for “worldly” subjects and study philosophy and prayers in the afternoon at the monastery. The hostel under construction for the local children will be finished soon and then children from the surrounding areas can attend the Buddhist school that is nearby.

The year at **Rachen Nunnery** and **Mu Gompa** in Tsum started officially in mid-April, with the return of monks and nuns from the Kathmandu Valley. The education of the monks and nuns is progressing well, with a new geshe joining the teaching team for more intensive study of philosophy. A “collect rubbish” drive at the end of last year improved the looks of the nunnery compound; many trees were



The boundary wall of Rachen Nunnery, Tsum, Nepal. Photo by Ven. Tenpa Choden.

planted at the same time. Two solar showers will be added this year both at Rachen and Mu Gompa. An expansion of the medical facility at Rachen will allow out-patients to stay overnight. The exterior building of the new gompa is nearing completion, followed by the building of an altar for texts and for the 5-meter (16.5-foot) statue of Guru Rinpoche that is being transported by helicopter. – *From Ani Fran Mohaupt*

<http://kopanmonastery.com>

<http://kopanmonastery.com/nunnery.html>

friends@shedrupling-monastery.org

fpmt.org/projects/other/tsum.html

The Netherlands

Maitreya Instituut is very pleased to welcome Geshe Sonam Ngodrup and his interpreter Ven. Jamyang Khedrup in September. Geshe Sonam Ngodrup, a young geshe lharampa from Sera, will become our second resident geshe. Geshe-la taught for some time in France at Nalanda Monastery. Ven. Jamyang Khedrup interprets Tibetan/English. He came originally from Canada and qualified as an interpreter through the Lotsawa Rinchen Zangpo Translator Programme. – *From Maitreya Instituut*

| www.maitreya.nl

Russia

The **Aryadeva Study Group** in St. Petersburg received its name and blessing from Lama Zopa Rinpoche in 2003. Since then, the group has had ongoing educational programs, including hosting Geshe Jampa Dakpa as resident teacher from 2003 to 2009, who taught on lam-rim, lorig and *400 Verses of Aryadeva*. The Aryadeva Study Group organized three visits of Kirti Tsenshab Rinpoche. During these visits, Rinpoche gave a number of initiations and deep teachings on Kalachakra and the Six Yogas of Naropa. In 2009, the group started to study *Discovering Buddhism*. The program is led by Andrey Terentyev, a translator for His Holiness the Dalai Lama, an editor and publisher of Russian translations of classical Buddhist texts, and FPMT registered teacher. – *From Vasilij Repin*

| www.aryadeva.spb.ru

Slovenia

Chagna Pemo Study Group had the great honor to host Dekyi-Lee Oldershaw, who visited Slovenia for two days in April to lead three Transformative Mindfulness workshops. In May, His Holiness the Dalai Lama visited Slovenia and several from our group attended the three-day teachings together.

– *From Mirjana Dechen*

| my.sunstar@gmail.com

Spain

We again are able to open **Tushita Retreat Center**, following the wishes



Geshe Jamphel visited Tushita Retreat Center, April 2012. Photo by Gloria Bochaca.

of Lama Zopa Rinpoche and honoring the work of Kiko Segura, former director of Tushita who passed away in November 2011. Kiko left among rainbows and we re-opened Tushita among rainbows. For our opening, Geshe Jamphel gave the Vajrasattva initiation and we did some retreat sessions with him. We are grateful to everyone at Nagarjuna Barcelona for their continuous help. – *From Isabel Arocena Mancisidor*

| www.budismotibetano.net/tushita/

Taiwan

In April, **Jinsiu Farlin** organized an incense puja on a hilltop led by resident teacher Geshe Gyurme. Nearly 60 members participated in this outing, which also included a picnic and the hanging of prayer flags. Geshe Gyurme continues his regular classes three times a week, teaching *Lam-rim Chenmo*, *Ornament of Clear Realization* and Lama Tsongkhapa Guru Yoga. *The Heart of the Path* was translated to Chinese by Ven. Sophia Su and is available through Jinsiu Farlin.

In requesting Lama Zopa Rinpoche's long life, FPMT Taiwan began a project of printing 5,000 copies of *Golden Light Sutra* in

Tibetan to offer to all monks in Sera Monastery and Tashi Lhunpo Monastery as well as offering a 9-foot (3-meter) tall Medicine Buddha statue to Sera Je's main prayer hall.

– *From Ven. Thubten Osel*

| www.fpmt.tw

United Kingdom

Jamyang Bath Study Group

continues to grow and to develop a wonderful team of volunteers. We hosted Geshe Tashi Tsering for two weekends over the last year. In February, Geshe Tashi taught on refuge and 12 people took refuge for the first time in a simple and very beautiful refuge ceremony. We have also been fortunate to host Ven. Amy Miller twice and have Ven. Sangye Khadro coming in July. – *From Anne Swindell*

| www.jamyangbath.org.uk

At Jamyang Buddhist Centre,

Geshe Tashi Tsering completed his experimental teachings working directly with extracts from the Buddhist sutras and the Indian commentaries. He is now working up some experimental teaching modules focused on the three higher trainings, beginning with ethics and working with extracts from the Indian commentaries. We continued to offer *Discovering Buddhism* onsite and to provide the support for the *Foundation of Buddhist Thought* online. The Day of Miracles celebrations were very inspiring with the inside of the main temple looking very beautiful bathed in sunlight. We are all looking forward to His Holiness the Dalai Lama's June visit to the UK.

– *From Mike Murray*

| www.jamyang.co.uk

On April 14, **Jamyang Coventry Study Group** welcomed Geshe Tashi Tsering for an inspiring one-day teaching on refuge. It was Geshe-la's last visit in 1999 that inspired the then Coventry Buddhist Group to form links with the FPMT, eventually becoming an FPMT study group in 2009. Geshe Tashi's teachings are available on Jamyang Coventry's new YouTube channel. – *From Ven. Lobsang Dawa*

| www.coventry-buddhists.com



Geshe Tashi Tsering, April 14, 2012. Photo by Ven. Lobsang Dawa.

The **Land of Joy** project will create a retreat community in the UK. We began 2012 with a donation of £100,000 (US\$160,000) – our largest so far. The donor said, “It is with great joy that I am able to contribute energy and money to this wonderful project, which hopefully will blossom soon and become a source of inspiration and enlightenment for many generations of spiritual journeymen.” Land of Joy's new brochure, “Be the Change ... Grow the Seeds of Inner & Outer Peace,” invites everyone to dedicate their positive energy to help nurture the vision, make financial contributions of any size and “like” Land of Joy on Facebook. – *From Andy Wistreich*

| www.landofjoy.co.uk

■ FPMT News Around the WORLD

Saraswati Study Group continues to make lots of new connections with people curious about the Dharma. Visiting teachers are very important in helping us maintain and increase our group energy. We look forward to both Geshe Tashi Tsering and Ven. Sangye Khadro's teachings in July. We are planning to run *Buddhism in a Nutshell* for the first time in the autumn. – *From Neil Atkinson*

| www.saraswati.org.uk

In February, **Togme Sangpo Study Group** began meeting. Located in the Findhorn Community, a spiritual community in Scotland open to all traditions, our aim is to host Buddhist practice, study and retreat. We had our first course, *Meditation 101*, which went very well. We have an ongoing practice group that meets for a monthly session of lam-rim and Green Tara practice, inspired by a retreat with Ven. Nyingje. Group member Tony Davis joined the FPMT UK meeting in London. Next steps include the course *Buddhism in a Nutshell*, a weekend retreat and fundraising. – *From Margo van Greta*

| togmesangpo37@gmail.com

United States

CALIFORNIA

Land of Calm Abiding (LCA) is blossoming. In accordance with Lama Zopa Rinpoche's wishes, we've been working to develop LCA into a facility for serious long-term individual retreat. Already, this vision is coming to fruition! Two monastics will embark on long retreat here very soon. Meanwhile, our team of volunteers has worked wonders, clearing junk from the land, improving solar

panel set-ups and refurbishing retreat cabins. – *From Catherine Slocock*

| <http://landofcalmabiding.org>

We are delighted to report that **Land of Medicine Buddha's (LMB)** Great Prayer Wheel is complete, thanks to the effort of Tom Flynn (LMB's director in 2001), Sally Barraud, Ven. Chosang and generous benefactors. Our Great Prayer Wheel contains at a *minimum* 170 billion, 425 million and 600,000 mantras plus five sets of each of the following: the Kangyur and Lama Tsongkhapa, Gyaltsab Je and Khedrup Je's collections of works. You can view photos on LMB's Facebook page. – *From Denice Macy and Team LMB*

| www.landofmedicinebuddha.org

Tara Home is honored to welcome another resident, who is from the Hindu tradition, to our hospice care. Although our sister religion shares the values of peace of mind and good karma at the end of life, our death rites differ markedly. Buddhists believe the consciousness may remain in the body doing important work even after it is pronounced clinically dead; therefore, we do not touch the body of the deceased for as many as three days. On the other hand, in an act of purification, Hindus gently clean the entire body soon after death occurs. We are happy to provide an opportunity for both sanghas to work together ensuring the most beneficial passing. – *From Nicole MacArgel*

| www.tarahome.org

MASSACHUSETTS

April saw the arrival at **Kurukulla Center** of a complete set of the Buddha's teachings and the commen-

taries by Indian Buddhist masters. These texts are in Tibetan *pecha* style. Resident teacher Geshe Ngawang Tenley worked steadily throughout the week to wrap them in the traditional Tibetan cloth covering to protect the pages. The texts are now in Geshe-la's room, a companion to the set in our gumpa. Accompanying the texts were statues of the Sixteen Arhats, the most illustrious disciples of Shakyamuni Buddha. As is the custom, mantras will be printed, cut and rolled and then placed inside these statues. – *From Debra Thornburg*

| www.kurukulla.org

Wisdom Publications, Inc. is pleased to announce the November 2012 release of *The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya* translated by Ven. Bhikkhu Bodhi. This is the much-anticipated fourth volume of *The Teachings of the Buddha*. In April, Tim McNeill, Wisdom's director, attended the London Book Fair where he met with literary agents as well as editors from around the world interested in acquiring foreign language rights to Wisdom titles. In June, Tim and other Wisdom staff members attend Book Expo America where we present our upcoming titles to book buyers and avid readers. Author Dinty W. Moore signs copies of his new book, *The Mindful Writer*. – *From Lydia Anderson*

| www.wisdompubs.org

NEW MEXICO

Thubten Norbu Ling ended 2011 with an amazing visit from the Heart Shrine Relic Tour. The relics were on

display at the Immaculate Heart of Mary Retreat and Conference Center and drew a wide selection of people of many faiths and dispositions and from well beyond Sante Fe. In January, Ven. Robina Courtin came to Santa Fe and led a very successful Tara retreat with 60 participants, who gathered from across the state. Thubten Norbu Ling rejoices that Ven. Angie Muir is joining us in June as spiritual program coordinator.

– From Rowena Mayer

| www.tnlsf.org

OHIO

The **Manjushri Study Group** celebrated its first anniversary during Losar by participating in the worldwide recitation of the *Sublime Golden Light Sutra* and by offering a Shakyamuni and Medicine Buddha puja on the Day of the Miracles. Seven of our study group members successfully completed the *Buddhism in a Nutshell* course last year. Currently, we are reviewing *Meditation 101*. We also felt very honored and privileged to host the Heart Shrine Relic Tour last fall, which drew about 400 people. For the opening ceremony we had a

dynamic multicultural group from the community representing diverse faiths. – From Julie Thomas

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

VERMONT

February brought **Milarepa Center** 100 precious volumes of the Kangyur, the complete Tibetan discourses of the Buddha, offered by Ven. Dagri Rinpoche last year. A small group of us organized a traditional greeting of these precious texts with Lawudo incense offerings billowing into the mountain air, recitations of prayers and mantras, and a recording of Lama Zopa Rinpoche chanting OM MANI PADME HUM. You can see videos and photos on our Facebook page. In addition, we enjoyed a wonderful mid-February retreat, spending time meditating on and exploring the nature of the mind. – From Ven. Amy Miller

| www.milarepa-center.org

VIRGINIA

Guhyasamaja Center is continuing to offer the two-year *Discovering Buddhism* program. We have a strong group of consistent participants who are doing the retreats, studying their homework, memorizing brief texts and engaging in the preliminary practices of Vajrasattva meditation and prostrations to the 35 Buddhas! In late March and early April, we hosted a group of monks from Ganden monastery who performed pujas, chants and dances as well as made a sand mandala. We've also successfully completed a fundraising drive, raising enough for a down-payment towards the purchase of a stable home for our center. – From Lorne Ladner ♦

| www.guhyasamaja.org



Gyumed Khensur Rinpoche Losang Jampa with students from Guhyasamaja Center.



Maitreya Buddhas Around the World!

In March 2012, Lama Zopa Rinpoche offered 27 Maitreya Buddha statues to FPMT centers, projects and services that wished to have one. The life-size statues are scale replicas of the 500-foot-tall Maitreya statue planned to be built in Kushinagar, India, by the Maitreya Project. *Mandala* has collected photos of the statues in their new homes in an online photo gallery. If you'd like your center's Maitreya statue included, email your photo to editor@fpmt.org.

| View the photo gallery with this issue's online content at mandalamagazine.org.

A Maitreya statue arrives at Centre Kalachakra, France, April 2012

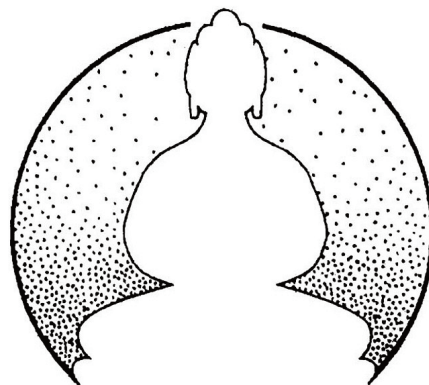
MANDALA MAGAZINE FOR PRISONERS FUND

You can help Dharma in prisons by supporting a *Mandala* subscription for a Liberation Prison Project student.



"Double Dorje" by Robert Page, an LPP student who passed away in 2011

To learn more and make a donation, visit www.mandalamagazine.org/support-prisoners/



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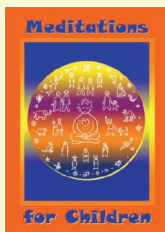
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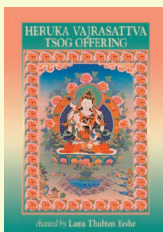
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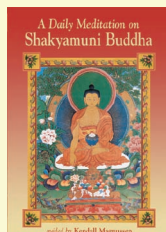
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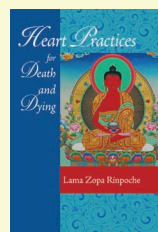
Heruka Vajrasattva Tsog,



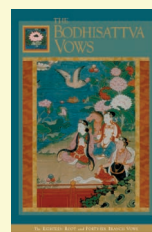
Daily Meditation on Shakyamuni Buddha



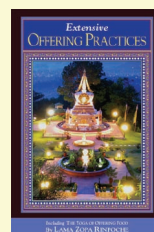
Lama Chopal Jorcho



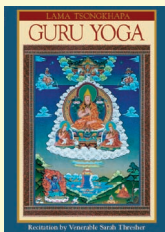
Heart Practices for Death and Dying



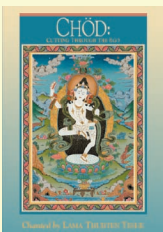
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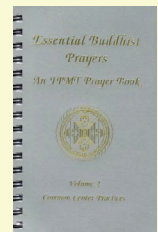
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Prostrations to the 35 Buddhas

Available from the Foundation Store:
www.fpmt.org/shop

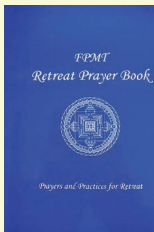
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Essential Buddhist Prayers Vol 1



Essential Buddhist Prayers Vol 2



FPMT Retreat Prayer Book

FPMT DIRECTORY

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

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

Lama Thubten Zopa Rinpoche
c/o FPMT International Office
www.essential-education.org
Tel: +44 (0) 20 7820 9010

FPMT International Office
1632 SE 11th Avenue
Portland, OR USA
www.fpmt.org
Tel: (1) (503) 808 1588

Projects of FPMT
International Office include:
Amdo Eye Center
FPMT Puja Fund
Lama Tsongkhapa Teachers Fund
Sera Je Food Fund
Stupa Fund
www.fpmt.org/projects

INTERNATIONAL PROJECTS

International Mahayana Institute
San Francisco, CA USA
www.imisangha.org

Lama Yeshe Wisdom Archive
Lincoln, MA USA
www.LamaYeshe.com
Tel: +1 (781) 259 4466

Liberation Prison Project
Ashfield, Australia
www.liberationprisonproject.org

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

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

Maitreya Project International
www.maitreyaproject.org

Universal Education for Compassion and Wisdom
London, United Kingdom

FPMT REGIONAL AND NATIONAL OFFICES

Australian National Office
www.fpmta.org.au
Tel: +61 (2) 4782 2095

Brazilian National Office
myferreira@terra.com.br
Tel: +55 (47) 9127 3314

European Regional Office
www.fpmt-europe.org
Tel: +31 (0) 20 627 3227

Italian National Office
fpmtcoord.italy@gmail.com

Mexico National Office
www.fpmt-mexico.org
Tel: +52 (987) 869 2222

Nepal National Office
franh@wlink.com.np
Tel: +977 (1) 442 4091

North American (USA and Canada) Regional Office
fpmtnorthamerica@gmail.com
Tel: +1 (831) 334 2777

South Asian Regional Office
franh@wlink.com.np

Spanish National Office
www.fpmt-hispana.org
Tel/Fax: +34 (91) 445 6514

Taiwan National Office
www.fpmt.tw
Tel: +886 (2) 2523 0727

FPMT CENTERS, PROJECTS AND SERVICES

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Yogi Saraha Study Group
Buenos Aires
yogisaraha@gmail.com
Tel: (11) 4541 7112

AUSTRALIA (Tel Code 61)

New South Wales

Enlightenment for the Dear Animals

Denistone East
www.enlightenmentforanimals.org
Tel: +61 (2) 9808 1045

Kadam Sharawa Buddhist Institute

Copacabana
www.kadamsharawa.org
Tel: (0402) 688 620

Kunsang Yeshe Centre

Katoomba
www.kunsangyeshe.com.au
Tel: (02) 4788 1407

Vajrayana Institute

Ashfield
www.vajrayana.com.au
Tel: (02) 9798 9644
Resident Geshe:
Geshe Ngawang Samten
Resident Teacher:
Wai Cheong Kok

Queensland

Chenrezig Institute

Eudlo
www.chenrezig.com.au
Tel: (07) 5453 2108
Resident Geshe:
Geshe Lobsang Jamyang
Resident Teacher:
Ven. Tenzin Tsepal

Projects of Chenrezig Institute:
The Enlightenment Project for Purification and Merit
info@enlightenmentproject.com

The Garden of Enlightenment

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

Cittamani Hospice Service

Palmwoods
www.cittamanihospice.com.au
Tel: (07) 5445 0822

Karuna Hospice Service

Windsor
www.karuna.org.au
Tel: (07) 3632 8300

A project of Karuna Hospice:

Karuna Books
www.karunabooks.com.au

Langri Tangpa Centre

Camp Hill
www.langritangpa.org.au
Tel: (07) 3398 3310

South Australia

Buddha House

Tusmore
www.buddhahouse.org
Tel: (08) 8333 2824

De-Tong Ling Retreat Centre

Kingscote
www.detongling.org
Tel: (08) 8559 3276

Tasmania

Chag-tong Chen-tong Centre

Snug
www.chagtong.org
Tel: (03) 6267 9203

Victoria

Atisha Centre

Eaglehawk
www.atishacentre.org.au
Tel: (03) 5446 3336

The Great Stupa of Universal Compassion

Maiden Gully
www.stupa.org.au
Tel: (03) 5446 7568

Shen Phen Ling Study Group

Wodonga
shenphenlingaustralia@yahoo.com.au
Tel: (02) 6059 8104

Tara Institute

Brighton East
www.tarainstitute.org.au
Tel: (03) 9596 8900
Resident Geshe:
Geshe Lobsang Doga

Thubten Shedrup Ling

Eaglehawk
www.tslmonastery.org
Tel: (03) 5446 3691

Western Australia

Hayagriva Buddhist Centre

Kensington
www.hayagriva.org.au
Tel: (08) 9367 4817
Resident Teacher:
Ven. Thubten Dondrub

Hospice of Mother Tara

Bunbury
www.hmt.org.au
Tel: (08) 9791 9798

AUSTRIA (Tel Code 43)

Panchen Losang Chogyen Gelugzentrum

Vienna
www.fpmt-plc.at
Tel: (1) 479 24 22

BELGIUM (Tel Code 32)

Shedrup Zungdel Study Group

Burg Reuland
stanlight3@yahoo.de

BRAZIL (Tel Code 55)

Centro Shiwa Lha

Rio de Janeiro
www.shiwalha.org.br
Tel: (21) 9322 0476

CANADA (Tel Code 1)

Gendun Drubpa Centre
Williams Lake, B.C.
www.gendundrubpa.com
Tel: (250) 398 5681

Lama Yeshe Ling Centre
Oakville, Ontario
www.lamayesheling.org
Tel: (905) 296 3728

CHINA (Tel Code 852)

Mahayana Buddhist Assoc. (Cham-Tse-Ling)
North Point, Hong Kong
www.fpmtmba.org.hk
Tel: 2770 7239

COLOMBIA (Tel Code 57)

Centro Yamantaka
Bogotá
www.yamantakabogota.org
Tel: (311) 251 0993

DENMARK (Tel Code 45)

Tong-nyi Nying-je Ling
Copenhagen
www.fpmt.dk
Tel: 33 13 11 08
Resident Teacher:
Stephan Pende Wormland

Projects of Tong-nyi
Nying-je Ling:
**The Center for Conscious
Living and Dying**
www.cbld.dk

Dharma Wisdom Publishing
www.dharmawisdom.dk

FINLAND (Tel Code 358)

Tara Liberation Study Group
Helsinki
taraliberation@yahoo.co.uk
Tel: (50) 353 2886

FRANCE (Tel Code 33)

Editions Vajra Yogini
Marzens
www.vajra-yogini.com
Tel: (05) 6358 1722

Gyaltsab Je Study Group
Ile de la Reunion
association.gyeltsabje@gmail.com

Institut Vajra Yogini
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www.institutvajrayogini.fr
Tel: (05) 6358 1722
Resident Geshe:
Geshe Tengye and
Geshe Tenzin Loden

Kalachakra Centre
Paris
www.centre-kalachakra.com
Tel: (01) 4005 0222
Resident Geshe:
Geshe Drakpa Tsundue

Nalanda Monastery
Labastide St. Georges
www.nalanda-monastery.eu
Tel: (05) 6358 0225
Resident Geshe:
Geshe Losang Jamphel

Thakpa Kachoe Retreat Land
Marseille
www.thakpakachoe.com
Tel: (612) 918 949

FRENCH POLYNESIA (Tel Code 689)

Naropa Meditation Center
Tahiti
http://naropatahiti.
over-blog.com

GERMANY (Tel Code 49)

Aryatara Institut
München
www.aryatara.de
Tel: (89) 2781 7227
Resident Teacher:
Ven. Fedor Stracke

Diamant Verlag
Kaltern, Italy
www.diamant-verlag.info
Tel: +39 (0471) 964 183

Tara Mandala Center
Landau
taramandala@t-online.de
Tel: 9951 90235
Resident Teacher: Dieter Kratzer

GREECE (Tel Code 30)

**Gonpo Chakduk
Ling Study Group**
Athens
angepemo@msn.com
Tel: (210) 762 7189

INDIA (Tel Code 91)

**Choe Khor Sum
Ling Study Group**
Bangalore
www.cksl.in
Tel: (80) 4148 6497

Maitreya Project Trust
Gorakhpur
india@maitreya-project.org
Tel: (551) 2342 012

MAITRI Charitable Trust
Bodhgaya
www.maitri-bodhgaya.org
Tel: (631) 2200 841

Root Institute
Bodhgaya
www.rootinstitute.com
Tel: (631) 2200 714

Projects of Root Institute:
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Community Health
Care Centre**

Maitreya School

Sera IMI House
Bylakuppe
SeraIMIhouse@yahoo.com

**Tushita Mahayana
Meditation Centre**
New Delhi
mahayanadelhi@gmail.com
Tel: (11) 2651 3400

Tushita Meditation Centre
McLeod Ganj
www.tushita.info
Tel: (1892) 221 866

INDONESIA (Tel Code 62)

**Lama Serlingpa Bodhicitta
Study Group**
Jambi
herni_kim@yahoo.com

Potowa Center
Tangerang
www.potowa.org
Tel: (21) 9359 2181

ISRAEL (Tel Code 972)

Shantideva Study Group
Ramat Gan
fpmtisrael@gmail.com
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ITALY (Tel Code 39)

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protezione.it

Centro Lama Tzong Khapa
Treviso
danilloghi@mailfarm.net
Tel: (0422) 300 850

Centro Muni Gyana
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www.centromunigyana.it
Tel: (0327) 038 3805

Centro Studi Cenresig
Bologna
www.cenresig.org
Tel: (347) 246 1157

Centro Tara Cittamani
Padova
www.taracittamani.it
Tel: (049) 864 7463

**Centro Terra
di Unificazione Ewam**
Florence
www.ewam.it
Tel: (055) 454 308

Chiara Luce Edizioni
Pomaia (Pisa)
www.chiaraluce.it
Tel: (050) 685 690

Istituto Lama Tzong Khapa
Pomaia (Pisa)
www.iltk.it
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Resident Geshe:
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Projects of Istituto
Lama Tzong Khapa:
**Shenpen Samten
Ling Nunnery**

**Takden Shedrup Targye Ling
Monastery**

Kushi Ling Retreat Centre
Arco (TN)
www.kushi-ling.com
Tel: (347) 21 13471
Resident Geshe:
Geshe Dondup Tsering

Sangye Choling Study Group
Sondrio
www.sangye.it
Tel: (39) 0342 513198

Shiné Jewelry
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www.shinegioielli.it
Tel: (050) 685 033

**Yeshe Norbu -
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www.AdozioniTibet.it
Tel: (050) 685 033

JAPAN (Tel Code 81)

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www.fpmt-japan.org
Tel: (070) 5562 8812

LATVIA (Tel Code 371)

**Ganden Buddhist
Meditation Centre**
Riga
www.ganden.lv
Tel: 2949 0141

Yiga Chodzin Study Group
Raunas novads
www.yigachodzin.lv

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Chokyi Gyaltsen Center
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www.fpmt-cgc.blogspot.com
Tel: (4) 826 5089
Resident Geshe:
Geshe Deyang

**Rinchen Jangsem Ling
Retreat Centre**
Triang
www.jangsemling.com

Kasih Hospice Care
Selangor
www.kasih-hospice.org
Tel: (3) 7960 7424

Losang Dragpa Centre
Selangor
www.fpmt-ldc.org
Tel: (3) 7968 3278

MAURITIUS (Tel Code 230)**Dharmarakshita Study Group**

Vacoas
dharmarakshita@intnet.mu
Tel: 258 3054

MEXICO (Tel Code 52)**Bengungyal Center**

Aguascalientes
www.bengungyal.org
Tel: (449) 973 5550
Resident Geshe:
Geshe Losang Khedup

Chekawa Study Group

Uruapan
luzbellaramirez@gmail.com
Tel/Fax: (452) 523 5963

Khamlungpa Center

Zapopan
www.khamlungpa.org.mx
Tel: (33) 3122 1052
Resident Geshe:
Geshe Losang Khedup

Khedrup Sangye Yeshe Study Group

Morelia
khedrup_sangye_yeshe@yahoo.com.mx
Tel: (443) 308 5707

Padmasambhava Study Group

Durango
budismo.dgo@gmail.com
Tel: (6181) 711 102

Rinchen Zangpo Center

Torreón
www.rinchenzangpo.org.mx
Tel: (087) 1712 6873

Serlingpa Retreat Center

Zitacuaro
http://calendarioretiroserlingpa.blogspot.com
Tel: (715) 153 9942

Thubten Kunkyab Study Group

Coapa
www.meditadf.blogspot.com
Tel: (552) 325 5861

Vajrapani Tibetan Buddhist Study Group

Huatulco
blanca_eb@hotmail.com
Tel: (958) 70989

Yeshe Gyaltzen Center

Cozumel
www.fpmtcozumel.org
Tel: (987) 869 2222

MONGOLIA (Tel Code 976)

All Mongolian centers, projects and services are accessible through:
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Drolma Ling Nunnery

Ulaanbaatar
Tel: (11) 480 741

Enlightening Mind

Ulaanbaatar
Tel: (11) 480 741

Ganden Do Ngag Shedrup Ling

Ulaanbaatar
Tel: (11) 321 580

Golden Light Sutra Center

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