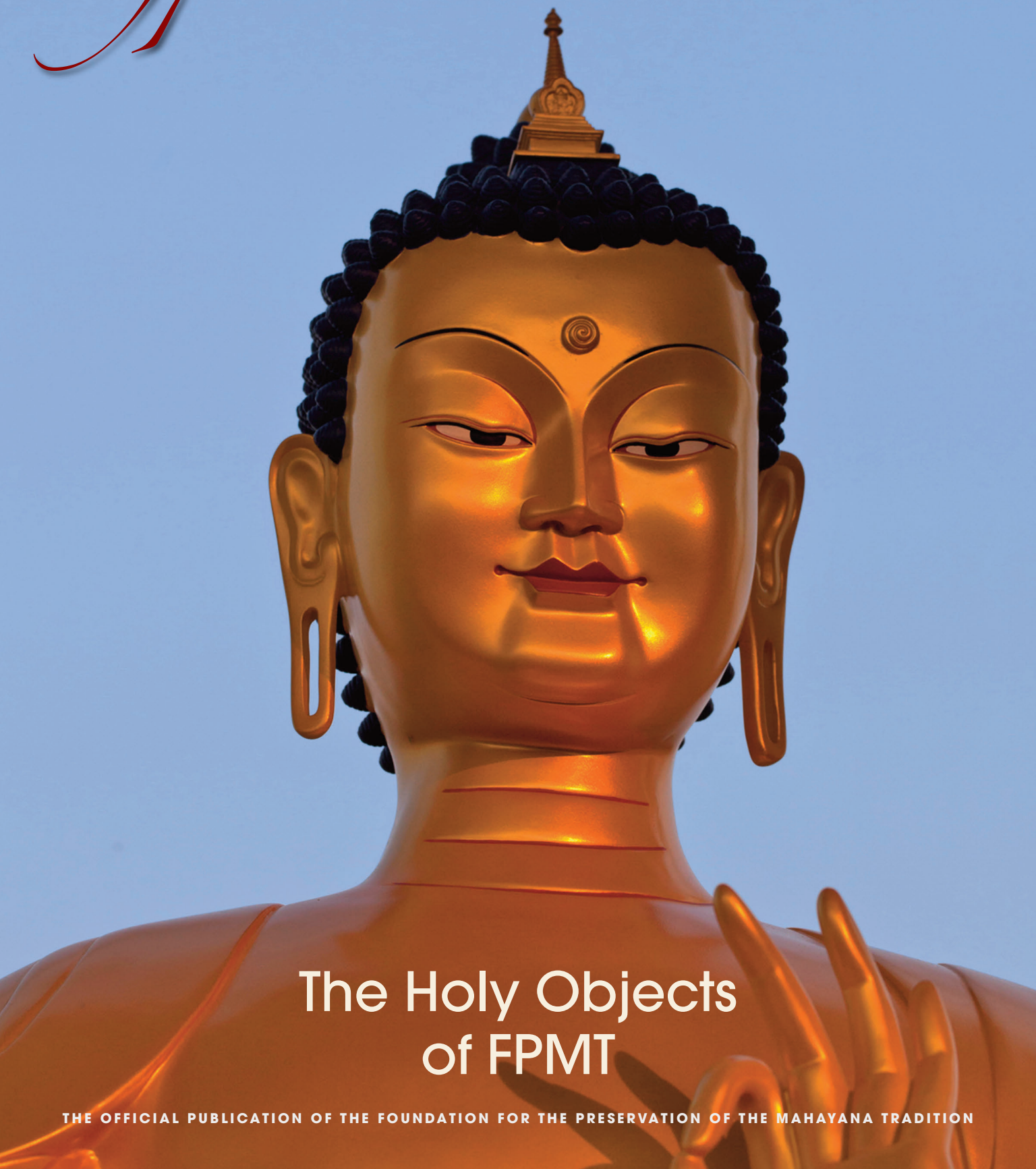




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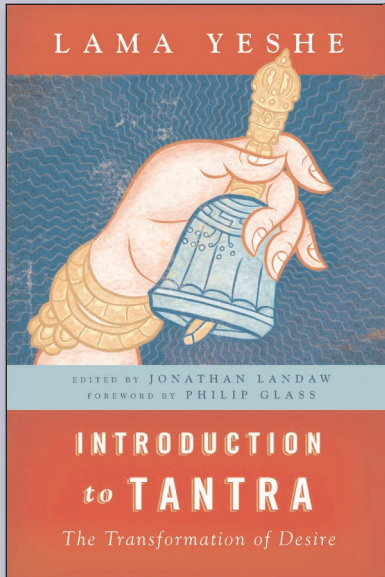
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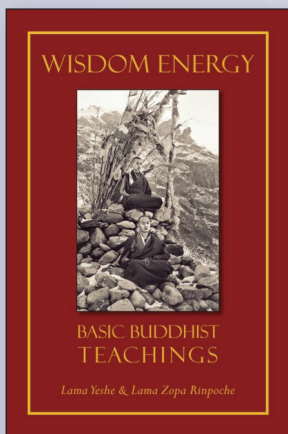
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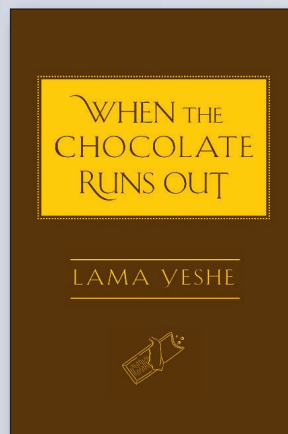
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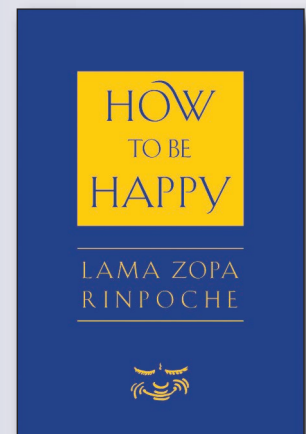
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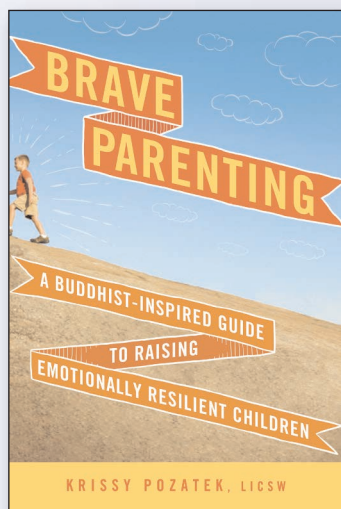
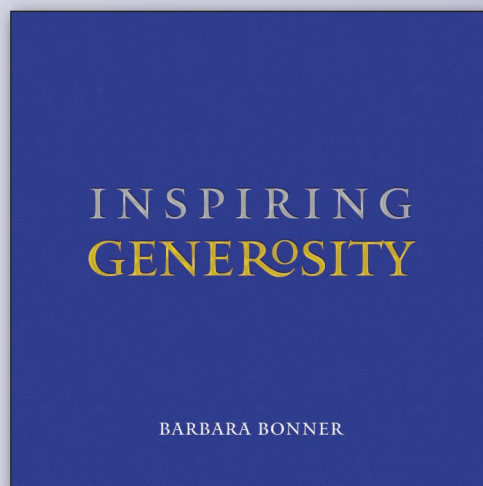
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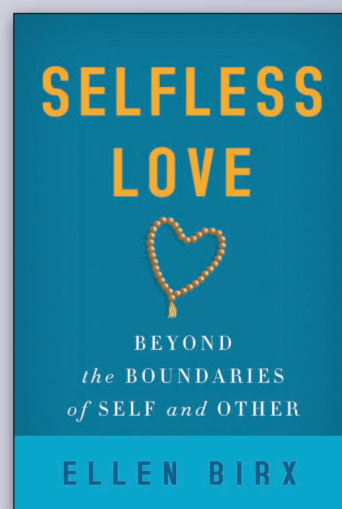
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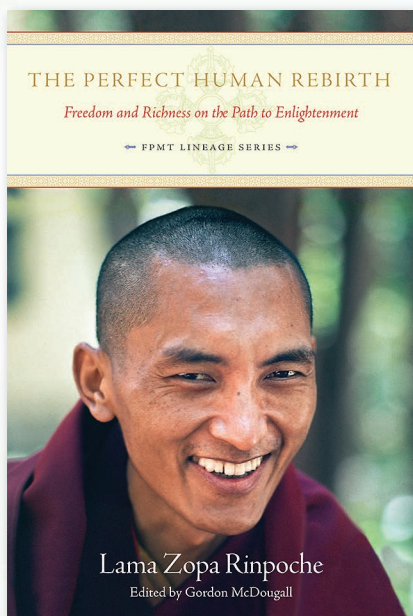
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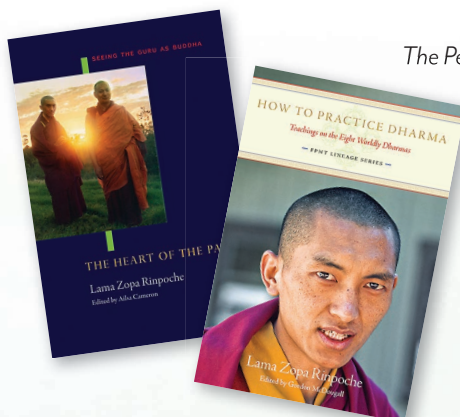
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CONTENTS

6 FROM THE EDITOR

8 TEACHINGS AND ADVICE

COVER STORY

16 Holy Objects of FPMT

25 FEATURED PROJECT

32 EDUCATION

37 YOUR COMMUNITY

48 OBITUARIES

52 FPMT NEWS AROUND THE WORLD

59 FPMT DIRECTORY



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The April - June 2014 issue includes ...

TEACHING AND ADVICE

The Mind is the Measure of All Things
By Jampa Jaffe

HOLY OBJECTS

Istituto Lama Tzong Khapa Restores *Kundun* Chenrezig
By Francesca Sala

Jade Buddha Continues World Tour in United States:
An Update from Ian Green

EDUCATION

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COVER: A scale replica of the Maitreya Buddha statue to be built
at Kushinagar, India, before the Maitreya Buddha Kushinagar
Project foundation stone laying ceremony, December 2013.
Photo by Andy Melnic.



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Dear Reader,

“Holy objects have been central to Lama Yeshe and Lama Zopa Rinpoche’s work since their early days teaching Westerners at Kopan Monastery, established by the lamas as the Nepal Mahayana Gumpa Center in Kathmandu Valley, Nepal, in 1969,” begins the article “The Precious and Wish-fulfilling Holy Objects of FPMT” from *Mandala* April-June 2010. The amazing 31-page feature highlights both the history of the important holy objects in FPMT as well as the dozens of projects around the world creating stupas, prayer wheels, beautiful statues and other sacred art.

“Lama Yeshe and Lama Zopa Rinpoche firmly established FPMT’s relationship with holy objects in 1976 when the first statue of FPMT, a substantive three-foot (one-meter) tall Tara statue, was obtained and brought to life at Kopan Monastery,” the article continues. “From this first auspicious project countless initiatives have blossomed, bringing symbols of Buddha’s holy body, speech and mind into the world. Holy objects provide easy opportunities for one to purify negative

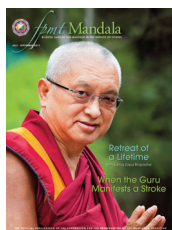
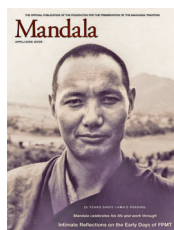
seeds in the mind and to accumulate merit needed to progress along the path. Further, they provide inspiration as they represent the limitless potential (and perfection) of our own body, speech and mind. They remind us that liberation is possible, they habituate our mind toward happiness rather than suffering, they help to preserve the Buddhist culture of which we’re a part, and they bring us closer to one another by planting seeds of universal loving kindness into our collective mind stream.”

I encourage you to read this archive article and take in the vast scope of FPMT’s holy objects. We’ve just made it available as a PDF with our online edition at mandala.fpmt.org/archives/mandala-for-2014/april/.

With this print issue, we’re able to share updates on a handful of these projects. We’ll continue to report on and to rejoice and celebrate in the benefit all of the projects bring to the world.

Love,
Laura

About Mandala



Mandala is the official publication of the Foundation for the Preservation of the Mahayana Tradition (FPMT), an international charitable organization founded more than thirty years ago by two Tibetan Buddhist masters: Lama Thubten Yeshe (1935-1984) and Lama Thubten

Zopa Rinpoche. FPMT is now a vibrant international community with a network of over 150 affiliate centers, projects, services and study groups in more than thirty countries.

Editorial Policy

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

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

Mandala is published quarterly and is available via the Friends of FPMT program. Additionally, the publication is supplemented by online stories published exclusively at: mandala.fpmt.org

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

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

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A Perfect Object of Refuge



*Lama Yeshe teaching, Manjushri Institute, England, 1976.
Photo courtesy of Lama Yeshe Wisdom Archive.*

How many different religions are there in the world today? I'm not criticizing, but just look at how many followers they have and how these people are practicing their religion. What kind of refuge do they take? Check up.

Forget about materialists, who haven't discovered any religion; they only take refuge in material things. But even religious people, who have a little better understanding, still mostly take refuge in ridiculous ways. For example, statues of Lord Buddha are material objects; if we take refuge in them, we too are taking refuge in material things.

Many people are like this. They have no understanding that it's only the light of wisdom that can elevate you into liberation, nirvana, salvation or whatever you want to call it, so they take refuge in mere atoms instead. They also engage in mistaken practices. Like in Nepal, many people believe that their religion says they have to sacrifice animals to the gods, so at certain times they can kill as many as 100,000 sentient beings in a day. The streets run with blood; if you were to go there you might slip and fall in it. This is just so wrong. I've seen the same thing about Africa on TV. They sacrifice animals and rub their blood on the god to appease him. Such wrong conceptions and wrong paths lead you to ruin your life.

I'm not criticizing other religions, merely trying to point out reality – if you engage in such practices, you're leading the wrong

That's good; you can see the whole picture rather than a narrow section of it.

And when you do survey the entire range of possibilities, you can see how worthwhile it is to take refuge in the preeminent qualities of the Buddha, the wisdom of the Dharma and the support of the Sangha, your Dharma friends who give you a good visualization and help you in your practice.

It's so worthwhile to take refuge in that which can truly liberate you. You have to understand that. Otherwise you'll see people taking refuge in the sun, the moon or something else up in the sky. People look up at the sky and, thinking God is up there, fold their hands and cry, "Please help me." They look up pleading for God's help, yet down here on earth engage in ridiculous actions, somehow expecting him to reach down and say, "My child, come to me." God can't guide you that way. It's impossible.

However, taking refuge in Lord Buddha's good qualities and Dharma wisdom is not some kind of partisan political act – "Now I'm a member of the Buddhist party." Be careful. It's easy to develop that kind of attitude through attachment to your own ideas. You think, "I like the Buddha's philosophy; now I belong to his party," and then look down on others. You look down on others but you don't look within yourself.

Lord Buddha's philosophy is actually a way for us to relate to our own everyday life. It's a boat to cross the river of delusion, an

It's so worthwhile to take refuge in that which can truly liberate you. You have to understand that. Otherwise you'll see people taking refuge in the sun, the moon or something else up in the sky.

kind of life. We're allowed to explain the way things are. Saying that one thing is right and another is wrong is not criticism. If, with a biased, deluded mind, you say, "My religion is better than yours; yours is just wrong," that might be considered to be criticism, but if, with discriminating wisdom, you point out the difference between right actions and wrong, that's a completely different thing.

It's similar in Buddhist countries, too. Simple, uneducated people take refuge by going to temples and folding their hands at their heart. That's how they take refuge. They light candles, make prostrations and pray hard for something but don't understand how their everyday actions could be leading them to liberation or the unified state of buddhahood and so forth.

The advantage of growing up in the West is that you receive a good education and intellectual training. In general, people from common Eastern families aren't trained to think, nor do they have much religious training, so all they can do is take refuge in the simplest way. But you are very intelligent people and good communicators and can examine all of the world's religions.

elevator to the heights of everlasting peace. Its purpose is to take us beyond delusion, to make our mind happy and healthy. That's why we take refuge, why we practice Dharma. Be careful that that's your purpose, too.

Lord Buddha's teachings are incredible, absolutely too much! You can see how they can elevate you, but when you listen to or try to practice teachings, your conceptions flavor them. It's like when you bake a cake and you can add this flavor or that. Similarly, Dharma means one thing, but you flavor it to mean something else; Buddha means this, but you make it that. It's actually extremely difficult to act purely with the right understanding of reality.

However, it's so worthwhile, really worthwhile, just to discover that, instead of superstitiously looking outside of yourself, seeking happiness out there, there's something much better than the material world to be found within. Discovering that and deciding to seek happiness within you rather than out there, you take refuge in the wisdom of Dharma and the knowledge of the Buddha, knowing that if you act in accordance with his

TEACHINGS AND ADVICE

knowledge, you too can attain his level of understanding and become a buddha yourself.

That's why we practice the Guru Shakyamuni yoga method. Normally we have the dualistic mind that tells us, "Buddha's up there; I'm down here, nothing." Guru yoga closes that gap: Shakyamuni Buddha dissolves into us and we unify with him. By training in this way, we destroy the dualistic mind.

We should be open and honest with ourselves and admit that for countless lives, and even in all of this one, we have been taking refuge in the external world. What has been the result? Confusion and more attachment. Who has the power to release us from all this? It's only the Buddha and his knowledge-wisdom. Through his profound wisdom, he's the only one who can show us the reality of who and what we are.

Of course, it's not only about us; we're not the ones with the greatest suffering. All mother sentient beings are in the same situation – seeking satisfaction in the external world with the wrong attitude and experiencing misery as a result. Although all they want is happiness, because of using the wrong method, they end up more miserable than ever. So we also need to generate compassion for them.

Lord Buddha, the ultimate physician, is a perfect object of refuge because he has perfect knowledge. Ordinary, worldly doctors don't even come close to this. They cannot see our inner

nature, the evolution of our delusions or how to attain liberation, so of course they can't show us all this. Lord Buddha can and does so clean clear.

He also has universal compassion and doesn't discriminate between beings. For example, let's say my dear wife loves me and I love her ... we clearly discriminate in such relationships. Lord Buddha's compassion, however, is nondual; we can completely rely upon his universal compassion. We can never rely on somebody who is selfish, unequal or partial – such a person is obviously not a perfect object of refuge; not completely reliable.

Lord Buddha, with his knowledge and universal compassion, shows us the light of Dharma clean clear. This is actually medicine, and through it we can realize the light of wisdom within ourselves. It's possible.

So think, "From now on until I gain perfect and complete enlightenment, I forever take refuge in Buddha, Dharma and Sangha."

The most profound way of doing this is with great compassion for all universal living beings without partiality for family and friends. This way is an incredibly powerful way of destroying the fanatical, schizophrenic view of the deluded mind.

Lama Yeshe gave this teaching at Manjushri Institute, Cumbria, England, in September 1976. Edited from the Lama Yeshe Wisdom Archive (www.lamayeshe.com) by Nicholas Ribush.



His Holiness the 14th Dalai Lama, Maitripa President Yangsi Rinpoche, faculty, alumni, & the graduating class of 2013 at Maitripa, Portland, Oregon ~ photo by Marc Sakamoto

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Our Dharma Teacher is Venerable Lobsang Namgyel who has been studying and teaching Tibetan Buddhism for 28 years and is an accredited teacher with the FPMT. Venerable has led many successful Retreats at Kopan Monastery. Both Lama Zopa Rinpoche and Lama Lhundrup expressed their happiness and gratitude to Venerable for having led those Retreats.

His main teachers are H.H. 14th Dalai Lama and Lama Zopa Rinpoche. Venerable Namgyel also had the great honour of being tutor to Lama Osel Rinpoche.

Choeding Rinpoche who lived in Pokhara, Nepal for many years gave advice to Venerable Namgyel to build Song River Dharma Ashram. The Ashram is located on the Song River, 6km before Rishikesh, Uttarakhand, on the Haridwar Highway in India. It is very easily accessible by bus, train and plane.

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Advice from a Virtuous Friend

The Magic Illusions

By Lama Zopa Rinpoche

We can further understand [seeing nonexistent things] from the analogy of the magician who creates, through the power of potions or mantras, magical illusions that are believed in by people in the audience. Their senses become so affected that they hallucinate and believe as real all the cities, jewelled diamond palaces, beautiful men or women or whatever else is conjured up. Just like that, there is a projection by the mind of ignorance not knowing the ultimate reality of the I, the aggregates, the mind and phenomena. This projection is then believed to be true, and upon this basis, negative labels such as “bad” – “this is bad,” “that is bad” – are placed upon an object and then, due to the belief that this is its actual nature, anger, jealousy and so forth arise toward it. Or, in the case of the exaggeration that the object is beautiful together with the belief in that label, attachment arises.

First we apply the label “bad” or “good” and then, on that basis, anger and attachment arise, also projecting their own view or creation of what that object is – its nature, in other words. But in reality there is no such thing. It has been built upon the (fabricated) object of ignorance and thus upon an object that is not there, just as the magician affects the audience’s senses so that all sorts of illusions appear and are believed in as true.

There are further similarities in the analogy of the magician’s spell and ignorance. Just as the audience does not know that the cause of the hallucinations is the magician’s magic spell, so we don’t

not there, neither is the attractive or unattractive object that has been labeled and produced by attachment or anger.

By realizing that their very basis is not there, these negative emotional thoughts are eliminated. No sooner do we know that their object is a hallucination and the product of a wrong conception holding what is not true to be true, then, in the time it takes to snap our fingers, these projections of negative thoughts are seen as empty. These projected objects do not exist at all.

Due to holding onto the projection of a false I, we are continuously, all the time, nonstop, creating the root of samsara. In fact, the root of suffering is nothing other than this. Instead of seeing the I as merely labeled by mind, we see it as existing from its own side. We have been believing in this I, which exists as merely labeled by the mind but appears as *not* merely labeled by mind, not just from this morning or from this birth but from before this – from beginningless rebirths. Each time we believe in this we are creating the ignorance that is the root of all the negative emotional thoughts, all the delusions that produce karma. All the suffering of pain, all the suffering of change (which includes all temporary samsaric pleasure, which is only in the nature of suffering) as well as the foundation of these two – the pervasive compounding suffering from which the suffering of pain and change arise like bubbles on water or waves on the ocean – come from this mistaken view. All the three realms of desire, form and formlessness are produced and come about because we

Due to holding onto the projection of a false I, we are continuously, all the time, nonstop, creating the root of samsara. In fact, the root of suffering is nothing other than this.

realize that ignorance is the cause of the illusory appearances we experience. However, by understanding this example we can also very clearly understand that actually there is nothing there. No such thing. Why? Because the very basis of the appearance is not there. It has been conjured, or rendered illusory, by the view of ignorance.

Now we can appreciate that, though we can apply the psychological method, or meditation, of patience and loving kindness as antidotes to anger and attachment, it is only by discovering and seeing that the very basis of what they see and hold is simply an illusion and therefore not in reality there, that we can really remedy them – find their solution. Likewise, only when the magician’s audience realizes that they have been affected by the magician’s mantras or spells do they see that they have been tricked. Just as the object that is the basis of their illusory view is

are controlled by karma and delusion. Our current aggregates are also the product of the contaminated seed of delusion. As long as it is extant, this imprint, or seed, compounds the sufferings of this life: those of the body, such as physical problems, and the mind, such as loneliness and depression. Because delusion arises from the seed of delusion already on the mind stream, it also compounds future life sufferings, and since we don’t meditate in our daily life, we have no protection from these seeds ripening. When we encounter objects, whether ugly or beautiful, the delusions of anger, attachment and ignorance are generated. A motivated karma then leaves an imprint, or seed, on the mental continuum or, according to the Prasangika School, on the mere I that produces (or impels) the future rebirth.

Every time we let our mind hold onto this I, which appears to us as not merely labeled by mind, and then cling to it with the



Lama Zopa Rinpoche, California, US, September 2013. Photo by Ven. Thubten Kunsang.

belief that it is true, we are creating more ignorance. Ignorance is not inherently existent; ignorance is not independent. We create it twenty-four hours a day.

All the sufferings we unceasingly experience between life and death arise from karma and delusion. Even global problems stem from this: people getting killed, dying or being tortured, earthquakes, tsunamis, cancer, AIDS and everything else. Countless people are dying from these diseases even while new sicknesses such as bird flu arrive. In Australia there are bushfires, where thousands of miles of mountains get burned, while in the United States, New Orleans was severely damaged by water. In Iraq there are suicide bombs almost nonstop every week and in many other places as well there is always such unbelievable killing that whole cities live in fear. On top of all this there are the sufferings of famine and poverty. The root of all this is ignorance.

Therefore, while having this perfect human body we must take this opportunity to cross over the ocean of samsara toward full enlightenment while we have the chance. As the great bodhisattva Shantideva said, we can use this body endowed with the eight freedoms and ten richnesses like a boat to attain not

only liberation but also, by eliminating subtle defilements and the dualistic view, full enlightenment. As long as we are ignorant we shouldn't sleep, because in future this boat will be difficult to find again. While we are still under the control of delusion and karma, while our mind is stained by the ignorance grasping at true existence, while our mind is totally overpowered by this deluded concept, we should not waste our life by engaging, even for a minute, in meaningless activities. This is what Shantideva means by not sleeping. Not only should we prevent ourselves from coming under its power now, but from coming under its control again and again. We become a slave to ignorance, a slave to attachment, a slave to anger. Since beginningless time we have been under these delusions' control, allowing them to dictate to, torture and abuse us continuously. ♦

Excerpted from Lama Zopa Rinpoche's *Moon in Rippling Water: Emptiness Teachings from a Tibetan Master*, edited by Ross Moore. Forthcoming from the Lama Yeshe Wisdom Archive in 2014. (Footnotes in the original omitted here.)

Visit mandala.fpmt.org for more teachings and advice, including "The Mind is the Measure of All Things," by Jampa Jaffe.

Dharma Practice Dates

Buddha Days and full and new moons are auspicious days and good for practice. On these days Lama Zopa Rinpoche recommends taking the Eight Mahayana Precepts in addition to any prayers and practices we engage in.

Buddha Days

June 13 – Lord Buddha's birth,
enlightenment and parinirvana (or latter two)

Full and New Moons

(Tibetan 15th and 30th days)

April 15, 29

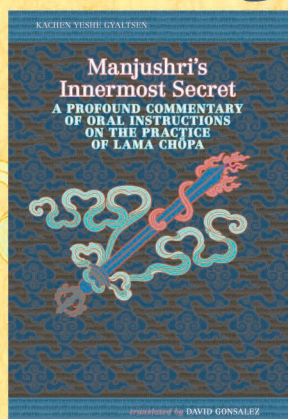
May 14, 28

June 13, 27

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.

According to Choden Rinpoche, one of Lama Zopa Rinpoche's teachers, observation of auspicious days should be according to the date in India, not the date in one's home country. Therefore, when Lama Zopa Rinpoche is not in India, Rinpoche celebrates Buddha Days and other auspicious dates according to the time in India.

The Heart of the Gelug Tradition

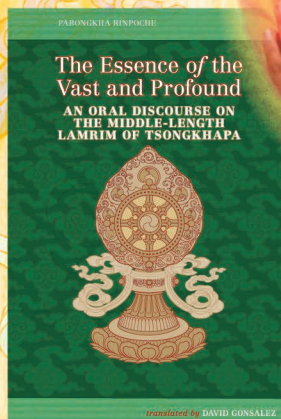


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FPMT spiritual director Lama Zopa Rinpoche's vast vision for FPMT includes the creation of hundreds of thousands of holy objects around the world. Holy objects are very important to Rinpoche and the FPMT for enabling students to create merit and purify negative karma on their path to enlightenment. Among the largest holy objects currently being planned and built are the very big Maitreya Buddha statues in Kushinagar and Bodhgaya, India, and the Great Stupa of Universal Compassion in Victoria, Australia. Due to the hard work and dedications of countless people everywhere, these projects are making progress.

GIANT STEPS FORWARD FOR The Maitreya Projects



Lama Zopa Rinpoche arriving at the Maitreya Buddha Kushinagar Project foundation stone laying ceremony, Kushinagar, India, December 13, 2013. Photo by Andy Melnic.

What started out as a wish of FPMT founder Lama Yeshe to build a very large Maitreya Buddha statue in India has blossomed into two separate and distinct projects to build very large Maitreya Buddha statues: one statue in Kushinagar in the state of Uttar Pradesh and one in Bodhgaya in Bihar. The Bodhgaya project statue will have Maitreya in the enlightened aspect (cross-legged) and the Kushinagar project will have Maitreya in the bodhisattva aspect (sitting with his legs down). In this issue of Mandala, we have an update on the project in Kushinagar. In our next issue, we hope to have an update from Bodhgaya.

In February, FPMT spiritual director Lama Zopa Rinpoche shared this letter explaining the developments and how students can support the projects:

My very dear students, kind benefactors, friends and others who have compassion for sentient beings – not just compassion, but taking responsibility to free all sentient beings from the oceans of samsaric sufferings – to all, I am expressing hello and hope you are all well.

Now we have two Maitreya Projects. As you may have already heard, Maitreya Project Bodhgaya has started and the process is happening, but now the statue will be smaller; this is due to the situation of the world and my advice. Maitreya Project Bodhgaya has been taking a long time; the reason is that there were many, many obstacles.

The other Maitreya Project is happening in Kushinagar – Maitreya Buddha Kushinagar Project. Kushinagar is where the Buddha showed the holy deed of passing away and where the future Buddha Maitreya will take birth, which is part of the 12 deeds.

The reason we considered Kushinagar is because the state government of Uttar Pradesh previously had the idea to build a large Buddha statue when they heard that the great Buddha statues of Bamiyan were destroyed. Then the state government of Uttar Pradesh heard about the Maitreya Project and on a number of occasions requested His Holiness the Dalai Lama to bring the Maitreya Project to Uttar Pradesh. His Holiness the Dalai Lama suggested that we check where to build the Maitreya statue, because in Bodhgaya there had been so many obstacles. In front of the main Guru Shakyamuni Buddha statue inside the Bodhgaya Mahabodhi Temple, His Holiness the Dalai Lama used the traditional method of *mo* [divination], using tsampa balls. The checking was done very carefully and His Holiness the Dalai Lama held my hand while he did the *mo* himself and the answer came ... Kushinagar.

We agreed for the project to move to Kushinagar in Uttar Pradesh. Now it has been many years that we have waited to receive the land for the project. Recently the new Chief Minister Akhilesh Yadav made great effort to have the land given to Maitreya Buddha Kushinagar Project and recently there was a large ceremony handing over the land with the Uttar Pradesh chief minister present and myself. In addition, His Holiness the Dalai Lama sent a message of congratulations on the occasion.

The Maitreya statue in Kushinagar will be bigger than the one in Bodhgaya. The statue in Bodhgaya will be smaller, but there will be other things on the land in Bodhgaya for benefiting sentient beings, and we will host the Mönlam prayer festival and other large prayer festivals and teachings, especially with His Holiness the Dalai Lama.

Due to karma these two projects happened, so now we need to complete both of these Maitreya statues for the benefit of all sentient beings. In addition to these projects, I also want to build other large Maitreya statues in different parts of the world.

One of the general benefits of building large Maitreya statues is that after Guru Shakyamuni Buddha's teachings no longer exist in the world, when Maitreya Buddha comes, those who have helped in the building of the statues will be some of the first disciples of Maitreya Buddha and receive the prediction of enlightenment directly from Maitreya Buddha.

Then the particular benefits: the more statues of Maitreya Buddha there are in the world the more it helps to minimize or stop wars, famine, diseases, tsunamis, fires, hurricanes, earthquakes, etc., in this very dark period when so many people suffer so much. Due to the result of building many Maitreya statues, this decreases the very dark time of so much suffering. So this is my reason for building many Maitreya statues.

Therefore, I am requesting everyone to pray for the success of the two Maitreya Projects for the benefit of sentient beings and the teachings of Buddha. Students can recite different Maitreya prayers, such as *jam pal ku zug ma* and the Maitreya Buddha mantra and make strong prayers to Maitreya Buddha. Begin with bodhichitta motivation and while reciting Maitreya Buddha mantra, loving kindness nectar light rays emanate from Maitreya Buddha's heart and purify yourself and all six realm-sentient beings and you all become enlightened. Visualize that all sentient beings become Maitreya Buddha. Think that all the obstacles to the two Maitreya Projects (in Kushinagar and Bodhgaya as well as any other Maitreya Buddha statues being built in the world) are purified and all success comes very naturally and most importantly the statues are MOST beneficial for sentient beings. At the end dedicate strongly by reciting *jang chhub sem chhog rin po chhe* and *ge wa di yi nyur du dag*.

Also, if you do Medicine Buddha practice, that is very powerful for one's prayers to be successful; so you can recite the Medicine Buddhas' names seven times and dedicate for the success of these projects.

With much love and prayers,
Lama Zopa

"Prayer for a Statue of Maitreya" (*jam pal ku zug ma*) can be found online: <http://fpmt.org/education/teachings/texts/prayers-practices/>

An Update from Kushinagar

“Maitreya Buddha embodies kindness. An important part of both Maitreya Projects is the practical application of kindness in terms of social work, health care, education, job creation and economic development. Those are really the objects of the projects. In Kushinagar, that vision has been developed and is maintained and supported through close cooperation with the state government of Uttar Pradesh,” Peter Kedge, the international coordinator for the Maitreya Buddha Kushinagar Project, told *Mandala* in February.

On December 13, 2013, the Maitreya Buddha Kushinagar Project took an enormous step forward: the state government of Uttar Pradesh handed over an initial tranche of 275 acres (111 hectares) of land for the statue, which will be at least 200 feet (61 meters) tall. The land is directly adjacent to the holy pilgrimage sites of the Parinirvana Temple and Rambar Stupa in Kushinagar, the location of Buddha Shakyamuni’s parinirvana and cremation. The land transfer was marked by a grand ceremony held on the land and attended by Lama Zopa Rinpoche, Maitreya Project trustees, many government officials, including the Uttar Pradesh Chief Minister Akhilesh Yadav, and an audience exceeding 100,000.

“Since the foundation stone laying ceremony, we have been working to build a management team with its center of gravity now in India under the auspices of the Maitreya Buddha Project Trust in India,” Peter said. “We are delighted to welcome on board Nimai Vijay, one of Lama Zopa Rinpoche’s students in India, as the full-time project manager.” Nimai will lead the Indian team and work closely with the project trustees.

Maitreya Buddha Kushinagar Project’s current focus includes moving the 24 foot (7.3 meter) tall statue of Maitreya Buddha from Maitreya Project land in Bodhgaya to Kushinagar, where it will remain until the large statue is built.

Maitreya Buddha: Bringing Loving Kindness to the World

By Lama Zopa Rinpoche

The state government of Uttar Pradesh, India, handed over a large tract of land to the Maitreya Buddha Kushinagar Project on December 13, 2013. At the ceremony marking the land transfer, FPMT spiritual director Lama Zopa Rinpoche offered the following remarks to gathered dignitaries and an audience more than 100,000.

I am thanking from my heart His Excellency the Honorable Chief Minister, the Chief Secretary, the Ministers for Culture, Tourism, Home Guard and Professional Education and the rest of the compassionate leaders who are attending the Maitreya Project celebration in Kushinagar and bringing peace and happiness to this world, and especially to India.

My heartfelt thanks to the state government of Uttar Pradesh for giving Maitreya Project the land and to all the farmers who offered their land for the Maitreya Project to bring not just peace and happiness, but ultimate happiness, with total cessation of the oceans of samsaric suffering – the sufferings of rebirth, old age, sickness, death and so forth; second, samsaric



Lama Zopa Rinpoche and Uttar Pradesh Chief Minister Akhilesh Yadav during the ceremony, Kushinagar, India, December 13, 2013. Photo by Andy Melnic.

Another priority is the establishment of health care services. “The project is preparing to purchase its first mobile clinic to serve Kushinagar-area villages,” Peter explained. “The mobile health care service will be combined with a summer campaign for the distribution of mosquito nets in villages where malaria is a major problem. For the colder winter months, the health care service will be combined with the distribution of blankets to those in need.”

For Saka Dawa, the project is planning the first religious ceremony on the site and hopes to have the 24-foot statue installed by then.

To learn more, visit Maitreya Buddha Kushinagar Project’s new website at www.maitreyabuddhakushinagar.org.

To offer support to the project in Kushinagar, visit: <http://my.fpmt.org/donate/maitreyabuddhaprojectkushinagar/>

You can read *Mandala*’s complete coverage of the Maitreya Projects online: mandala.fpmt.org/tag/maitreya-project/

pleasures, that which are suffering; and the foundation of those sufferings, pervasive, compounding suffering – and full enlightenment, the complete cessation of even the subtle obscurations and the completion of all realizations, to the six types of numberless living beings, especially in this world, and especially in India. ...

In regard to the purpose of the Maitreya Project, there are general benefits and particular benefits in this world. The general benefits are that Maitreya Buddha will be the fifth founder of Buddhадharma, the next after Shakyamuni Buddha, who will descend in this world also in India and perform the 12 holy deeds, as Shakyamuni Buddha did. I discovered in a teaching from His



From left: On the stage at the foundation stone laying ceremony, a scale replica of the Maitreya statue to be built at Kushinagar; Lama Zopa Rinpoche during his speech with Maitreya Project trustee Ven. Kabir Saxena interpreting into Hindi, Kushinagar, India, December 13, 2013. Photos by Andy Melnic.

Holiness the Dalai Lama's guru that Kushinagar will be the place where Maitreya Buddha will be born. I thought it very auspicious that Maitreya Buddha will show the holy deed of taking birth in Kushinagar.

Building this statue of Maitreya Buddha, Loving Buddha, will bring loving kindness to the hearts of everyone in this world, and especially to India.

Not only the team working for this statue, but all the people who offered the land and who work on building the statue will become the first disciples of Maitreya Buddha, will receive teachings from Maitreya Buddha and will also receive the prediction of their enlightenment.

In regard to the particular benefits, in the near future the whole world will be full of wars, with so many people being killed; there will be famine all over the world, with so many people dying; and there will be sicknesses everywhere in the world, with so many people dying. The more Maitreya Buddha statues that are built, the more this suffering will be decreased and able to be stopped. This is a very, very important reason.

Therefore, I would like to thank very much the Uttar Pradesh government and the farmers of Kushinagar.

The Tibetan Buddhism that Tibetan lamas studied, practiced and actualized, with incredible numbers becoming bodhisattvas and buddhas, has now spread almost all over the world in a way that never happened before. In the United States, Australia and some other countries, the fastest growing religion is Buddha's teachings, which were taught in India by Shakyamuni Buddha and also by the Indian pandits, the Six Ornaments (Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga and Dharmakirti) and the Two Supreme Disciples (Gunaprabha and Shakyaprabha), whose paintings are here around the people, on the right and left sides. These great Indian pandits wrote commentaries to Buddha's teachings, such as the five great treatises of sutra. ...

So, like this, Tibetan Buddhism came from India. There's no other separate Buddhism that Tibetan lamas practice that didn't come from India. Shantarakshita, Lama Atisha and so forth

brought Buddhism from India to Tibet, so everyone must know that which was being taught in India by Shakyamuni Buddha and what the fully distinguished Indian pandits taught, the knowledge of Buddha, wide and deep like the Pacific Ocean, in the great Buddhist university of Nalanda, which had 300 pandits (and there was also Vikramashila), has not been degenerated. In Tibet these have been the main teachings, the main practice and the main path to actualize. It has flourished in Tibet, even though it was stopped after Mao Zedong took over Tibet.

Now, mainly because His Holiness the Dalai Lama was able to come to India, along with some learned lamas, Buddhism is able to flourish so much in India. It is a good time to offer the knowledge, and not just intellectual understanding, but the experience of realization, back to the Arya Mother Land, India, and to the Indian people. It can be returned by learning and by realizing the Buddha's teachings.

Buddhism has not only spread all over the West, but even top scientists are finding it very scientific and that they have much to learn from Buddhism. So, this is basically Indian Buddhism. You must rejoice and appreciate that this Buddhism is what came from India.

In regard to helping the Kushinagar community, I would really like to begin by offering medical services and then assess whatever other needs the community has. My heart is there. Building the statue is also a social service. So many hundreds, or thousands, of people will find jobs so that they can look after their families and send their children to school.

Please pray for the success of the Maitreya Project. I hope we meet again when the statue is up. Thank you very much. Please, everyone, enjoy the celebration. Thank you very much from my heart to the monks who did the dances and prayers, the performers and everyone else who worked so hard for this function.

Colophon: Lama Zopa Rinpoche speaking at historic foundation stone laying ceremony for the Maitreya Project in Kushinagar, India, December 13, 2013. Lightly edited by Ven. Ailsa Cameron. Excerpted for inclusion in *Mandala*.

THE GREAT STUPA OF Universal Compassion TAKES SHAPE



From left: A view from the Peace Park filled with young bodhi trees, January 2014. Steel framework for the bumpa is erected on top of the Great Stupa of Universal Compassion, January 2014. Photos by Ian Green.

Rising 26 meters (85 feet) above the bushlands of central Victoria, Australia, the Great Stupa of Universal Compassion has grown well past the halfway point. “We have another 20-21 meters (66-69 feet) to go to reach the complete height,” Ian Green, project director, told *Mandala* during a phone call in January 2014.

Most recently the steel framework for the two-story high *bumpa* was erected on top of the six-level concrete structure. The *bumpa* level of the stupa will contain the stupa’s collection of holy relics. It will also be the highest level that the general public will be able to visit and take in the impressive view of the area.

More progress will be made between now and September 2014, when the Great Stupa hosts the CPMT meeting, which will bring FPMT representatives together from around the world. Following the week-long meeting, Lama Zopa Rinpoche will present a month-long course inside the Great Stupa, beginning on September 25.

Before Rinpoche arrives and the CPMT meeting starts, work is being done to complete the structure that has been built so far. This includes installing all windows and doors in order to make the building weather-tight. Once fire-fighting services, flooring,

heating and lighting are installed, Ian expects to receive the occupancy certificate for the main gompā.

In addition, the exterior of the stupa will be painted. “That in itself is a massive exercise. It’s an incredible amount of paint,” Ian said. “We’ll also have the first 40 prayer wheels installed on the exterior.” Eventually, 280 prayer wheels, covered by a canopy, will surround the stupa’s base. Landscaping and planting are also being done for the Peace Park, the site’s surrounding gardens. For the CPMT meeting, Ian and his crew will finish up surfaces outside the stupa, install lighting and complete some landscape features, including a large waterfall that uses recycled water and hopefully a 6-by-4 meter (20-by-13 foot) pond with an 8-meter (26-foot) Quan Yin statue.

“We have a flow chart with all the issues that need to be addressed by September and the order in which they need to be done. For example, painting will proceed after the filling and sanding; prayer wheels will be installed after the painting and so on. The architect who designed the stupa said it was like designing the Rubik’s Cube from the inside out. Finishing the stupa is like that too. We need to get the sequence in the right order to have things work.”

After the retreat, the next step will be to clad the steel framework of the bumpa. In 2015 the contractors will fabricate the top 20 meters (66 feet) of the stupa on the ground. This includes the *harmika*, rings for the spire, the parasol, and the finial with the moon, sun and flame. “Once it’s all ready, in one day we’ll be able to install the life force tree (*sog shing*), which is 13 meters (43 feet) long, and hoist everything up, lock it into position and complete the structure. That should be by the end of next year,” Ian said. After that the project will move into the decoration phase, which could take decades.

The stupa will have many large statues in it, including a 6-meter (13-foot) 1000-armed Chenrezig in the main gumpa. On the gumpa’s ceiling, a 20-meter (66-foot) square Kalachakra mandala will be painted. The Jade Buddha for Universal Peace will also be installed in the stupa, once its worldwide tour ends.

“I’m imagining if I live for another 10-20 years, I should definitely see the outside of the stupa and the inside main gumpa complete. But I doubt I’ll see every shrine room on every level finished. There may be up to 80 of them,” Ian said. During Rinpoche’s visit in September, Ian hopes to get specific advice on the shrine rooms. “It’s like building one of the great cathedrals in Europe that took 100 years to complete. We need to remind ourselves that that’s what we are doing and think in these longer timelines.”

Ian likened the process of creating the Great Stupa to climbing a mountain: “Now and then when you reach a milestone, you can look at the top of the mountain but mostly you just look at where your feet are going. Receiving the occupancy certification and hosting the CPMT meeting and Lama Zopa Rinpoche’s retreat will be one of those milestones. And it will be



*An aerial view of the Great Stupa, 2013.
Photo courtesy of Dee Nisanke.*

one of the most gratifying moments for all of the many people who have been involved,” Ian said.

“It’s extremely exciting to have the CPMT meeting at the Great Stupa. We’ve created it to be a focal point for major Buddhist events in Australia. To have a major event with the CPMT and Rinpoche is a wonderful thing to be able to do. And to have people coming from all over the world from the FPMT family, we’re really looking forward to that.”

For updates on the Great Stupa, please visit www.stupa.org.au. For details on Lama Zopa Rinpoche’s retreat at the Great Stupa, see www.lamazopaaustralia.org.au.

For more on the CPMT meeting, see page 53.

Padmasambhava’s Instruction on Offerings to Stupas Now Available!

Lama Zopa Rinpoche recently finished a brand new translation of a teaching on the benefits of offering to stupas: *Padmasambhava’s Instruction on Offerings to Stupas*, published as a booklet by FPMT Education Services. The monumental work took Rinpoche more than two months to complete in 2013. The text, which Rinpoche would like to be used far and wide, details the benefits of circumambulating and prostrating, making offerings and offering service to stupas. It begins:

“King Trisong Detsen requested, ‘Hey, Great Master, what are the benefits of prostrating to, circumambulating, making offerings, offering service and so forth to the great stupa, which in nature embodies all the buddhas of the three times?’...”

The free booklet is available in several downloadable formats in English as well as in Italian. You can find it on Lama Zopa Rinpoche’s advice page on [FPMT.org](http://fpmt.org), under “holy objects.”

<http://fpmt.org/teachers/zopa/advice/>

Pamtingpa Center

BUILDS A HIGH DESERT STUPA



*Pamtingpa Center stupa
nearing completion,
Tonasket, Washington, US,
January 2014.
Photo by Su Ianniello.*

By Su Ianniello, Pamtingpa Center spiritual program coordinator

On a smaller scale than the Maitreya Projects and the Great Stupa of Universal Compassion, dozens of FPMT centers, projects and services have built or are in the process of creating their own stupas, often representing a true community effort. Each one of these stupas brings FPMT closer to realizing Lama Zopa Rinpoche's wish to build 100,000 stupas around the world. (See page 25.)

Pamtingpa Center, located in a remote part of the northwestern United States, shared with Mandala their story of building a stupa, demonstrating that even when resources seem limited, it is possible to do it. We've excerpted a small segment of their story here:

Pamtingpa Center is a small FPMT center in north central Washington State in the United States. The high desert is hot in summer, cold in winter, with vast, open landscapes. Pamtingpa Center has land on which our first plan was to build a gumpa. A few years ago, Lama Zopa Rinpoche came to the land. As we were leaving, Rinpoche turned and looked out over the mountains and said, "A stupa here." That's how our stupa building project began. ...

Almost every weekend, from spring, through summer and into fall of 2013, we had a work party. Sometimes there'd be one or two people, and sometimes a dozen.

A typical work party began with Ven. Yarphel [John Jackson] coming over and loading the generator with Gary Davis. Bruce Corrigan would already be up at the site doing some prep, and Reed Engel would meander in and work hard. Cars would drive the bumpy road with clanging dishes, steaming pots, ice chests and thermoses, delivering an essential ingredient: food. This may seem like a minor aspect of the project, but it wasn't. A well-fed crew was fundamental in keeping the energy going.

Since there's no water on the land, we'd pump it up the steep hill from Julia Sanderson's place into a tank. Then the water would be gravity fed to the site.

Concrete was mixed in a mixer that was powered by Gary's tractor. We used the tractor's front-end loader to hoist the concrete to the stupa and pour it into the wooden forms. Sometimes when the tractor wouldn't reach, we used buckets. Ven. Yarphel was directing from the top. His diligent effort was inspiring.

Harry Sutton came and worked hard. One time, on the last cement pour of the day, he pulled the lever to empty the concrete into the bathtub. All the concrete went into the tub, and then the concrete mixer broke off the tractor and rolled downhill. It was good timing as we finished the concrete work just as winter arrived.

A key to the progression of the project was not taking some weekends off. We saw that if there were a few focused people, willing to do whatever it took, then progress happened. It was delightful and hard work. ... ♦

You can read the entire Pamtingpa stupa story as well as an update on the Jade Buddha for Universal Peace in *Mandala's* online edition for this issue at mandala.fpmt.org.

For a list of FPMT stupas, visit the Stupa Fund page:
<http://fpmt.org/projects/fpmt/stupa/>

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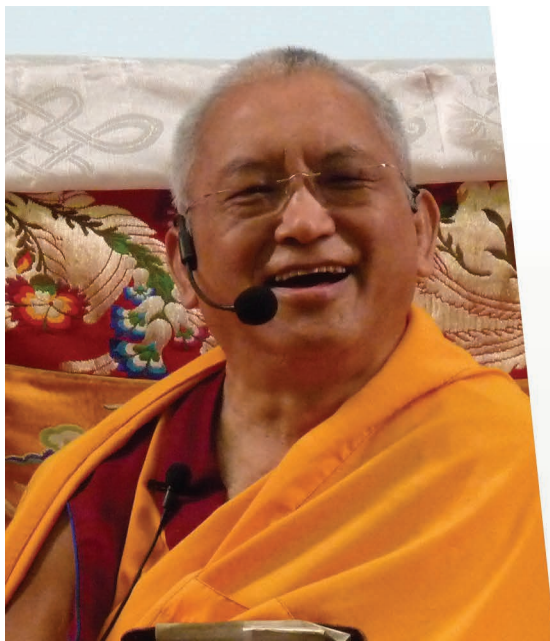
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www.kadampa-center.org/light-path-retreat



The Light of the Path Retreats are the basis of FPMT's essential Lamrim program, *Living in the Path*.

For more information, see fpmt.org/education/programs/living-in-the-path/



Kunsang Yeshe Retreat Centre

Blue Mountains, NSW Australia

PLANS FOR EXPANSION



Our plans include:

- *Residential Nuns Community
- *Self-contained apartment for visiting Lama's
- *60 bed accommodation for group & solo retreats
- * Gompa seating for 150
- *Art retreat studio space
- *Commercial kitchen & dining
- *Programs servicing local community

For more details:

www.kunsangyeshe.com.au



Affiliated with the Foundation for the Preservation of the Mahayana Tradition

Kunsang Yeshe Centre Inc is looking to purchase and convert a 30 acre ex-school property into a residential Dharma retreat centre in the Blue Mountains, NSW Australia.

Our wish is to purchase and complete first stage of the accommodation project in time for the Blue Mountains visit of His Holiness Dalai Lama June 2015.

Can you help us raise AUD\$2million? Nothing is impossible, big ideas bring big results.

FEATURED PROJECTS

Holy Objects and the Vast Vision of Lama Zopa Rinpoche

Holy objects help other sentient beings easily purify inconceivable negative karma and create the causes of happiness, merit and extensive happiness, which definitely brings them to enlightenment quickly. Because it makes them create extensive merit, allowing them quickly to realize the path, it also helps them to improve their life very soon from a very difficult life with many problems – business problems, relationship problems and many other things – to an easy life, having perfect enjoyments, external and inner prosperity at the same time, realizations of the path and a very happy, peaceful, inspiring death. – Lama Zopa Rinpoche, Buddha Amitabha Pure Land, Washington, U.S., November 2003

Lama Zopa Rinpoche was in retreat at his home in California in May 2007. During his morning session, he began jotting down some of his ideas and wishes for the future of the FPMT organization onto a stack of small, colored Post-it notes. During the afternoon, he explained these ideas to Ven. Roger Kunsang, Rinpoche's assistant and CEO of FPMT, and Ven. Holly Ansett, executive assistant to Ven. Roger and coordinator of FPMT Charitable Projects. These Post-it notes and Rinpoche's subsequent commentary came to be collectively regarded as the framework for Rinpoche's long-term vast vision for FPMT.

Of the more than 20 wishes shared by Lama Zopa Rinpoche, six relate directly to holy objects. Lama Zopa Rinpoche teaches that these objects – statues, stupas and prayer wheels – are very important for purifying negative karma and creating merit, both necessary for spiritual development.

"Sentient beings accumulate extensive merit by making offerings to holy objects, and from this merit happiness comes," Rinpoche has taught. "As soon as a thangka or statue of the Buddha or stupa is completed, in that very second it becomes an object with which beings can create the cause of happiness. Having one more holy object gives sentient beings one more opportunity to create merit. The continued existence and flourishing of the teachings of the Buddha depend upon the continued existence of the holy objects of Buddha.

"The teachings exist in the mind, so how can their existence depend on the existence of these external holy objects? You have to think about this, you have to understand this. It is not easy to have the scriptural understanding and realizations of the teachings in our mind. In order to actualize the teachings of Buddha within your mind through the practices of listening, reflecting and meditating, you need to have a lot of merit. The most powerful merit one can accumulate, and accumulate very easily, is in relation to holy objects of the Buddha. By making statues and stupas and making offerings to them one accumulates



Lama Zopa Rinpoche admiring the large prayer wheel at Root Institute, Bodhgaya, India, 2009. Photo courtesy of Root Institute.

inconceivable merit, which immediately becomes the cause of enlightenment.

"The purpose of making holy objects is not only so that the person who makes them can complete their collection of merit; it also gives many other sentient beings, who do not have the karma actually to meet Buddha and make offerings to him, the opportunity to make offerings to the holy body, holy speech, holy mind. In this way, sentient beings make connection with Buddha and accumulate the merit of having actually made offerings to Buddha. This connection with Buddha is very important."

To benefit FPMT and all beings over lifetimes, Rinpoche's vision relating to holy objects includes the following:

- Build 1,000 Maitreya statues 6 feet (2 meters) or taller, such as the two Maitreya Projects in Bodhgaya and Kushinagar (see page 16)
- Build 100,000 stupas at least one-story tall and filled with specific powerful mantras
- Construct a 100-foot (30-meter) Kalachakra Stupa in Amravati, India, where Buddha revealed the Kalachakra, to prevent wars and bring world peace
- Build 100,000 prayer wheels at least 6 feet (2 meters) tall
- Build prayer wheels in the world's oceans
- Build many Padmasambhava statues at least 6 feet (2 meters) tall

It is important to understand these wishes as *long-term* goals for the organization, stretching over lifetimes, and to see them as an ongoing opportunity for practice and fulfilling the wishes of our precious teachers. These visions are a work in progress and will change as priorities from Rinpoche shift or expand.

"I am just expressing here a general plan for the FPMT," Lama Zopa Rinpoche said about his vast vision. "There is no limit of time when to complete. I also don't mean for the centers to do this. I don't mean to be giving a burden to the centers. We need to have an organizer for each project. We should set this up so it is professional."



Kadampa Stupa at Institut Vajra Yogini, France, 2009. Photo courtesy of Institut Vajra Yogini.

FPMT Charitable Projects Focusing on Holy Objects

FPMT Charitable Projects, managed by FPMT International Office, is responsible for overseeing several large-scale charitable endeavors and projects to create holy objects. Four FPMT Charitable Project funds – Stupa Fund and the Stupa to Minimize Harm from the Elements, Padmasambhava Project for Peace, Prajnaparamita Project, and Prayer Wheel Fund – exclusively support holy object creation, while two other funds – Lama Zopa Rinpoche Bodhichitta Fund and FPMT Puja Fund – include important activities related to the creation and maintenance of holy objects.

Stupa Fund and the Stupa to Minimize Harm from the Elements

The Stupa Fund was established in 1992 in order to provide the resources needed for building 100,000 stupas at least 12 feet (3.6 meters) tall around the world. The stupas are filled with mantras and other precious substances, and specially consecrated to make them powerful tools for spiritual development. Incredibly, 48 stupas have been built so far. Only 99,952 to go!

One stupa being planned is the Stupa to Minimize Harm from the Elements, requested to be built by Lama Zopa Rinpoche and being advised by Khadro-la (Rangjung Neljorma Khadro Namsel Drolma), to minimize the damage to people and property caused by potential earthquakes on the West Coast of the United States. In 2012, Khadro-la visited the San Francisco Bay Area to locate the land for the stupa that appeared to her in a vision.

<http://fpmt.org/projects/fpmt/stupa/>

<http://fpmt.org/projects/fpmt/stupa-to-minimize-harm-from-the-elements/>



Auspicious Stupa with Many Doors at Dorje Chang Institute, Auckland, New Zealand, 2004. Photo courtesy of Dorje Chang Institute.

Padmasambhava Project for Peace



Padmasambhava statue built for the gomba of Lawudo Retreat Centre, Nepal, 2013. Photo courtesy of Lawudo Retreat Centre.

The Padmasambhava Project for Peace is dedicated to fulfilling Lama Zopa Rinpoche's goal of building many large statues of Padmasambhava around the world.

The statues sponsored by this project are built with utmost precision and care to bless the environment with Padmasambhava's powerful image.

<http://fpmt.org/projects/fpmt/padmasambhava/>

Prajnaparamita Project

The *Prajnaparamita Sutra* contains the highest teachings of the Buddha on emptiness and is among the most precious texts available in the world today. Due to the power of this text, writing it out is a way to generate tremendous merit and receive blessings. According to Lama Zopa Rinpoche, one of the main ways to create the causes needed to build the Maitreya Buddha statues in Kushinagar and Bodhgaya is to write out the *Prajnaparamita* in pure gold. The completed sutras will be enshrined in the heart of the statues. The Prajnaparamita Project provides the material resources needed to support the efforts to write out this precious text.

Lama Zopa Rinpoche has been writing the 8,000-verse *Prajnaparamita Sutra* in pure gold for several years. Under Rinpoche's guidance, Ven. Tsering, a Kopan monk, has been writing out in pure gold the 12,000-verse *Prajnaparamita* full-time for over 11 years.

<http://fpmt.org/projects/fpmt/praj/>

Lama Zopa Rinpoche Bodhichitta Fund

Lama Zopa Rinpoche Bodhichitta Fund enables Rinpoche's compassionate service to others to flourish. All the offerings to the fund are used toward the creation of holy objects around the world; sponsoring young tulkus, high lamas and Sangha in India, Nepal, Tibet and the West; supporting FPMT centers, projects and services; sponsoring Dharma retreats and events; funding animal liberations, and much more.

Rinpoche has generously offered an incredible amount of financial support toward many holy object projects recently, including a life-size Lama Yeshe statue; two 30-foot (9-meter) stupas being built in the United States; the Great Stupa of Universal Compassion in Australia; a Namtose statue at Rinchen Jangsem Ling in Malaysia; and a Medicine Buddha statue in a nursing home in Malaysia. Rinpoche also is commissioning a 90-by-70-foot (27-by-21-meter) Padmasambhava thangka; sponsoring three Padmasambhava statues for Lawudo Retreat Centre; offering support to Khensur Rinpoche Lama Lhundrup Rigsel's second stupa at Kopan Monastery in Nepal; sponsoring 27 life-size Maitreya statues for FPMT centers; and sponsoring a prayer wheel and statues for a small gomba in a Tibetan settlement near Manali, India.

<http://fpmt.org/projects/fpmt/lzrbf/>

Prayer Wheel Fund



Khadro-la, Jhado Rinpoche and Lama Zopa Rinpoche consecrating a prayer wheel at Land of Medicine Buddha, California, US, 2012. Photo by Ven. Roger Kunsang.

Lama Zopa Rinpoche established the Prayer Wheel Fund in 1994. The aim of the fund is to help provide the resources needed for 100,000 prayer wheels around the world. Lama Zopa Rinpoche has commented that simply the presence of a prayer wheel creates peace and harmony in the area.

<http://fpmt.org/projects/fpmt/mani/>

FEATURED PROJECTS

FPMT Puja Fund

The FPMT Puja Fund was established by Lama Zopa Rinpoche to sponsor continuous pujas (offering prayer ceremonies) dedicated to the long life of His Holiness the Dalai Lama and to the success of all the FPMT centers, projects, services, students, benefactors and those serving the organization in any way. Additionally, monthly and annual offerings are organized to powerful holy objects. These offerings include the actual offering

of gold, saffron, light and brocade to some of the most precious holy objects in Tibet, India and Nepal such as to the stupas at Boudhanath and Swayambhunath and to the Buddha statues in Tibet (Jowo Buddha) and Bodhgaya (Mahabodhi Temple Buddha).

<http://fpmt.org/projects/fpmt/puja/>

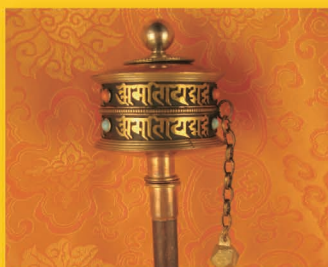
International Support for Holy Object Creation

All these projects to create holy objects around the world exist solely as a means to purify and create merit. Every single dollar that is offered and dedicated towards a holy object creates the cause for enlightenment. That means by supporting these projects in any way, you create the causes for enlightenment, the cause for liberation from samsara and the cause for happiness in future lives.

“To create even one tiny holy object takes an incredible amount of merit, let alone trying to manifest 100,000!” said Ven. Holly Ansett, coordinator of FPMT Charitable Projects. “There are so many people who are involved in actualizing these projects, offering time, financial support, prayers, expertise and research. The artists, builders, electricians, chai makers, mantra rollers, center directors, board members, Sangha, volunteers, etc., all help in uncountable ways. None of this is possible without everyone’s contribution. It is hard to sufficiently put in to words our gratitude to everyone who helps in so many ways to actualize Lama Zopa Rinpoche’s incredible vast vision, especially relating to holy objects. Thank you so much for your kindness and support and please rejoice, as it is incredible.” ♦

FPMT Charitable Projects manages other efforts to benefit sentient beings and preserve the Dharma. Visit FPMT Charitable Projects online where you can keep up on all of these projects through news blogs and photo galleries as well as make contributions: <http://fpmt.org/projects/fpmt/>.

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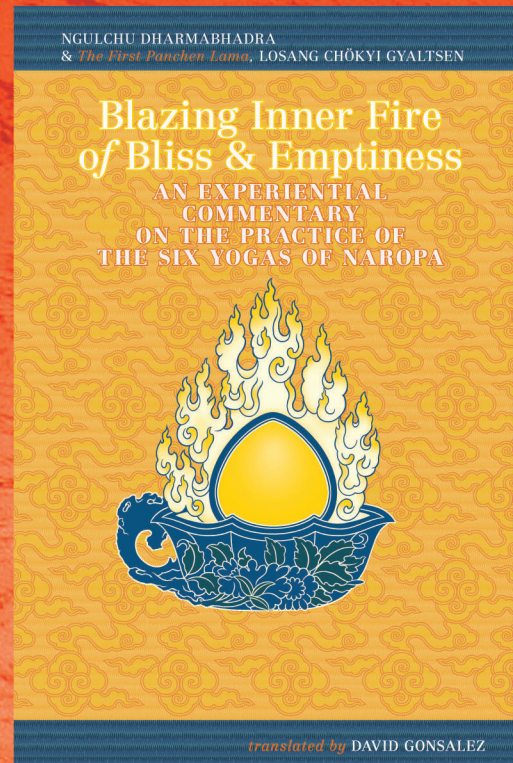
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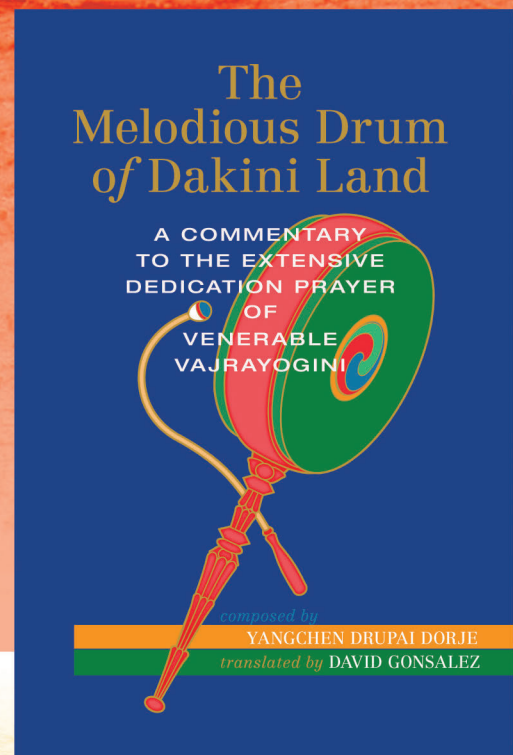


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by Yangchen Drupai Dorje

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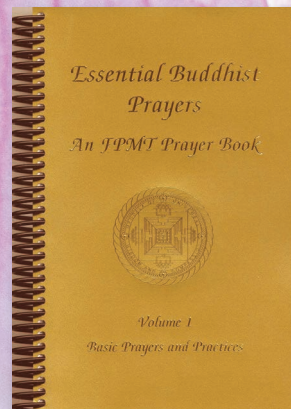
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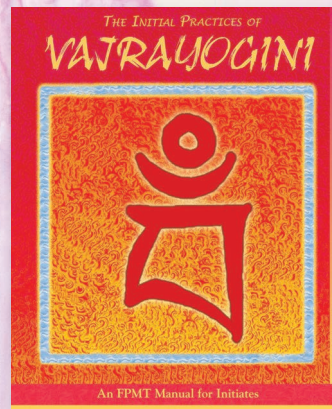
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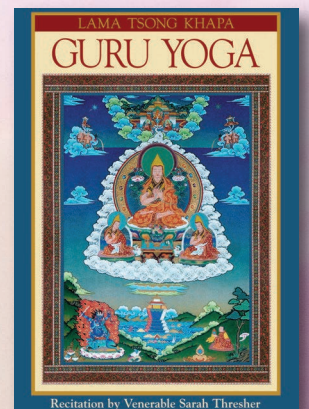
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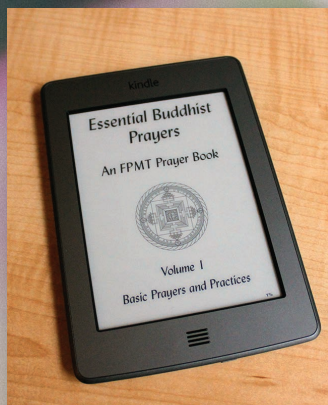
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Establishing a Daily Buddhist Routine: Practice Makes Perfect

FPMT Education Services released *Daily Meditation* by Lama Zopa Rinpoche in October 2013. This ebook is a collection of the prayers, practices and meditations needed to start one's day with a perfect Dharma intention and bodhichitta motivation. Rinpoche has also been recently commenting on the need for FPMT students to actualize the lam-rim teachings and achieve realizations. Rinpoche has given extensive advice on orienting one's daily practice along with these aims.

Establishing a consistent daily Buddhist practice, or routine, is essential for ensuring consistent progress along the path. FPMT Education Services has put together a list of resources available on fpmt.org, the Lama Yeshe Wisdom Archive and the FPMT Foundation Store for those interested in initiating or strengthening a daily practice. See *Mandala's* online edition for this issue to find this list with links to all practice materials mentioned.



Tsa-tsa at Kachoe Dechen Ling, California, November 2013. Photo by Ven. Thubten Kunsang.

Advice and Practices from Lama Zopa Rinpoche

- *A Daily Meditation on Shakyamuni Buddha*
- *Advice for Actualizing Realizations of the Path*
- *Advice for Daily Lam-Rim Practice*
- *Daily Meditation*
- *Daily Purification: A Short Vajrasattva Practice*
- *Collection of Advice on Daily Practice*

Preliminary Practices

The purpose of ngöndro or “preliminary practices” is to accumulate the merit needed for one's spiritual practice to be successful. FPMT Education Services has published materials needed to complete five of these recommended preliminary practices and the next booklets in this series, *The Preliminary Practice of Refuge* and *The Preliminary Practice of Offering Mandalas* are forthcoming.

- *The Preliminary Practice of Altar Set-up and Water Bowl Offerings*
- *The Preliminary Practice of Dorje Khadro*
- *The Preliminary Practice of Prostrations*
- *The Preliminary Practice of TSA-TSAs*
- *The Preliminary Practice of Vajrasattva*

Study

- *Discovering Buddhism* Module 8, “Establishing a Daily Practice”

Additional Essential Daily Practice Materials

- *Daily Prayers*
- *Lam-Rim Prayers*
- *Lama Tsongkhapa Guru Yoga*
- *The Heart Sutra*

FPMT Education Services News Blog

You can keep up on all that is new or news-worthy from FPMT Education Services by subscribing to our online news blog at fpmt.org/education/news.

Lama Yeshe Wisdom Archive

The Lama Yeshe Wisdom Archive offers a rich and vast collection of practice advice. The following and much more are offered freely on the Archive's website (www.lamayeshe.com):

- *Lama Zopa Rinpoche's Advice for Daily Practice*
- *How to Offer a Mandala*
- *The Preliminary Practice of Refuge*
- *The Four Immeasurable Thoughts*

Find this list with links in *Mandala's* online edition: mandala.fpmt.org/archives/mandala-for-2014/april/

Foundation for Developing Compassion and Wisdom

The Foundation for Developing Compassion and Wisdom (FDCW) is an international project of the FPMT, established in 2005, to help all beings lead a happier, more peaceful and meaningful life. It achieves this through providing educational programs and projects rooted in Buddhist philosophy and psychology yet suitable for people of all cultures and traditions. This collection of programs and projects comprises Universal Education for Compassion and Wisdom (UECW).

The Potential Project and Corporate-Based Mindfulness Training

By Allison Murdoch, director of Foundation for Developing Compassion and Wisdom

Following our article in the January-March 2014 issue of *Mandala* about the structure of the Foundation for Developing Compassion and Wisdom (FDCW), a look at The Potential Project offers a great example of how an FDCW-recognized program is reaching fresh audiences and putting Lama Yeshe's vision for "a new kind of universal education" into practice.

The driving force behind The Potential Project is Rasmus Hougaard, former director of Tong-nyi Nying-je Ling, the FPMT center in Copenhagen, Denmark. Working with FPMT lamas and meditation teachers, scientists and business people, Rasmus has developed a practical training program that presents authentic teachings on shamatha (calm abiding), vipassana (insight meditation) and ethics in a form and language that appeals to

professional people leading busy lives such as those working for major corporations like Nike, American Express, Google, KLM, Sony, AXA, Société Générale and McKinsey.

Rasmus is aiming to establish a gold standard in mindfulness training. One way he ensures this is by employing only facilitators who have had an established personal meditation practice over many years and who take part in both an initial training course and continuing professional development.

The staff at The Potential Project have now presented their Corporate-Based Mindfulness Training (CBMT) program to thousands of leaders and managers in the corporate, government and non-profit sectors worldwide, motivated by the wish to help them develop their positive qualities and to use their influence and power to bring about a happier and more peaceful world.

Origins of The Potential Project

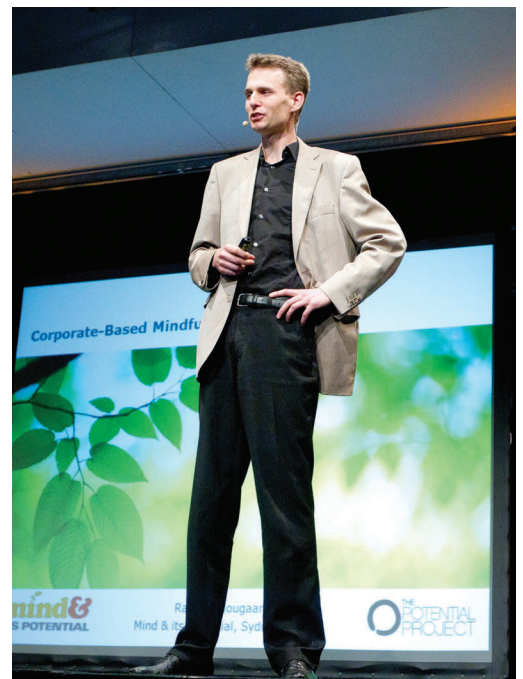
By Rasmus Hougaard, managing director of The Potential Project

In my first job, when I had to present mindfulness to an organization, I was really excited, because I was going to present to a group of (very busy!) people all this stuff about mindfulness that I had learned and had meant so much to me and changed my life.

I came into the room and for the whole morning I was just talking and sharing and having them sit down on the cushion to do the mindfulness training. But after the lunch break, no one came back! Now I can laugh, but back then it was painful.

As painful as it was, this lesson was very important for me because it taught me that the way that mindfulness is normally presented – the way I learned it and the way I taught it back then – did not really apply to people today who have busy work lives. I had to spend quite a number of years bringing together researchers, mindfulness teachers and business leaders to put together a program that worked for that audience.

*Rasmus Hougaard presenting at the Mind & Its Potential Conference, 2011.
Photo by Brendan Read, courtesy of The Potential Project.*





Rasmus Hougaard speaking at an Australian Human Resources Institute event, 2013.
Photo courtesy of The Potential Project.

Problems of the PAID World

I have spoken with leaders of many organizations and they have all reached a similar conclusion: no matter where we go – Asia, North America, Europe, etc. – many people experience something called the “PAID (Pressure, Always On, Information Overload, Distracted) world.”

Take a moment to reflect whether you have experienced this in the workplace: feeling **pressured** by deadlines and commitments; **always on** regarding electronic devices, email, Facebook, Twitter, mobile phones; dealing with **information overload**; and being surrounded by so much **distraction**, whether it is gadgets or the people around you. If you are someone who experiences this, mindfulness is a tool that can work for you.

The way we work has changed over the past few decades, and we are now required to deal with multiple sources of information all requiring our attention at the same time. There has been a lot of research done on the effects of multitasking on the

brain. For example, research conducted by Stanford University found that some of its downfalls are reduced efficiency, decreasing work quality, hampered creativity, lack of overview, reduced well-being and drained energy. Most importantly, it rewired the brain to make multitasking a default response.

There is, however, a more fundamental disadvantage to the PAID world. Edward Hallowell published a paper in the *Harvard Business Review* about how, over the past 20 years, people’s ability to pay attention has decreased. He states, “Modern office life and an increasingly common condition called ‘Attention Deficit Trait’ are turning steady executives into frenzied underachievers.” Gilbert Killingsworth has published research in the journal *Science* that found that in 46.9 percent of waking hours our attention is wandering.

The good news is that the brain can be trained, something that has been confirmed by the latest research in neuroscience. And we can benefit by practicing a mindfulness training that goes back thousands of years. This is what The Potential Project is about: as

we practice mindfulness, we get inner peace. When we are at peace with ourselves, it is very hard to be in conflict with others, so we improve our relationships. As a result, organizations become more wholesome and more easygoing, which are great things.

Successes in 2013

The past year has been a great one for The Potential Project. We have reached more people than ever before. A very rough calculation tells me that together we have presented mindfulness training to more than 5,000 people.

We have led extensive programs, workshops, conference keynotes and retreats from one side of the globe to the other: Sydney, Melbourne, Singapore, Hong Kong, Berlin, Copenhagen, Stockholm, Helsinki, Oslo, Amsterdam, Toronto, Calgary, New York and many other great cities.

We have been co-organizers of conferences along with Copenhagen Business School and Singapore Management University and have been presenting CBMT at events such as the national Australian Business Conference, the annual conference of the Australian Human Resources Institute, Mind & Its Potential, the Gawler Conference and many more.

Plans for 2014

Working with many larger clients around the world is in the pipeline. Conferences are being planned, and it will be a year of large expansion of our family, including the training of 20 new Potential Project people in North America. In all likelihood, we will hold a trainers' training in Europe in the third quarter of 2014, and by the end of the year, we are looking at strengthening our capacity in Asia and Australia. We will also be trialing an online version of our program.

2014 will also be the year when the CBMT book *One Second Ahead* will come out in English. First published in Denmark in 2013, it offers a clear path to developing a life of more clarity, kindness and effectiveness in the middle of a busy working life, based on the methods of shamatha and vipassana. ♦

Extracted from a presentation to the Singapore Management University in 2013.

Find out more at www.potentialproject.com.

For information about other FDCW-recognized learning programs, please visit www.compassionandwisdom.org.

Want to Help Animals?

Then Support the Animal Liberation Sanctuary, Nepal



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To liberate large animals you need a safe environment for them to live out the rest of this life, and a place to give them Dharma.

At the **Animal Liberation Sanctuary** animals liberated by Kyabje Thubten Zopa Rinpoche receive both. While we do not have space to accept animals liberated by the public, any contribution to the sanctuary helps provide the animals with Dharma and the care they need in this life.

As the late Khensur Rinpoche Lama Lhundrup explained, without shelter, food, medicine and proper care the animals wouldn't survive.

Donate via: <https://my.fpmt.org/donate/animalliberationsanctuary>

Find out more about benefiting animals by visiting: www.enlightenmentforanimals.org

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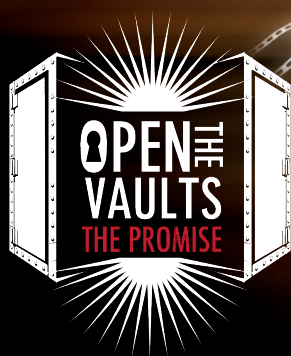


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Rejoicing with Rinpoche



Lama Zopa Rinpoche, with his attendant Ven. Thubten Tendar, going up to Vulture's Peak, where Buddha Shakyamuni taught the Heart Sutra, Rajgir, Bihar, India, February 2014. Photo by Ven. Roger Kunsang.

Lama Zopa Rinpoche receives 1,200 to 2,000 letters and emails every year. Many of them offer deeply felt gratitude to Rinpoche and also rejoice in all the beneficial activities of Rinpoche and of the entire FPMT mandala. Rinpoche has requested that some of the letters he receives be shared so that we may all rejoice together. Here are two examples of the amazing gratitude, love and rejoicing expressed by FPMT students:

My dearest Rinpoche,

Along with thousands and thousands and thousands of others around the world, I am sending you much love and many prayers. Your teachings have brought me so much peace and have made me a better person in this lifetime and have helped me to (hopefully) help others. Precious Guru, I hope I am fortunate enough to see you again soon! Thank you for all you do for all sentient beings!

Dear Lama Zopa,

... I know that the only way I can truly relieve the suffering of mother sentient beings is by actualizing buddhahood. This is the most important thing to me in life. I am finding that your teachings are providing the guidance and inspiration needed for me to realize this aspiration. I thank you from the bottom of my heart.

About seven years ago, due to the increasing awareness of the suffering of animals, I became vegetarian, and two years ago, vegan. I volunteer at a wildlife rehabilitation center to help injured and orphaned animals. For my work, I am fortunate to be employed as a hospice chaplain, providing spiritual and emotional support to people who are dying. I feel so fortunate to have so many ways to show compassion to others. Now I have found your teachings and the FPMT sangha and that supports and gives even greater meaning to these endeavors. ...

I am inspired to write to you to express my deepest, heartfelt gratitude to you and the FPMT for transforming and supporting my practice and guiding me on this life's journey of ever-deepening bodhichitta, onwards to buddhahood. ...

YOUR COMMUNITY

Rinpoche also receives many updates on projects being carried out by FPMT students. In January 2014, Daniel Mestre and Sylvaine Litaud wrote Rinpoche with news of developments at Thakpa Kachoe Retreat Land, located in the mountainous southeastern corner of France, where they have been building a retreat facility and farming aromatic and medicinal plants. They wrote Rinpoche that they had completed the first meditation chalet on the land, where Ven. Charles had already done a two-and-a-half-month retreat. Other buildings at Thakpa Kachoe include a gompa and a small house where Daniel and Sylvaine live. They are currently working on creating a new website to support the development of Thakpa Kachoe as well as a stupa and another meditation chalet. They wrote:

... Our wish is that Thakpa Kachoe Retreat Land can quickly become a European hermitage dedicated to middling and long retreats. ... We want to express our deep gratitude to you for encouraging us in this project almost 10 years ago; we feel we can make something useful and turn a page away from the inner and

outer difficulties we encountered earlier in our lives. It helped us a lot and now that we are getting used to our new life in this somewhat remote place, we can really appreciate the space it creates in our minds. ...

After reading the letter, Ven. Roger Kunsang, Lama Zopa Rinpoche's assistant and CEO of FPMT, wanted it shared so that we can all rejoice in Daniel and Sylvaine's work to help realize Rinpoche's wish for students to actualize the lam-rim by creating a place where lam-rim realizations can happen.

Please join us in rejoicing for all the efforts of Dharma students engaged in heartfelt practice, the beneficial activities taking place within the international FPMT mandala and for Rinpoche's boundless compassion and inspiration!

To read more letters to Lama Zopa Rinpoche and see Rinpoche's responses, visit "Lama Zopa Rinpoche's Online Advice Book" at www.lamayeshe.com.

For more information on Thakpa Kachoe Retreat Land, visit www.thakpakachoe.com.

Monks and Nuns at the Heart of FPMT

By Ven. Robina Courtin



Forty years ago, in December 1973 at Kopan Monastery in Nepal, Lama Yeshe established the International Mahayana Institute (IMI), the FPMT organization of monks and nuns. These dedicated students have been central to the growth of the FPMT.

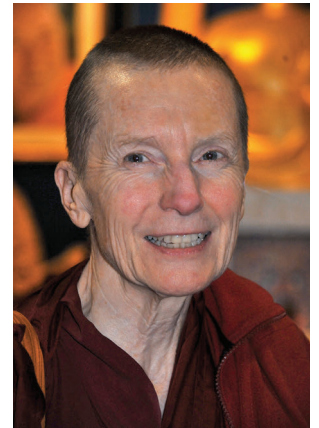
There are now some 270 non-Tibetan IMI Sangha, and in every place touched by our lamas, you will find them. They are in lifelong meditation retreat, running Dharma centers and projects, teaching, studying to qualify as geshe, living in fasting retreats, serving the lamas, transcribing and editing and translating the teachings, building monasteries and centers, working as therapists, taking care of the dying, helping people in prison, serving as Tibetan interpreters.

These days there are five dedicated communities worldwide where some 70 monks and nuns live and study: Nalanda Monastery in France, Chenrezig Nuns Community and Thubten Shedrup Ling in Australia, Lhungtok Choeckhorling Monastic Project in Italy, and IMI House at Sera Je Monastic University in India. A dozen nuns in France are meeting to discuss plans for a community, and in Taiwan the 18 Sangha there come together for sojong twice a month from around the country.

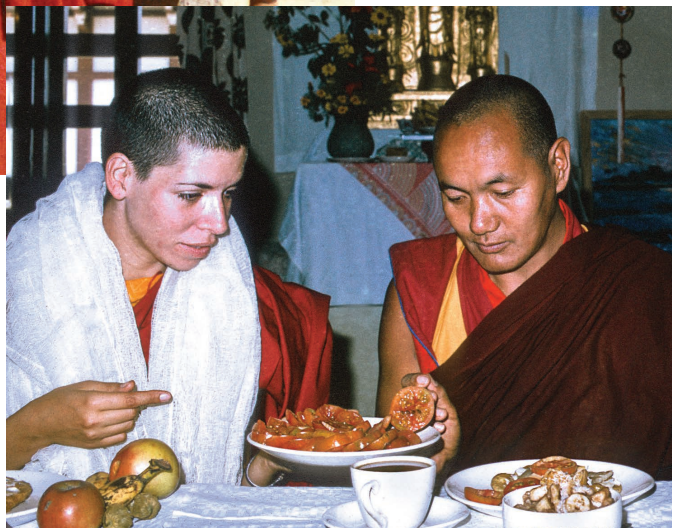
Ven. Robina Courtin remembers the early days of the IMI and shows why monastic environments are necessary.

There were 50 Western Sangha ahead of me when I took my first vows as a nun in February 1978 at Kopan Monastery. Some of them lived at Kopan, forming the community of the International Mahayana Institute, which Lama Yeshe had named more than four years earlier.

This year is Ven. Yeshe Khadro's fortieth year as a nun; here, left, with Ven. Margaret McAndrew at Chenrezig Institute in Queensland, 1980, when she served as director. Recently she stepped down as director of Karuna Hospice, the successful FPMT palliative care service in Brisbane, Australia. Photo courtesy of Lama Yeshe Wisdom Archive.



Clockwise from left: IMI monks and nuns with Lama Zopa Rinpoche's mother, front, after their ordination in Bodhgaya, India, January 14, 1974, a month after Lama Yeshe had named his Sangha organization; Ven. Sangye Khadro, also ordained in 1974, is shown here in November 2013 as she nears completion of the seven-year Masters Program at Istituto Lama Tzong Khapa in Italy. She and fellow Masters Program students started a one-year lam-rim retreat in February, the final stage of their program. Photo by Piero Sirianni; Another of the 1974 group to ordain, Ven. Thubten Pemo, shared lunch with Lama Yeshe at the Japanese temple in Bodhgaya, after the ordination, along with the rest of the group. Now living in Santa Cruz, California, she spent many years in retreat at Land of Calm Abiding. Photos courtesy of Lama Yeshe Wisdom Archive.



I was delighted to become part of this group. It was 18 months before that, at Chenrezig Institute in Queensland, at my introduction to Buddhism – one of Lama Zopa Rinpoche's intensive one-month lam-rim courses and a Chenrezig guru yoga retreat with Lama Yeshe – that I first laid eyes on a Buddhist nun, Australian Ven. Yeshe Khadro, one of a group of 10 ordained in 1974, and I was impressed. I had wanted to be a nun since I was a little girl, and finally my time had come.

Actually, I had wanted to be a priest and announced my decision after Mass one day. My mother's explanation for why it wasn't possible was beyond my grasp. "But you could become a nun," she said.

My first efforts were thwarted at the age of 13. There I was, on my knees and with hands folded in prayer, imploring my mother to let me become a Carmelite like my hero St. Thérèse of Lisieux, who took vows when she was 14. Oh how I yearned to suffer for God, just like she had! And how I cried when my mother said no.

Twenty years later, she cried when I announced that I was to become a Buddhist nun. "I wish I'd let you become a nun when you wanted to be!" she lamented. (As always, she eventually succumbed to my way of thinking.)

I had come to Kopan for the November course in 1977, and it wasn't long before I asked Lama for ordination. It was at three in the morning of the Tibetan New Year that Lama sent me off to Rinpoche to receive my rabjung vows.

The scissors for the symbolic cutting of a lock of my hair didn't work properly, I remember. But my main memory is of Rinpoche saying, "I just did a little drawing for you," as he carefully tore from his notepad the page with my name elegantly written in Tibetan on it, adorned by a drawing of an offering scarf and a bee taking the essence from a flower (well, I'm not sure if it was actually doing that, but I like to think of it this way). I carried it around with me for days. I was in heaven.



From left: IMI House, the group of Western FPMT monks at Sera Je Monastic University, hosted an evening teaching by Lama Zopa Rinpoche on January 2, 2014, attended also by Italian elder Ven. Massimo Stordi, center, and monks from France's Nalanda Monastery. Photo by Ven. Chantal; Thubten Gyatso of Australia's Thubten Shedrup Ling, has taught many of Kopan's intensive one-month lam-rim courses over the years, Kopan Monastery, 2004. Photo courtesy of IMI.



The First Years At Kopan

During the first three years of the IMI, the Western Sangha lived and studied together at Kopan. Ven. Roger Kunsang remembers that they “started to go to the gompa to memorize texts with the rest of the monks. But Lama Yeshe said to us, ‘You are not Tibetan! Go and do your own style!’”

And Lama told them that they needed to separate from the lay people. Ven. Yeshe Khadro says it was a bit of a shock when that happened. “They were our old friends and we’d hang out together. The idea of Sangha being separate was all very new to us, but we trusted Lama.”

Nick Ribush, another of the ’74 group, remembers well Lama Yeshe’s advice at the meeting at which he established the IMI. “It was December 1973 at Kopan, and we’d just finished the Fifth November Course. Lama had given us permission to be ordained. We were preparing to go to Bodhgaya to receive Kalachakra from His Holiness and to receive our novice vows from Ling Rinpoche afterwards.”

One evening, Lama called them into his room above the gompa. “Lama was so clear about the need for Sangha to live together in a community, to support each other’s ordination and Dharma practice.

“‘If you’re not together, your old habits draw you towards your old objects of desire,’ Lama told us, dramatically illustrating his point as he talked by slowly moving a piece of paper towards a lit candle until it burst into flames.”

Their days were a combination of preparing for the then twice-yearly one-month lam-rim courses taught by Rinpoche,

transcribing and editing teachings, and studying with one of the geshe. “One of our first teachings,” Ven. Yeshe Khadro remembers, “was *The Bodhisattva’s Way of Life*.”

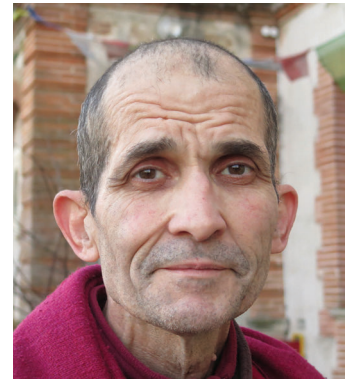
They prayed together, too. Lama had them meeting for morning puja in the Chenrezig gompa, the original building at Kopan. “We’d do Guru Puja and take a break during it for breakfast. Two of us would be rostered on to serve the rest of the group.”

The same thing happened at lunchtime. They would do Vajrasattva practice together and take a break to eat lunch in the gompa. Again, everyone in the group had a turn at serving the others.

“It was an interesting experience,” Ven. Yeshe Khadro remembers. “Some found it a bit difficult, but serving each other taught us to respect each other and to lessen our self-cherishing. For me it was similar to the experience of when I first started to do prostrations. It made you stronger but also softened your heart somehow.”

In the evenings they would pray and make offering to Four-armed Mahakala, the buddha that Lama had chosen as the protector of the IMI.

After the Sixth Course, in 1974, Lama gave the Sangha and others a Vajrasattva initiation and commentary, followed by a three-month retreat, some doing it at Kopan and the rest in the mountains near Rinpoche’s cave at Lawudo in Solu Khumbu. This started the FPMT tradition of annual Vajrasattva retreats, continued to this day.



Clockwise from top left: The nuns of Italy's Lhungtok Choeckhorling Monastic Project, in Pomaia. Photo by Piero Sirianni; "The FPMT's St. Francis," Lama Zopa Rinpoche's affectionate name for Ven. Charles, a French monk who spends his days leading sets of 108 nyung nā retreats at Institut Vajra Yogini in France. He's done years of retreat in the Pyrenees and at Land of Calm Abiding. Photo by Violette Pliot; Taiwanese monks and nuns and their teachers sharing lunch during one of their twice-monthly gatherings for sojong. Photo courtesy of Ven. Thubten.

Moving to the West and Beyond

By the time I arrived at Kopan, already the group was dispersing. The laws in Nepal were making it increasingly difficult for foreigners to stay, and anyway most of the Western Sangha didn't have money so were forced to leave to find work. But mainly Lama's burgeoning Foundation for the Preservation of the Mahayana Tradition, named in 1975, with centers being established around the world, needed good people to nurture its growth. And who better to do this than Lama's monks and nuns?

American nun Ven. Konchog Donma was sent to Melbourne in 1977 to direct Tara House; Nick Ribush moved to Delhi to start Tushita Mahayana Meditation Centre; Ven. Yeshe Khadro was in Australia; Steve Pearl was in New Zealand helping establish Dorje Chang Institute; Ven. Ann McNeil, Ven. Sangye Khadro and Thubten Pende were in California; Ven. Elisabeth Drukier was to go to France; Ven. Roger Kunsang and Marcel Bertels spent much of their time down the hill in Kathmandu, running businesses to support the IMI; and Peter Kedge traveled with the lamas on their annual worldwide teaching tours.

By the end of 1978 the Western Sangha at Kopan had effectively gone. By now Lama had moved his main activities to his center in the north of England, Manjushri Institute,

including Wisdom Publications – run then by another of his monks, American Ngawang Chotak, for whom I worked. Some 20 monks and nuns gathered here, many of us participating in Lama's amazing Geshe Studies Program, the precursor of the present *Masters Program*.

It was here that the IMI picked up and continued to grow, spreading throughout the world.

Since its inception, the IMI has strived to secure conducive conditions for its members to protect their ordination, by fostering a sense of community, and providing financial assistance allowing them, among other things, to attend retreats with Lama Zopa Rinpoche. In addition, FPMT centers, projects and services are committed to supporting the IMI via an annual donation of at least US\$240 to the Lama Yeshe Sangha Fund. Every year FPMT celebrates Sangha on International Sangha Day in conjunction with Chokhor Duchen.

For more information, to offer support for Sangha to attend upcoming retreats with Rinpoche and to learn more about the Lama Yeshe Sangha Fund, visit imisangha.org.

You can follow IMI on Facebook:
www.facebook.com/InternationalMahayanaInstitute

To learn more about becoming a monk or nun, visit FPMT's page on Sangha: fpmt.org/centers/sangha/

'It's Just Conditions'

By Ven. Robina Courtin



The very existence of the living Dharma on this earth depends upon the existence of the Sangha, and for the Sangha to flourish, appropriate conditions are necessary: places conducive to the maintaining and strengthening of their vows.

For Lord Buddha, the Sangha is huge. He says that the existence of the Dharma in any one place is defined by the presence there of at least four fully ordained Sangha.

In *The Heaps of Jewels Sutra*, he says: "If all the beings in the universe were to become bodhisattvas as lay people, and they each offered a butter lamp as vast as a great ocean to a stupa containing the relics of all the [past] buddhas, this would not equal even a fraction of the merit gained by a single ordained bodhisattva offering one butter lamp to the holy stupa."

A quarter of IMI's non-Tibetan Sangha reside at monasteries or live in retreat; the rest, given the nature of their jobs, live among lay people.

Lama Zopa Rinpoche says, "If you don't stay in the right environment, because the mind is weak and there are no realizations, the external objects will take over and you will follow the delusions. Then, living in ordination feels like living in a prison."

Nick Ribush remembers it exactly like that. "I was very happy as a monk, living and working for the Dharma in India and Nepal. Then in 1983 I went to London to run Wisdom Publications. It seemed wiser to not wear my robes – and that was my biggest mistake. If people see you as a lay person, you start thinking of yourself that way."

He struggled for a couple of years and finally decided that he would "rather be a good lay person than a bad monk."

"And, of course," he adds drily, "you don't disrobe because you want to kill somebody."

When a couple of years earlier Nick confessed his delusions to Rinpoche, Rinpoche replied, "It's just conditions."

When Nick told me that at the time, the truth of it dawned on me. Until then, I'd arrogantly think to myself, "Oh, I won't ever not be a nun." And it was poignantly driven home on a visit to Tibet in 1987. In conversation with one of the old geshe at Ganden Monastery, a former monk, he asked me how long I'd been a nun. "Nearly 10 years," I said. "And I pray to always have the conditions to remain ordained."

His sadness was palpable. Before 1959, even in his dreams, he would never have imagined not being a monk. What happened? Conditions changed.

Cultivating the 'Family Feeling' in Southeast Asia

Tara Melwani Becomes Southeast Asia Regional Coordinator

One of the top priorities for supporting FPMT's long-term development is the creation and nurturing of healthy and vibrant regional and national offices to support centers at the local level and benefit the international organization's structure. Known as "regionalization," this strategy is about working together in the best way possible.

"For our future I don't think there is any other way forward," Ven. Roger Kunsang, CEO of FPMT, wrote about regionalization in 2013.

"We are a very large, spread out, organization, we have come so far because we worked well together, and the best way to achieve what the Lamas [Lama Yeshe and Lama Zopa Rinpoche] wanted as we move into the future is continuing to do it together."

Tara Melwani agreed to serve as the coordinator for the Southeast Asian Regional Office in December 2013. She was interviewed via email by Mandala in January about her new position and the possibilities for the Southeast Asia Region.

Mandala: How did you come to hold the position of regional coordinator?

Tara: Early December 2013, I received an email from Claire Isitt, director of Center Services, asking if I could attend FPMT's Southeast Asia regional meeting chaired by Frances Howland, FPMT's South Asia regional coordinator, in Kopan right after Kyabje Lama Zopa Rinpoche's long life puja. Unfortunately, I

wasn't able to attend it as it fell smack on my grandfather's 90th birthday celebration, which had been planned months earlier, but I got a full report on the meeting.

Lama Zopa Rinpoche was at that meeting and opened it and set the motivation and agenda. Ven. Roger Kunsang presented the update on the future of FPMT, including FPMT's regionalization strategy and the benefits of regionalization, which were also touched on by Tom Truty, director of FPMT Education

Services, also at the meeting. Frances Howland and Steve Lin from Taiwan shared their experiences as regional coordinator and national coordinator respectively. This opened the floor to the Southeast Asian participants to share how they could contribute to a regional entity. Rinpoche proposed my name for the position and everyone unanimously agreed. Southeast Asia is the last area in FPMT to be regionalized.

Mandala: What kind of work will you be doing in this position?

Tara: The first thing I've done is contact all the directors, study group coordinators and spiritual program coordinators, who have a wealth of experience. At this juncture, I haven't spoken to all yet, as some have busy work schedules, but I am slowly getting to know them via Skype and face-to-face meetings. I would like to build relationships with them based on mutual trust, respect and understanding of what their activities, needs, priorities and challenges are. I am also spending time familiarizing myself with the FPMT Handbook and relevant regionalization documents.

As a regional coordinator, I am part of an international team. My job is to support Center Services and FPMT International Office in the work of supporting and monitoring local centers, projects and services and study groups. Also, to facilitate sharing our regional and international experience in order to sustain and develop the FPMT organization and ensure we can help to fulfill Rinpoche's vision for the FPMT in the short, medium and long terms. Additionally, I will assist in coordinating traveling teachers' tours.

I think that it is so important to cultivate the close "family feeling" that Lama Yeshe would bring up so often, which I experienced at the FPMT Foundation Service Seminar held at Jamyang Buddhist Centre in London in October 2013 [see *Mandala* October-December 2013]. It drew participants involved in FPMT centers from Australia, Europe, Mexico and North America and was fantastic. Unfortunately, I was the *only* one from Asia that attended! So the priority would be to organize a Southeast Asia regional meeting first and later a Foundation Service Seminar to discuss FPMT wisdom culture, both of which are following Rinpoche's wishes.

Mandala: Does the Southeast Asia region have certain characteristics that make it different than other regions? Are there special opportunities for FPMT in Southeast Asia? Are there challenges specific to the region?

Tara: I am very new to this position, so it's really going to take me time to understand our region and its challenges before I can be effective. Southeast Asia alone is very diverse, with different languages, different levels of economic development, and different cultures, and is geographically widespread.

Southeast Asia consists of two geographic regions: Mainland Southeast Asia, also known as Indochina, comprising Cambodia, Laos, Myanmar (Burma), Thailand and Vietnam, which are largely Buddhist countries; and Maritime Southeast Asia, comprising Brunei, Malaysia, East Timor, Indonesia, the Philippines and Singapore. In total, that's half a billion people! We have FPMT presence in only Singapore, Malaysia and Indonesia.

FPMT's Hong Kong center and the Taiwan National Office have been grouped under FPMT Southeast Asia's Regional Office. Both are next door to China where there are 200 million Buddhists and tremendous potential for Dharma. FPMT's single center in Japan and FPMT Mongolia also come under the office. Mongolia has huge potential to become the repository of the Nalanda tradition for future generations of sincere practitioners. Each of these FPMT centers, study groups, and projects are at very different stages of development, with some having been established for more than 20 years, so their needs, priorities, and financial challenges are different.

It will be interesting to see how new study groups come about as dependent arisings involving interested people's merit and Rinpoche's blessings, because that has been the way that FPMT has always grown.

Mandala: What inspires you and keeps you feeling motivated in this work?

Tara: Without any doubt, our most precious and wish-fulfilling gurus, Lama Zopa Rinpoche and His Holiness the Dalai Lama, whose very names move my heart like no one can and whose kindness I can never repay. There is nothing more worthwhile in my life but to offer my body, speech and mind to them. I'm extremely fortunate that they have given me opportunities to offer service when I have begged them. I hope that I will be able to please their holy minds and fulfill their holy wishes and that this will keep me karmically close to them in their mandala in all lifetimes for the benefit of all sentient beings.

Tara Melwani honed her organizational skills as managing director of Jay Gee Melwani Group and continues to serve on the executive board while devoting her time to serving FPMT since 2001 in Singapore. In addition to sitting on the FPMT board from 2002 to 2012, Tara was the fundraising co-director of the Singapore office of the Maitreya Project from 2001 to 2007. She has organized three of His Holiness' public talks in India from 2004 to 2011 and the inaugural three-day teaching event in Dharamsala for people from Southeast Asia. Tara also runs her family trust, M.B. Melwani Trust, which provides education to disadvantaged Sindhi refugee children in slum areas around India. Currently she is the FPMT regional coordinator for Southeast Asia and a student of the Foundation of Buddhist Thought online course.



Tara Melwani

FPMT Australia: Pioneers in Regionalization



Lama Zopa Rinpoche with members of FPMT Australia and Claire Isitt, FPMT Center Services director, Atisha Centre, Bendigo, Victoria, April 2011. Photo by George Manos.

By Helen Patrin, FPMT Australia national coordinator

FPMT founders Lama Yeshe and Lama Zopa Rinpoche gave their first course in Australia in 1974, at Diamond Valley in southeastern Queensland. At the end of the month-long course, Chenrezig Institute for Wisdom Culture was born in nearby Eudlo. Soon, other Australian centers were established and flourished. Today, there are more than 20 FPMT activities in Australia, including centers and study groups, monastic communities, retreat facilities, hospice services and special projects focused on animal liberation, prisoner support and the creation of holy objects. A national office supports all of these activities and works closely with FPMT International Office.

A key strategy for FPMT's future success and the fulfillment of Lama Zopa Rinpoche's vast vision is the development of a local tier of management at the national and regional level. FPMT Australia (FPMTA) is a leader in this regionalization strategy, demonstrating how a national office can support the growth and development of local activities as well as the entire international organization. FPMTA national coordinator Helen Patrin explains how the Australian national office has evolved.

History

The legal entity now known as FPMT National Office Australia, Ltd., (FPMT NOA) has had several transformations over the years. Initially, it was called the Australian Association for Buddhist Studies Limited (AABS, Ltd.), which was started in 1980 as the legal entity for Tara House Centre in Melbourne. In 1988 it transformed to become FPMT Australia Limited, the regionalized legal entity that all Australian centers, projects, services and study groups traded under.

The main function back then was to safeguard the assets of FPMT Australian centers, projects, services and study groups as well as provide some local support to the centers. The legal entity had a volunteer national coordinator and an active board made up of senior students who oversaw and supported the Australian centers.

In 2001 Massimo Corona, in his role at the time as CEO of FPMT International Office, visited Australia and discussed the



From left: In a “World Cafe”-style workshop, participants discussing: *If money was not an issue what kind of national office would we create?*
 Ven. Tsultrim, a member of the FPMT NOA board of directors and chair of the executive committee at Chenrezig Institute, at FPMTA National Meeting, Hobart, Tasmania, October 2010. Photo by George Manos.

new FPMT structure policy and affiliation agreements. FPMT International Office was asking all centers to become legal entities with their own boards or executive committees that governed them, while maintaining a connection to FPMT through an affiliation agreement. This was being implemented to create a safe and lasting legal connection between FPMT and individual centers, and to help the FPMT family develop into a more professional organization, ensuring that we continued to grow and serve sentient beings long into the future.

The centers were growing and the key people in Australia saw a need to maintain an office that provided administrative, legal, financial and other support services at a local level. The decision to keep the legal entity was made and the board and national coordinator continued on in their roles. All Australian centers became individually incorporated legal entities and signed affiliation agreements with FPMT, Inc.

Regionalization

In 2009 another strategy was emerging and that was “regionalization.” As the organization was growing all around the world, having one Center Services director at FPMT International Office dealing with more than 160 centers around the world was untenable. I attended the 2009 CPMT meeting in France, hosted by the wonderful Institut Vajra Yogini, and came back inspired to bring the idea and necessity of regionalization to the board and Australian centers.

It took some time for people to get their heads around the word and what it meant for us in Australia. I kept hearing people say we can’t afford to do this; we don’t have the resources; this is a big change and a huge process; and it’s going to take time. I kept bringing up the subject of regionalization at board meetings, as I was being asked by FPMT International Office to get things moving in Australia.

Australia was seen as the pioneer of regionalization as we had a national office with a part-time paid national coordinator and a part-time paid teaching tour coordinator (while other regional and national coordinators were all volunteers). So we already had these advantages, yet our progress was still slow. It felt like we kept getting stuck around the same areas. On reflection now, I see that this was a dependant arising, as we were all too confused to be able to see the vision clearly.

Actualizing the Change

I took on the role of national coordinator in 2006 and after a few years could see the need for us to better manage the national office to make the best use of our limited resources. I had two bosses, the FPMT Center Services director and the FPMT NOA board. Additionally, the Australian centers, projects and services also wanted specific services from me as well. We needed to streamline the way we operated and fine tune the services we offered, so that I could spend more time working to support the centers and FPMT International Office. Conversations happened in and outside of board meetings. People with the necessary skills were enlisted to help. I had a firm conviction in my heart that Rinpoche appointed me to be the chair of the FPMT NOA board to help bring this change about, so I had the courage to keep driving the regionalization agenda forward.

In 2011 during the Lama Zopa Rinpoche retreat held at Atisha Centre and the Great Stupa of Universal Compassion, we met again to discuss the changes required to make the national office sustainable for the long term. This time, the causes and conditions came together perfectly. Ven. Roger Kunsang, current CEO of FPMT, Inc.; Claire Isitt, director of Center Services; and all FPMT NOA board members were present. Phil Williams, a business consultant helping Karuna Hospice Service, also was there and agreed to assist the FPMT NOA board. After the



Dagri Rinpoche accepting a body, speech and mind mandala offered by Helen Patrin at FPMTA National Meeting in Hobart, Tasmania, October 2010. Rinpoche spoke to the meeting about Lama Yeshe's and Lama Zopa Rinpoche's qualities and the good fortune we have working for them. Photo by George Manos.

retreat, I also asked Peter Stickels, a business planning consultant, to get involved. Peter had previously served on the FPMTA board in 2007, and at that time highlighted many issues, however we just didn't have the karma at that stage to benefit from his expertise. This time the conditions were falling into place, and he had the time and willingness to help us again.

Phil, Peter and I worked together with International Office to create a proposal for a restructured national office and we presented our ideas to the FPMT NOA board. Once we were all on the same page, after many edits, we engaged in a lengthy process of review and revision with all the center, project and service directors in Australia, as we wanted them to be completely

involved with shaping the future of the national office. We surveyed them, asking about the importance of tasks for the national coordinator, and received their input on the changes and the reasons for making them.

In September 2013 we had the final vote on the changes to the constitution, name change and the restructuring of our operations. It passed with 89 percent in favor. There is still more work to be completed in 2014, but I've already noticed positive changes. I now am able to work more closely with International Office's Center Services director and better support the Australian centers, projects and services, while reporting to the FPMT NOA board for all of my company-related tasks. Through a process of clarifying and rethinking the work of the national coordinator, I've been able to take on more responsibilities from Center Services, which is fulfilling the aim of successful implementation of the regionalization strategy. This is a win-win situation, benefiting the Australian centers, projects and services, FPMT International Office and the FPMT NOA board.

We can rejoice that we have the best possible structure for this particular time in our organization. In addition, we have created a new role this year – the education coordinator, to help support the center spiritual program coordinators and the FPMT Education Services department at International Office. In October 2013 new education coordinator Lyndy Abram and I attended the Foundation Service Seminar and the Foundation Service Seminar Facilitator Training in London with the intention to become local facilitators for Australia.

FPMT Australia will continue to develop and become more professional in order to offer more support and service to International Office and the local centers, projects and services. There were so many perfect opportunities to practice patience along this graduated path to regionalization. Seeing the benefit now and realizing that we are actualizing Rinpoche's wish makes it all worthwhile!

Main Roles and Responsibilities of the National Office Australia

Understanding each other's roles and responsibilities helps us work together more effectively and harmoniously.

Board – Responsible for governance; policies and overseeing the organization's aim;

National Coordinator – Day-to-day operations of company and coordination of Center Services function in Australia for center directors, coordinators and executive committee members of Australian centers, projects, services, and study groups;

Tour Coordinator – Coordinate national teaching tours of both Western and Tibetan FPMT registered teachers;

Education Coordinator – Coordinate national FPMT education program support and FPMT training function for spiritual program coordinators;

Advisory Groups – assist the national coordinator, board and centers, projects, and services with specific specialized tasks on an ad hoc basis. This includes mediation and resolution, policy, legal and finance.

Troubleshooting

The national coordinator helps centers, projects and services troubleshoot by using the knowledge and resources we have available, i.e., FPMT Handbook, website resources, local advisory groups, local policies, etc. If the issue cannot be resolved using available resources, the FPMT Center Services director is contacted for advice and we “brain shower” together to help resolve the issue locally.

Mediation and Resolution Advisory Group (MRAG)

The national coordinator receives grievances that cannot be resolved at the center level, and they are brought to the attention of the Mediation and Resolution Advisory Group coordinator and the Center Services director. We work together following FPMT and FPMT NOA policy and procedures to bring about resolution. MRAG offers mediation and support to centers to address grievances at the center level. ♦

For more on FPMT Australia, visit their website at www.fpmta.org.au.

A Director's Perspective

“Since becoming director of De-Tong Ling Retreat Centre I have become aware of the need for occasional assistance in this role. ... Some of the issues that our national coordinator Helen Patrin has helped me with have been in relation to adopting the various FPMT specific policies of Grievance, Volunteer, Confidentiality, Privacy, etc., as well as giving skillful guidance about the important role of the director in relation to keeping harmony amongst the students of the center. This I found to be the most valuable advice and guidance – not something that can be easily gained by just reading the FPMT Handbook. The FPMT Handbook is a wonderful document, but it does not take the place of being able to talk through issues with a real person who has the knowledge and experience to point one in the right direction. Just like reading a Dharma book and receiving teachings from someone qualified, there is a big difference.

“With all the Australian centers now affiliates, it seems that a national coordinator is more valuable and important than ever. A central link that, although separate entities, in reality is still one big family.” – Will Abram, De-Tong Ling Retreat Centre, South Australia

KYABJE LAMA ZOPA RINPOCHE

September-October 2014 Bendigo, Australia



Lama Zopa Rinpoche's Program:

13-19 September 2014

Council for the Preservation of the Mahayana Tradition (CPMT) meeting.

25 September - 23 October 2014 Month long retreat:

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Obituaries

Lama Zopa Rinpoche requests that “students who read *Mandala* pray that the students whose obituaries follow find a perfect human body, meet a Mahayana guru and become enlightened quickly, or be born in a pure land where the teachings exist and they can become enlightened.” While reading these obituaries, we can also 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 from Lama Zopa Rinpoche are available in the Foundation Store (shop.fpmt.org).

Chayim Douglas Barton, 59, died in Aptos, California, United States, November 14, 2013, after a bicycle accident



By Yakov A. Barton

Chayim was a psychologist who traveled a vibrant and healing spiritual journey. He drew from Jewish, Tibetan Buddhist and Native American traditions and had a transformative effect on his family, friends and clients.

Chayim graduated from the University of California, Santa Cruz in 1982 with a double major in psychology and religious studies. He was introduced to Tibetan Buddhism in the spring quarter of 1978. He enrolled in a course led by Lama Yeshe. By the end of the quarter, Chayim was so impressed with the teachings of Lama

Yeshe that he continued to study Tibetan Buddhism and practiced his vows until the end of his life.

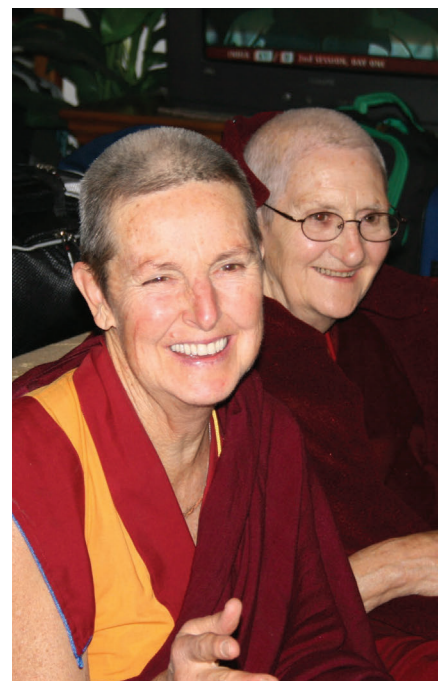
In 1980 he embarked on a nine-month pilgrimage and field study that led him around the world. Most of his journey was spent in Nepal and India. His three-month stay in Nepal included a lam-rim course at Kopan Monastery, teaching the young monks English and yoga and trekking along the Jomsom Trail in the Himalayas. In Dharamsala, he stayed at the Tushita Meditation Centre. He stood in a long line of hundreds of people at Losar to be able to greet His Holiness the Dalai Lama. In 1983 he participated in the Six Yogas of Naropa taught by Lama Yeshe at Vajrapani Institute in California. He was also present at Lama Yeshe's cremation.

Chayim obtained his Ph.D. from the Institute of Transpersonal Psychology in Menlo Park, California, in 1990. His dissertation was titled *Jungian Psychology and the Mahamudra in Vajrayana Buddhism*.

He had a psychotherapy practice in Soquel and led vision quests in the deserts and mountains to help people seek out deeper meanings and reconnect with the Earth. He engaged people in joyous rituals that were inclusive, musical and infused with love. Chayim was a shaman, a sailor, a kayaker, a backpacker, a bicyclist and an amazing downhill skier. He was an avid drummer and lovingly crafted ornate drums and rattles from buffalo hides, sticks and bones. He loved the sacred and the absurd. Chayim lived a life unencumbered by fear.

Chayim was a devoted husband and adventure companion to Shamaya for 40 years. He was a beautiful father to Yakov and his fiancée Cynthia, son to Stan and Sharon, brother to Dan and Lynn, and uncle to Dimi, Chelo, Miquel and Jaume. He fought for many hours to recover from a bicycle accident he suffered on his way to work, but could not win that battle.

Ven. Losang Chodron, 72, died in Perth, Australia, November 17, 2013, of complications after a stroke



By Julie Halse and Ven. Thubten Gyatso

Ven. Chodron first met the Dharma at Hospice of Mother Tara, an FPMT center in Bunbury, Western Australia, in the late 1980s. Ven. Chodron became deeply involved and

offered her home as the center for some years. In 1990 she attended a life-changing Dharma celebration in Bodhgaya, India, with good friend, Glenda Lee, now Ven. Thubten Gyalmo. There, she met esteemed teachers Kirti Tsenshab Rinpoche and Lama Zopa Rinpoche. Ven. Chodron had found her heart connection and took ordination with Kirti Tsenshab Rinpoche in 1992.

In the following years as a dedicated nun, she shared her time, support, grace and good qualities with the Chenrezig Nuns Community and Karuna Hospice in Queensland and Hospice of Mother Tara and Hayagriva Buddhist Centre in Western Australia, as well as with everyone else she met.

Ven. Chodron accomplished many significant and beneficial works in her life. One of her much appreciated contributions being the founding and establishment of the Wheel of Life Hospice Service (WOL) associated with Hayagriva Buddhist Centre. Ven. Chodron became a fortunate recipient of this supportive and caring service at the end of her life, an example of the Buddhist teaching that we die as we live. That she could have such loving care from Geshe Ngawang Sonam, Ven. Thubten Dondrub, the WOL volunteers, family and friends upon leaving this life, and die peacefully, even with a smile on her face, is a true reflection of what she continuously gave to others.

Her family and Dharma friends offered wonderful support from the time of her stroke in the United States, through bringing her back to Western Australia, over the months in a nursing home and then in a private hospice in Perth, and continuing throughout the 49 days after her death. Ven. Chodron's family expressed that the support given by the Dharma community made their time with their mother so much more meaningful. For them it became an overwhelming and wonderful experience that opened their eyes to the precious kindness she had given to so many people.

Geshe Sonam, resident geshe at Hayagriva Buddhist Centre, said that for Ven. Chodron to be so peaceful during the time of dying showed her underlying practice was strong. Even during her final weeks, she brought joy to those who visited her, a final teaching from a wonderful nun who declared she never wanted to teach.

Dolores Rich DeVellis, 78, died in Boston, Massachusetts, United States, December 13, 2013, from a blood clot

By Debra Thornburg



Geshe Tsulga and Dolores DeVellis

With the passing of Dolores DeVellis, Kurukulla Center lost a much beloved member and volunteer. Born into a large Italian family, she was the eldest of 11 children. Perhaps this accounts for her larger-than-life personality. How big her presence was – her voice, her laugh, her hugs, her gratitude and her ideas for strengthening the center!

She was unafraid to express her views, never hesitating to ask Geshe Tsulga the questions that many of us were too timid to speak. And she would drop whatever task occupied her in order to offer warm

conversation and advice to anyone needing a special connection. Her friends at the center numbered many and spanned the generations. Whatever volunteer job she took on, she did it whole heartedly, making it fun for everyone, because everyone loved to be around her.

Dolores first came to the center in 2003 and immediately began participating in the *Basic Program* courses taught by Geshe Tsulga. She also quickly became very devoted to Geshe-la, and later, to Lama Zopa Rinpoche. In 2010, she and several other center members accompanied

Geshe-la to India during his last visit to Sera Je Monastery. This trip was like a dream come true for her. Despite being a self-admitted chatterbox, when a friend asked about her trip, she confessed that she was at a loss for words to express the powerful effect it had had on her mind.

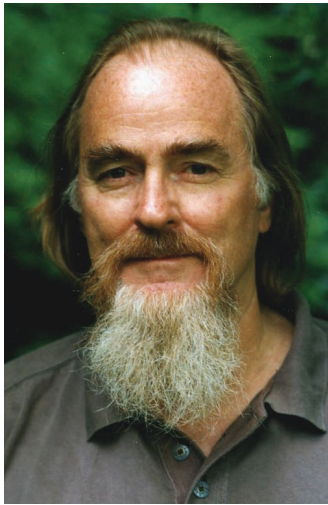
Geshe Tsulga's passing in 2011 was a great loss for Dolores. Not long after that, she herself experienced a number of health setbacks. She was missed and repeatedly people asked about her – "Have you heard from her?" "Is she

OK?" "When will she return?" She didn't want to trouble anyone with too many details about her decline so when her daughter called to let us know she was in critical condition, it was very unsettling. A day later, the news that she had passed away brought our community a loss hard to measure.

Besides her many friends at Kurukulla Center who loved her, Dolores leaves behind a son and daughter, many grandchildren and even a few great grandchildren. Perhaps Dolores can best be remembered in the words of one of her grandchildren, "She was the most authentic person I ever met!"

OBITUARIES

Clif Sanderson, 74, died in Podgorica, Montenegro, November 20, 2013, of natural causes



By Murray Wright

“The man in the other room is from New Zealand. Rinpoche says please look after him.” This was my introduction to a special person. In the early 1980s while in Hong Kong, Lama Zopa Rinpoche manifested the appearance of being unable to speak. It was reversed after a healing

session with Clif. While not a formal student of the FPMT in the usual sense, he practiced and utilized the methods and wisdom of the Buddha’s teachings to benefit others.

He was a pioneer in applying what is now commonly known as “field methods,” using intention and consciousness as powerful tools for healing and transformation. Even though he was a guiding light and an inspiration for thousands of people, he never acted as a New Age guru. He was a man of great integrity, kindness and humility, and had neither a big ego, nor any demand for worship. He simply touched people with his hands and his gentle presence, allowing new horizons to open. He was not afraid of not knowing, thriving in uncertainty by asking, “Isn’t that interesting ...?”

For over 40 years, he traveled to 29 countries to teach and work where help was needed. In 1990 Clif courageously agreed to work with the victims of the Chernobyl accident in Belarus and the Russian Federation, working in hospitals

for five years. He took part in several scientific research projects (later published in medical magazines) with Russian doctors and scientists, proving that a developed mind and focused intention is superior to radiation and other outside interventions. For his work with the children in Belarus, he was awarded a special Award for Humanitarian Service to Medical Science by the Russian Ministry of Health. As an outgrowth of that, he founded Deep Field Relaxation. His teachings have been passed to thousands of doctors and health practitioners and are expressed in a light and humorous way in one of his books, *Knowing Nothing, Living Happy* and *Mind Music*, his 1994 album of relaxation music.

A true Polynesian at heart, Clif developed an understanding that everything in life is interwoven and connected. *Te Kaumatua, Te Rangatira* and *Te Tohunga* – Wise Elder, Light Weaver and Visionary – these are the names respectfully given by the Maori people to him. A great tree has fallen!

Ven. Jampa Chokyi (Michelle Jacqueline Suzanne Marachel), 75, died at Nalanda Monastery, Labastide St. Georges, France, December 13, 2013, of natural causes

By Ven. Losang Gyaltzen

Ven. Jampa Chokyi (Ani-la Michelle) was born on September 30, 1938, in Meaux, France, and ordained in 1974. She passed away in a little room in the outer building of Nalanda Monastery, where she had been living in the care of the monks and others for the last 10 years at the special request of Lama Zopa Rinpoche.

Her meditation lasted five days after absorbing into the clear light of death. She was cremated on December 18 and her ashes were placed in a black box with

her name and the mantra of Chenrezig – OM MANI PADME HUM – inscribed in gold on the front. This was at the request of her niece. The urn was placed in the small cemetery in Labastide St. Georges, where a group gathered for her funeral. In keeping with Ani-la’s style of living, her death ceremony was quaint and humble. Geshe Rinchen, the nephew of Abbot Geshe Jamphel, conducted prayers and read from *Machig Labdron’s Last Instructions*.

Little is known about Ani-la’s life as she rarely spoke about herself. What took most who knew her by surprise was that at the time of her death, she revealed herself to be a very accomplished, hidden practitioner. Although some saw her as eccentric, many adored her. She had a stoic nature, was exquisitely polite, humble,



and possessed an uncanny, even uncomfortable, ability to point out afflicted mindstates in others. She was very devoted to her gurus, especially to His Holiness the Dalai Lama and Lama Zopa Rinpoche. ♦

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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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From top left: Long life puja for Lama Zopa Rinpoche, Drati Khangsten, Sera Je Monastic University, India, December 22, 2013. Photo by Ven. Roger Kunsang; His Holiness the Dalai Lama with Lama Zopa Rinpoche and Ani Ngawang Samten, Rinpoche's sister, Sera Monastery, India, January 2, 2014. Photo copyright OHHDL; His Holiness the Karmapa with Lama Zopa Rinpoche, Root Institute, Bodhgaya, India, January 31, 2014. Photo by Ven. Roger Kunsang.

Lama Zopa Rinpoche News

FPMT spiritual director Lama Zopa Rinpoche arrived in late November 2013 at Kopan Monastery in Nepal, where he gave teachings during the annual month-long lam-rim course. The annual long life puja for Rinpoche offered on behalf of FPMT centers, projects, services and students took place at Kopan on December 9. Rinpoche then took part in the foundation stone laying ceremony for the Maitreya Buddha Kushinagar Project in India on December 13 (see page 16).

Rinpoche traveled to Sera Monastic University in South India next, where he gave a continuation of the Most Secret Hayagriva oral transmission. Afterwards, Rinpoche was offered a long life puja on December 22 at Drati Khangsten. “So many people attended, 70 FPMT centers were represented, 17 FPMT geshees were present and so many overseas students, more than a thousand monks and lay people,” shared Ven. Roger Kunsang, Lama Zopa Rinpoche’s assistant. Rinpoche then attended the Jangchup Lamrim teachings by His Holiness the Dalai Lama, December 24-January 3, 2014, held at Sera and attended by 30,000.

Rinpoche went to Bodhgaya next and stayed at Root Institute in late January and February. Rinpoche welcomed a visit by His Holiness the Karmapa to Root Institute, which included a visit to the Maitreya School, a project of Root. His Holiness the Karmapa offered talks to both the young students of the school and in the gompa at Root. While in Bihar State, Rinpoche visited the holy pilgrimage sites of the Mahabodhi Temple, Nalanda and Vulture’s Peak before beginning a private retreat.

For more on Lama Zopa Rinpoche, visit Rinpoche’s home page: <http://fpmt.org/teachers/zopa/>.

For the latest updates on Rinpoche, read the new blog “Lama Zopa Rinpoche News” at <http://fpmt.org/teachers/zopa/lama-zopa-rinpoche-news/>.



International Office News

Participate in CPMT:

FPMT's International Meeting This September! By Claire Isitt, Center Services director

The next Council for the Preservation of the Mahayana Tradition (CPMT) meeting will be held September 13-19, 2014, in the unique and awe-inspiring Great Stupa of Universal Compassion in Bendigo, Australia, located two hours outside of Melbourne.

Five years have passed since the last CPMT meeting in 2009 at Institut Vajra Yogini in France. Many significant developments have occurred since then, leading to many new topics, questions, and initiatives to share and collectively address during the meeting. The theme of CPMT 2014 is "Preserving the Dharma Now and into the Future." How do we do this? Through studying and actualizing the path; through effective leadership and management; and through supporting His Holiness the Dalai Lama's and Lama Zopa Rinpoche's vision.

CPMT meetings are usually only open to FPMT directors, spiritual program coordinators, teachers, board members and coordinators, however, CPMT 2014 is looking at the future of FPMT – how we can preserve the Dharma now and long into the future – so we invite anyone interested in serving the FPMT and helping manifest FPMT's vision to participate. If you would like to join Lama Zopa Rinpoche and your FPMT family for this essential FPMT meeting, please find more information at fpmt.org

For nearly 40 years, the international CPMT meetings have been the essential glue of the organization, bringing the FPMT family together from all around the world. With FPMT spiritual director Lama Zopa Rinpoche in attendance, CPMT meetings offer a special opportunity for inspiration and to learn from each other.



*Lama Zopa Rinpoche with participants of the 2009 CPMT meeting, Institut Vajra Yogini, France, May 2009.
Photo by Michel Henry.*

"It is a good idea for us to meet together. Why? Because we are all working together, putting our energy together," Lama Yeshe explained at the 1980 CPMT meeting, addressing the importance of regular meetings. "We are doing the same job with the same end. That's why it is important. We need harmony and good understanding of each other, and of each other's work. We need to respect what each of us is doing. That is the way to build one mandala. Our aim is to spread good vibrations, giving our body, speech and mind to others. We should share with each other and learn from each other. Until we open our hearts to each other, we'll be unable to learn. Culturally we are quite different, but we all want to find the best way to lead others to enlightenment. Our actions show what we are."

There have been 24 CPMT meetings – held in Europe, the United States, Australia and Asia – since the first

meeting in 1975. And FPMT has grown to include 160 centers, projects and services in 36 countries.

CPMT meetings provide the opportunity for those offering service within the organization to strengthen their focus on the FPMT mission statement and reflect on how each part of the organization is fulfilling this shared vision. This alignment enables all involved to work together to preserve the Mahayana tradition through planning, coordinating and implementing the skillful transmission of the teachings in a myriad of ways.

The CPMT meeting will be followed by a one-month retreat with Rinpoche on *Bodhicharyavatara* together with the Rinjung Gyatsa initiations.

Details on the CPMT meeting will be distributed soon on fpmt.org.

For more information on the Australia Retreat with Rinpoche: www.lamazopaaustralia.org.au

International

For nearly 20 years **Lama Yeshe Wisdom Archive** has been making the teachings of Lama Yeshe and Lama Zopa Rinpoche available in books, on our website, as ebooks and in magazine articles and blogs as well as on our YouTube channel. Emerging publishing technologies now enable us to go beyond this and develop a completely new kind of Dharma book: a multimedia presentation that brings the Archive collections together into a seamless experience that draws the reader ever more deeply into the teachings.

These new enhanced ebooks will contain not only written teachings, but also the audio from which they came, video when available, photographs from those or similar teaching events and links to related advice and resources. The first samples of these enhanced ebooks have been developed for the iPad and are available on iTunes. Just search iTunes from your device for “Making the Most of Your Life” by Lama Yeshe or “The Merely Imputed I” from Lama Zopa Rinpoche to find and download these free samples. Please let us know what you think! – *From Jen Barlow*

<http://lamayeshe.com>

The Maitreya Heart Shrine Relic Tour is now called the **Maitreya Loving Kindness Tour**. We think that this new



Lucy the Asian elephant and Dr. Aung, Edmonton Valley Zoo, Canada, August 2013. Photo courtesy of Maitreya Loving Kindness Tour.

name will have more universal appeal and attract even greater numbers of visitors to tour events. The tour is a worldwide exhibit of sacred relics of the Buddha and many other Buddhist masters collected by Lama Zopa Rinpoche, who founded the tour in 2001. So far 2,300,000 people have seen the relics throughout 68 different countries. Tour events are open to everyone regardless of their religious belief or spiritual background and there is no entrance charge.

In 2013 there were many inspiring tour events across the entire North American continent including an impromptu visit to the Edmonton Valley Zoo where Lucy the Asian elephant was blessed with the holy relics. There were also tour events throughout Europe and in Indonesia. Setting a new record, 300,000 visitors came to see the relics in Bhutan and Sikkim!

“If I could capture the expression that was often seen on the faces of those entering for the first time, it would be priceless. There is a sense of healing and love that travels with the relics, and we are honored to have been able to be a part of it,” said Dr. Michael Kearney, who hosted the relics in Palm Springs, California.

For 2014 tour information, visit the tour calendar on our website. – *From Michael Fouts and Victoria Coleman*

www.maitreyarelictour.com

Australia New South Wales

Kunsang Yeshe Retreat Centre, located in the Blue Mountains, had another successful year in 2013. We received our new logo designed by Lama Zopa Rinpoche, our stupa was completed and consecrated in March, program attendance and membership steadily increased, we received a couple of funding grants, we had lots of visiting lamas and Western teachers and our Sangha team now hosts three nuns – resident teacher

Ven. Yonten, Ven. Paldron and myself. Even though we’re called a retreat center, we don’t actually have accommodation for visitors at our beautiful rented five-acre [two-hectare] property. We run “urban retreats” instead, which participants attend during the day only. For 2014, we are investigating purchasing a nearby property to convert into a 60-bed residential retreat center so we can



Newly completed and consecrated stupa at Kunsang Yeshe Retreat Centre, March 2013.

Photo courtesy of Kunsang Yeshe Retreat Centre.

expand our services, program and Sangha community. The impetus for the project is that His Holiness the Dalai Lama will be coming to the Blue Mountains to give an initiation and commentary during five days in June 2015. For more information or to offer support, please visit our website. – *From Ven. Tencho*

www.kunsangyeshe.com.au

Canada

In February **Gendun Drubpa Buddhist Centre** in British Columbia welcomed Jon Landaw, who taught on karma. In mid-March our *Basic Program* starts again as well as our popular *Buddhism in a Nutshell* course, both taught by Ven. Tenzin Chogyi. Our new Tendil Nyersel flags looked stunning against the winter landscape of Williams Lake. We offer

Pilgrimage to India and Nepal

Oct 26 – Nov 18, 2014
Ven. Robina Courtin



We are thrilled that, after five years, **Venerable Robina** will return to lead our pilgrimage in India and Nepal! Visit the sacred places where Lord Buddha was born, gave teachings, meditated, achieved enlightenment, and passed away:

Lumbini, Sarnath, Sravasti, Kushinagar, Vulture's Peak, and Bodhgaya, **as well as the holy places of Nepal:** Boudha, Swayambhu, and Parphing, starting with a four-day retreat at Kopan Monastery in the Kathmandu Valley.

"Everyone loves this pilgrimage! Every year people would have special dreams or special meditations, or even say that it changed their lives. I'm so glad I'm going again." **Ven. Robina**

All profits go to Ven. Robina's Bodhichitta Trust, which supports the work of Lama Zopa Rinpoche's FPMT.

For an itinerary or to register, go to
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much gratitude to our precious students, generous volunteers and amazing teachers who over this past year have worked so hard for the benefit of all living beings.

— *From Dianne Noort*

www.gendundrubpa.com

India

December and January proved to be double-time important for the members of **Choe Khor Sum Ling** (CKSL). We were very blessed to receive Lama Zopa Rinpoche in Bangalore. And then members of CKSL attended teachings by His Holiness the Dalai Lama and Lama Zopa Rinpoche at the glorious Sera Je Monastery University, which is about 240 kilometers (150 miles) away. For all the CKSL members who attended the Jangchup Lamrim by His Holiness, it was like a great blessing of pilgrimage being amidst all the great teachers and scholarly monks and nuns. — *From Dee Shekhar*

www.cksl.in

Nepal

In November animals at the **Animal Liberation Sanctuary** at Kopan benefited from the monastery's annual lam-rim course. Students recited mantras and prayers every morning to the animals and many helped out during the mad rush of 34 animals circumambulating (running) around the stupa, keeping them from escaping to the garden.

In January we moved the four-legged residents, who had been living in shelters at both the Kopan monastery and nunnery, into their new living quarters a short walk away. The land was originally purchased in 2006, but building work did not begin until 2011. A young caretaker family has moved in and cares for animals — 48 goats and 2 sheep — who were led over a steep and narrow path to get to their new home. They all arrived safely, although exhausted, and set straight in munching on the grass and leaves. The animals from the monastery and nunnery hadn't met each other before, which was a concern. But they all seemed to get on

quite well even with a few head butts and a bit of pushing. The new shelter has facilities to separate quieter animals as well as a quarantine area and a treatment room. We look forward to them all having a long and healthy peaceful life there. You can read more about the move and the new ALS premises on our website. — *From Phil Hunt*

www.enlightenmentforanimals.org

Spain

In November **O.Sel.Ling Centro de Retiros** began to do a once-a-month animal liberation dedicated to His Holiness the Dalai Lama and Lama Zopa Rinpoche's long life and good health. Also in November we welcomed Geshe Soepa, who gave teachings on the death process, reincarnation and bardo state. People enjoyed it a lot, and they also enjoyed Geshe-la's presence and personality.

— *From Ven. Fabio Poza*

www.oseling.org

The winter of 2013-14 found Sera Je Monastery hard at work preparing for and hosting the Jangchup Lamrim teachings by His Holiness the Dalai Lama, and **Sera IMI House** was no exception. In addition to our normal busy schedule, we opened our doors — our home currently houses eight full-time student monks — and hosted around 40 guests, most of whom were Sangha, for the duration of Lama Zopa Rinpoche's Sera Je teachings as well as His Holiness' teachings. In addition, we were fortunate to have Lama Zopa Rinpoche visit IMI House twice: once to consecrate a new stupa we built and enjoy a dinner, and again to give a wonderfully inspiring talk to a large group of IMI Sangha members visiting from all over the world. Rinpoche spoke about what is important in and for the life of ordained Sangha.

— *From Ven. Lekden*

seraimihouse@gmail.com



Lama Zopa Rinpoche, monks of Sera IMI House and visiting IMI Sangha, India, December 23, 2013. Photo by Ven. Thuben Kunsang.

United Kingdom

Land of Joy has received a most generous donation of £500,000 (US\$815,000) from a Buddhist nun, who wrote of her gift:

“Our lives are so busy. We are constantly pulled here and there, we need to work, to keep our homes going, to manage finances, to try and do things for others around us. ... It's a busy life, unless you are wise enough to know how to handle modern living with a stable mind. This I am not; therefore, this retreat center holds a huge appeal to me. Just imagine, coming to a special place for a few days, or weeks, to get away from all the hustle and bustle of daily life to a place of quiet, where you find all the right conditions to do some practice. Imagine the joy of being able to focus on the Dharma, to try and integrate this in your being, so that when you come out you feel you have achieved something new. ...”

The wonderful gifts we've received affirm our confidence in merit-making as the foundation of our fundraising strategy – we recently completed a collection of one million Tara mantras and already have ten people reciting daily one mala each of mantras specially recommended by Lama Zopa Rinpoche. Only dependent origination!

Visit Land of Joy's website for more information and to subscribe to the monthly newsletter. – *From Andy Wistreich*

www.landofjoy.co.uk

Togme Sangpo Study Group in Findhorn, Scotland, had its biggest teaching event when Ven. Robina Courtin visited us in November. She engaged 80 Findhorn Community members in a public talk on “Stress and Bouncing Back,” followed by an excellent weekend on “Developing the Courageous Heart,”



A complete shrine, including a magnificent statue of 1000-armed Chenrezig, has been kindly donated to Land of Joy by the Shambhala Retreat Centre Trust and the complete works of Lama Tsongkhapa, Gyaltsab-je and Khedrup-je have been donated by Edward Henning. Photo courtesy of Land of Joy.

using the *37 Practices of a Bodhisattva* by Togme Sangpo. Since Lama Zopa Rinpoche gave us the name of this bodhisattva, it was an appropriate text to study. From the 20-plus participants, ten people took refuge while the other ten were rejoicing! In October Ven. Angie Muir guided a weekend retreat, “Creating Space for Happiness,” deepening our connection with Chenrezig. We also started *Discovering Buddhism* (DB) in October. People love it. The DB practice days are becoming popular, especially with our amazing potluck lunches! – *From Margo van Greta*

www.togmesangpo.org.uk

United States Massachusetts

Wisdom Publications has successfully transitioned its distribution to major international publisher Simon and Schuster. Wisdom publisher Tim McNeill attended the Digital Book World conference in New York in

January, where he learned about the trends and forecasts for ebooks and digital publishing. In February senior editor David Kittlestrom and advancement and communications manager Kestrel Slocombe attended the Wisdom 2.0 Conference, which aims to integrate mindfulness into business and technology.

The coming months bring the publication of many titles, including *Inspiring Generosity* by Barbara Bonner in February, a new edition of *Introduction to Tantra* by Lama Yeshe and *Brave Parenting* by Krissy Pozatek in March, and a new paperback edition of *The Middle Way* by His Holiness the Dalai Lama. – *From Lydia Anderson*

www.wisdompubs.org

Vermont

October brought His Eminence the Ganden Tripa Rinzong Rinpoche to **Milarepa Center**. It was a momentous visit and Rinpoche taught on the *Heart Sutra*. We thoroughly enjoyed Rinpoche's breadth of knowledge and spiritual realization and totally fell in love with Rinpoche's sweet attendants. Ven. Tenzin Chogyi, resident teacher at Gendun Drubpa Centre in British Columbia, Canada, visited in November and December. She treated our staff and guests to some wonderful programs and thoroughly appreciated living in the Tiny House that was constructed in 2012. Her visit allowed for me to take a much-needed break and attend the teachings with His Holiness the Dalai Lama at Sera Monastery in South India. I was also able to visit so many great lamas and request them to come and teach at Milarepa Center. It was a very renewing experience and wonderful seeing Lama Zopa Rinpoche and his family especially his sister, Ani Ngawang Samten. – *From Ven. Amy Miller*

www.milarepacenter.org

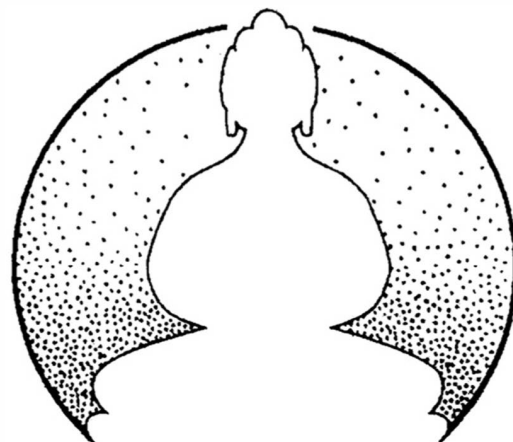
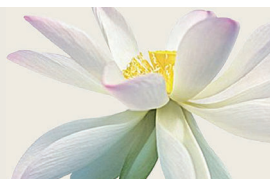
Virginia

Guhyasamaja Center had the honor and pleasure of hosting Geshe Kelsang Wangmo, the first female geshe in Tibetan Buddhism, in November 2013. Geshe Wangmo taught on the four noble truths and on Kadampa Geshe Langri Tangpa's *Eight Verse of Thought Transformation*. The teachings, which attracted many newcomers in the area, spanned a period of two weeks and included a weekend intensive and a day of *Discovering Buddhism's* "Transforming Problems" module. Geshe Wangmo's style of teaching encouraged questions and even little bit of debate among the attendees, as she explained how debating on a subject can lead us to a deeper understanding. Her visit concluded with a delicious potluck and many people used this opportunity to express their gratitude and engage in conversation. ♦

— From Gabriel Mata

www.guhyasamaja.org

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mandala.fpmt.org/posts



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

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www.LamaYeshe.com
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Liberation Prison Project
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www.liberationprisonproject.org

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

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O.Sel.Ling Centro de Retiros
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La Sabiduría de Nagarjuna Grupo de Estudio
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www.nagarjunabilbao.com

Tekchen Chö Ling
Ontinyent
www.centrobudistaontinyent.es
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Tushita Retreat Center
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www.budismotibetano.net/
tushita
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SWEDEN (Tel Code 46)

Tsog Nyi Ling Study Group
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Yeshe Norbu Study Group
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http://fpmt-stockholm.se
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www.gendundrupa.ch
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Longku Center
Bern
www.fpmt.ch
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TAIWAN (Tel Code 886)

All Taiwanese centers are accessible through:
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Resident Geshe:
Geshe Tsethar

Jinsiu Farlin
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Resident Geshe:
Geshe Gyurme

Shakya Muni Center
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Resident Geshe:
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www.jamyangbath.org.uk

Jamyang Buddhist Centre
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www.jamyang.co.uk
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Resident Geshe:
Geshe Tashi Tsering

Jamyang Buddhist Centre Leeds
Leeds
www.jamyangleeds.co.uk
Tel: (07866) 760 460

Jamyang Coventry Study Group
Coventry
www.coventrybuddhists.com
Tel: (07827) 615 652

Land of Joy
www.landofjoy.co.uk
Tel: (07949) 595691

Saraswati Study Group
Drayton
www.saraswati.org.uk
Tel: (01458) 252463

Togme Sangpo Study Group
Findhorn
www.togmesangpo.org.uk
Tel: (01309) 690926

Yeshe Study Group
Cumbria
yeshebuddhistgroup@live.co.uk
Tel: (01229) 885 329

UNITED STATES (Tel Code 1)

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Gyalwa Gyatso (Ocean of Compassion) Buddhist Center
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Emily Hsu

Land of Calm Abiding
San Simeon
http://landofcalmabiding.org

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

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

Tara Redwood School
Soquel
www.tararedwoodschool.org

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

Vajrapani Institute
Boulder Creek
www.vajrapani.org
Tel: (800) 531 4001

COLORADO

Lama Yeshe House Study Group
Boulder
www.lamayeshouse.org
Tel: (303) 246 1864

FLORIDA

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

Tubten Kunga Center
Deerfield Beach
www.tubtenkunga.org
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Resident Geshe:
Geshe Konchog Kyab

MASSACHUSETTS

Kurukulla Center
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www.kurukulla.org
Tel: (617) 624 0177
Resident Geshe:
Geshe Tenley

Wisdom Publications Inc.
Somerville
www.wisdompubs.org
Tel: (617) 776 7416

MONTANA

Osel Shen Phen Ling
Missoula
www.fpmt-osel.org
Tel: (406) 543-2207

NEVADA

Dharmakaya Study Group
Reno
http://dharmakayacenter.com/Home_Page.html
Tel: (775) 232 8067

NEW MEXICO

Thubten Norbu Ling
Santa Fe
www.tnlsf.org
Tel: (505) 660 7056
Resident Geshe:
Geshe Thubten Sherab
Resident Teacher:
Don Handrick

Ksitigarbha Tibetan Buddhist Center
Taos
www.ktbctaos.org

NEW YORK

Shantideva Meditation Center
New York
www.shantidevameditation.org

NORTH CAROLINA

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

OHIO

Manjushri Study Group
Youngstown
http://manjushristudygroup.org

OREGON

Maitripa College
Portland
www.maitripa.org
Tel: (503) 235 2477
Resident Geshe:
Yangsi Rinpoche

TEXAS

Land of Compassion and Wisdom
Austin
www.austinfpmt.org
Tel: (512) 921-6902

VERMONT

Milarepa Center
Barnet
www.milarepacenter.org
Tel: (802) 633 4136

VIRGINIA

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

WASHINGTON

Buddha Amitabha Pure Land
Riverside
www.buddha-amitabha-pure-land.org

Pamtingpa Center
Tonasket
www.tonasketbuddhist.org
Tel: (509) 486 1021

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