



# fpmt Mandala

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APRIL - JUNE 2011

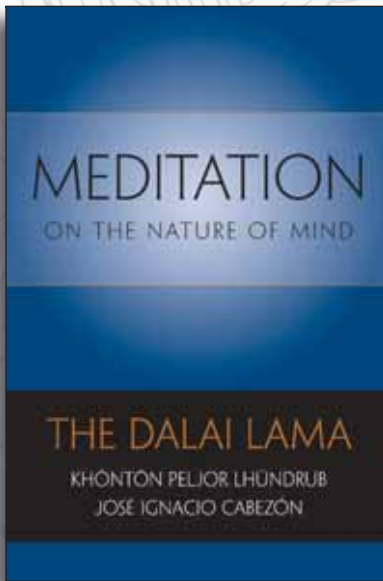


## A Year Remembered: Rejoicing in FPMT's 2010!



# Wisdom Publications

## New from the Dalai Lama



### MEDITATION ON THE NATURE OF MIND

The Dalai Lama

Khöntön Peljor Lhündrub

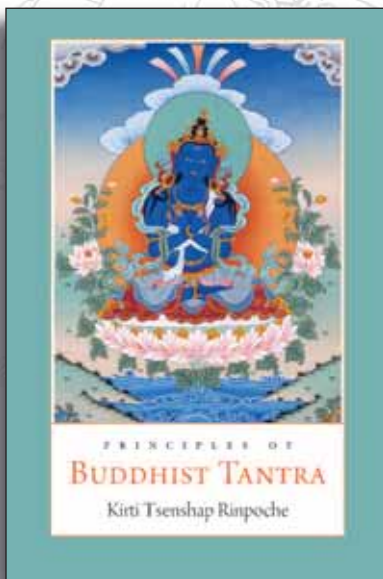
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Understanding of the mind's nature is at the core of Buddhism, the key to success in meditation and to the profound insights at the heart of the Buddha's path. The text at the center of this book, the "Wish-Fulfilling Jewel of the Oral Tradition" by the Tibetan scholar Khöntön Peljor Lhündrub (1561–1637), combines both theory and practical instructions for meditating on the nature of mind. The work is easily accessible and nonsectarian in its approach. His Holiness the Dalai Lama's broad-ranging overview of this important text in the first part of this book insightfully distills some of the most central themes of Buddhism, and includes an illuminating explanation of the mind according to the different schools of Tibetan Buddhism.

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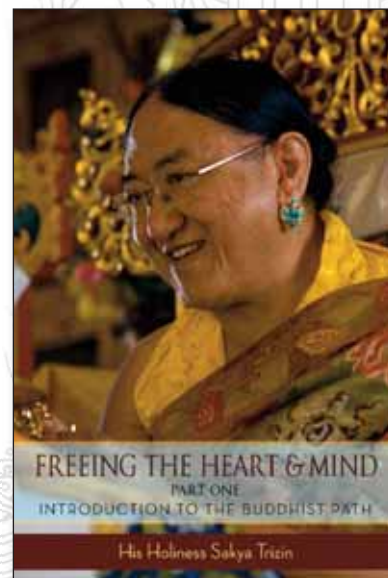
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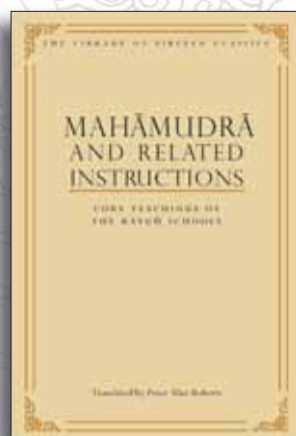
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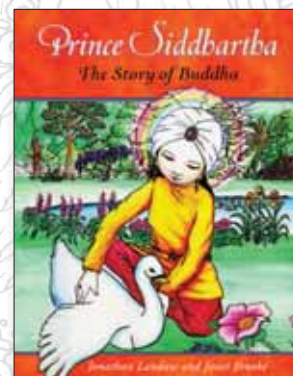
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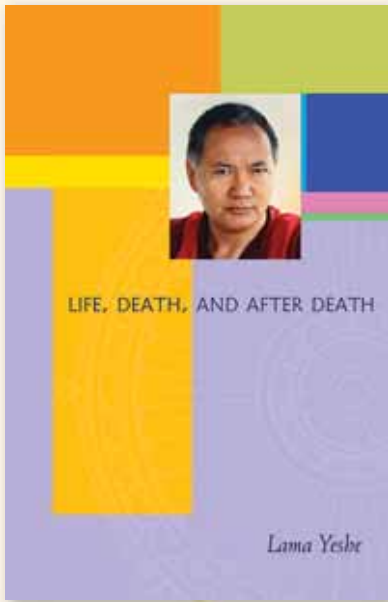


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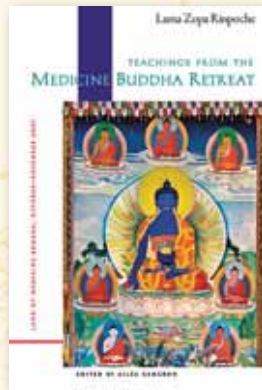
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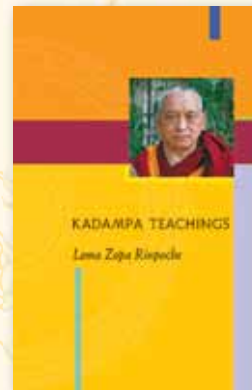
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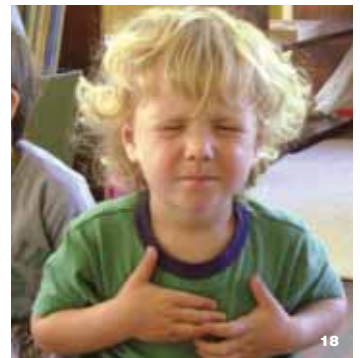
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## ONLINE EXCLUSIVE HIGHLIGHTS

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

The April-June 2011 issue includes ...

**Lama Zopa Rinpoche  
in London, 1975**

(Video Recording)

*By Lama Zopa Rinpoche*

**Raw Food Resource Guide**

**Rejoicing in FPMT's 2010  
Photo Gallery**

**An Interview with  
Anila Ann McNeil**

**My Tomatoes Have Not Ripened**

*By Ven. Chönyi Taylor*

... and much more!

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COVER: Collection of images found in "A Year Remembered: Rejoicing in FPMT's 2010!" this issue's cover feature.

## DEAR READER,

**A VERY WARM WELCOME** to this latest issue of *Mandala*.

As usual, we've packed the magazine solid with teachings, articles and photos, and we hope there is something (or many somethings!) for everyone.

Every year, FPMT centers, projects, services and students engage in a host of beneficial activities aimed at furthering the organization's mission and fulfilling the wishes and collective vision of our founder, Lama Yeshe and spiritual director, Lama Zopa Rinpoche. In this issue's cover story, we shine a light on some of this year's accomplishments from around the world. I think you'll agree there is plenty to rejoice in!

You'll also find a range of topics covered in this issue: from teachings from Lama Yeshe and Lama Zopa Rinpoche, to the wisdom of popular movies, to strategies to cope with anxiety and addiction, to the benefits of a diet made mostly

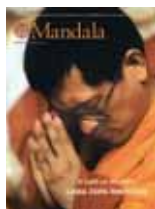
of raw foods. And as always, many exclusive offerings can be found on the *Mandala* website ([www.mandalamagazine.org](http://www.mandalamagazine.org)).

I'd like to take this opportunity to introduce you to a talented new editor who has joined our team, Laura Miller, a student of Maitripa College in Portland. Laura will be working closely with me and our assistant editor, Michael Jolliffe, on all aspects of the magazine's production. We are very happy to welcome Laura to the team and look forward to each of you becoming acquainted with her as the months progress.

We hope that you will take your time and ENJOY all this issue has to offer. We certainly enjoyed putting it together for you.

With love,  
Carina

## ABOUT MANDALA



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

### Editorial Policy

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

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

*Mandala*, in addition to the *Mandala* eZine, is published quarterly and is available via the Friends of FPMT program. Additionally, both publications are supplemented by online stories published exclusively at: [www.mandalamagazine.org](http://www.mandalamagazine.org)

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

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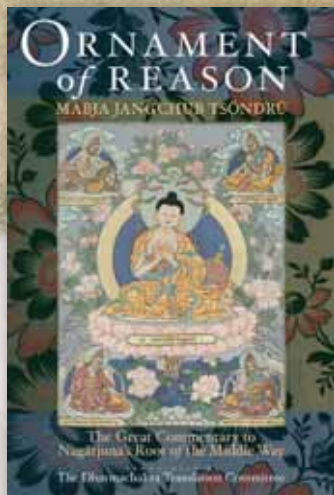
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# New guides for the heart and mind



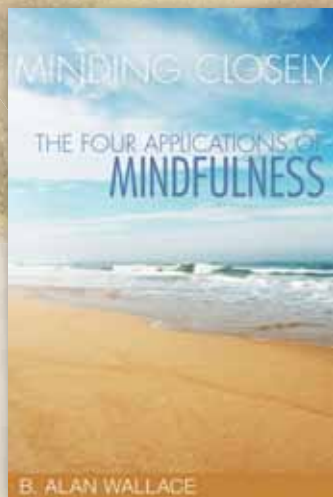
## THE ORNAMENT OF REASON

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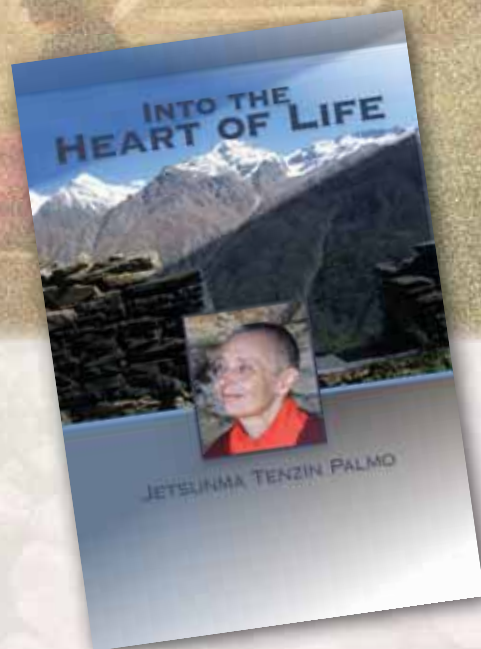


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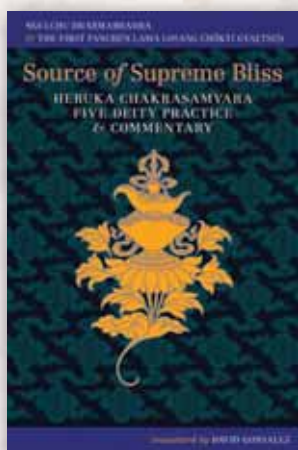
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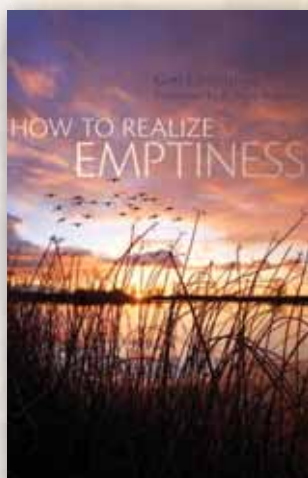
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## ■ Teachings and ADVICE

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

### LAMA YESHE'S WISDOM

# 1969 KOPAN'S BEGINNING By Adele Hulse

*Excerpted from Big Love, the forthcoming authorized biography of Lama Yeshe, to be published by the Lama Yeshe Wisdom Archive in 2011:*

## An Important Statue

One day Max told Judy she had seen an exquisite but very expensive statue that she just had to have. She was short of money at the time but bought it anyway. Wanting to know what it was, she invited the lamas to come over one Sunday and examine it . . . .



Portrait of Lama Yeshe, 1975. Photo donated by Wendy Finster. Courtesy of Lama Yeshe Wisdom Archive.

Judy Weitzner: “. . . So that was how I met them. They said the statue looked pretty good, but to really know they had to do a special puja to open it up and see what it was filled with – the mantras and precious gems and other things. We didn’t even know what a puja was. I’d only just learned the

Tibetans didn’t think it was cool to use offering bowls as wine cups. Tibetan antiques were all just decorator items to us.

“Lama Yeshe said they needed all this special equipment for the puja, but somehow they looked around the apartment and found everything they needed stashed in fireplaces or being used as ashtrays and such. The lamas were quite skillful and sweet about prompting us to take care of ritual and holy objects in a more reverent way. They went down to Max’s bedroom, which was on the floor below the living room and relatively quiet, to do the puja.

“While they did their thing, we began to have a party. Chip and I had the latest Beatles record that we took with us everywhere that there was a phonograph, because we didn’t have one. So we played that record and danced around and had a great time . . . . We forgot all about the lamas downstairs.

“But as the afternoon progressed, I began to feel quite queasy and uncomfortable. Though it was a warm day I began to shiver and noticed goose bumps on my arms. Finally, I told the others I felt weird, that maybe I was coming down with something. Then Zina said, ‘I feel strange, too.’ Max, Chip, Jacqueline, and whoever else was there, they said they all felt strange as well. Suddenly, we’re all saying, ‘What’s going on here?’ In the now quiet room I became aware of the sounds of the bells and the tap-tap-tap of the *damarus* (double-headed hand drums) coming from the room below us. A palpable energy was emanating from down there. We all felt it. At that time we would probably have called such an experience psychedelic, but this was beyond anything I had ever experienced. A shimmering pervaded the entire room and went right through our bodies.

“We all went downstairs to find that the lamas had just completed re-empowering the statue, after taking out all the stuff that was inside it and putting it back. The puja was over. The statue was sitting on the makeshift altar, with Lama Yeshe and Lama Zopa sitting facing it. They both looked very joyous.



“The lamas told us it was a very, very old statue containing relics from the Buddha before Shakyamuni Buddha and that it was priceless. Of course, Max was just thrilled. We sat in a semi-circle facing the statue, and it became clear to us that all this shimmering energy was coming from the statue itself . . . .

“We began talking about how we wanted to live our lives from this moment on. Zina began talking about finding a place where artists, musicians, poets, and writers could come and work and learn meditation from the lamas. In a moment of deep honesty she said she had created a lot of bad karma in her life and felt she needed to work hard to

change things for the better. This place would be her contribution. It was an inspiring idea and we all shared our vision of what such a center could be like. Lama Zopa listened to everyone and then exclaimed with great enthusiasm, ‘And everything is going to be perfect!’ That was the day the idea for what would become Kopan was born. ♦

You can catch a glimpse of what Kopan Monastery looks like today by watching the Wander Wolf Project’s ([www.wander-wolf.com](http://www.wander-wolf.com)) video on YouTube. You can find it by typing “Lam Rim November Course at Kopan - Nepal” into the search engine. The video was taken during the 39th November course and shows the beautiful vistas, holy objects and rich culture that can be found there.

## ADVICE FROM A VIRTUOUS FRIEND

# HOW FORTUNATE WE ARE

to have Dharma Centers By Lama Zopa Rinpoche

I just want to explain simply how meaningful it is that we have Dharma centers so that we can help so many sentient beings while they have this most precious human body by awakening them to the unmistakable causes of happiness and suffering through explaining the Buddha’s teachings on karma, which is our experience, not merely belief. By offering this education, we open their lives to all happiness, not just that of this life, but that of future lives and the ultimate happiness of liberation from samsara and the peerless happiness of full enlightenment.

How fortunate and happy I am! How fortunate and happy we are!

We awaken sentient beings by explaining what compassion is, the need for compassion and how to develop it. This causes them to achieve the peerless happiness of full enlightenment and enlighten numberless other sentient beings by ceasing all their defilements and completing all qualities.

How fortunate and happy I am! How fortunate and happy we are!

We awaken sentient beings by teaching them the basis of Buddhism – the two truths, conventional and ultimate – and educating them as to the very nature of the I, aggregates and all other phenomena, which are empty. By understanding emptiness, sentient beings can understand the conventional truth of how things exist, not according to the hallucinating mind but according to wisdom, which accords with reality.

How fortunate and happy I am! How fortunate and happy we are!



We awaken sentient beings by giving them the opportunity to listen to the teachings of the Omniscient One, our kind, compassionate Guru Shakyamuni Buddha; to reflect and meditate on the teachings they have heard; and actualize the path.

Giving them the opportunity to listen to and reflect and meditate on the teachings on the four noble truths gives them a clear understanding of what liberation really is and

## Teachings and ADVICE

shows them the path to achieve it. We educate them to avoid the experience of not just the suffering of pain and the suffering of change (samsaric pleasure) but also to free themselves forever from the fundamental suffering – the basis of the other two, pervasive compounding suffering – thus giving them a complete definition of liberation and how to actualize it.

How fortunate and happy I am! How fortunate and happy we are!

We educate the most kind, precious sentient beings in the tantric path – secret mantra, the Vajrayana – liberating them from all suffering and its cause and bringing them to full enlightenment not only quickly, but in the very quickest way.

How fortunate and happy I am! How fortunate and happy we are!

We cause sentient beings to meet a spiritual guide: a qualified guru who shows them the whole path, lives in the practice of the higher training of morality, elucidates the complete path to enlightenment without mistake, and guides them to liberation and full enlightenment.

How fortunate and happy I am! How fortunate and happy we are!

We not only give sentient beings an extensive, clear understanding of sutra and tantra, but also educate them in the lam-rim: the arrangement and gradual practice for one person to achieve enlightenment that integrates the entire 84,000 teachings of the Buddha and makes it very easy for sentient beings to go about gaining enlightenment without any confusion.

How fortunate and happy I am! How fortunate and happy we are!

Thus, the Dharma center plays a most important role by taking responsibility for the peace and happiness of all sentient beings, particularly those in this world.

How fortunate and happy I am! How fortunate and happy we are!

Thank you very much to the director, teachers, all precious members and organizers, all pure students, daily meditation practitioners, those who serve with great devotion the teachings of Guru Shakyamuni Buddha and all sentient beings. ♦

Dictated to Ven. Holly Ansett in Maitreya Instituut, the Netherlands on August 30, 2004 as the foreword for a magazine celebrating the new building for Amitabha Buddhist Centre, Singapore. Edited by Nick Ribush and lightly by Claire Isitt. Further edited here for space.

# Chasing Buddha Pilgrimage

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

*I miss them already!*

JEAN KASOTA,  
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Venerable Tenzin Chogyi

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# LIVING IN THE VOWS

## Practicing together with FPMT sangha in France

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



### TRADITION

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



### STUDIES

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



### SERVICE

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



# NALANDA MONASTERY

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## A TEACHER TELLS US WHY By Ven. René Feusi



### READER QUESTION:

**In Tibetan Buddhist centers, you often witness a great deal of devotion displayed to the spiritual teacher (guru). Now I have so many questions about gurus and guru devotion in Tibetan Buddhism that I don't know where to begin!**

### ANSWERED BY VEN. RENÉ FEUSI

#### ***Why in Tibetan Buddhism is devotion directed towards the spiritual teacher?***

The qualified spiritual teacher acts as a living embodiment of the inner qualities you seek to develop.

The more you contemplate the qualities of your spiritual teacher – such as his or her compassion, joy, wisdom and skill in imparting the teachings – the more your admiration and respect will grow.

If you devote yourself to a spiritual teacher, while focusing on his or her qualities, great blessing will ensue. The pure mind of devotion will awaken in you all the enlightened qualities that you appreciate in your teacher. The greater the admiration and proper devotion; the quicker your spiritual progress will be.

However, the opposite is true as well. Once you have taken someone as your spiritual teacher, if your mind becomes negative towards him or her, that negative mind will make further spiritual progress difficult; and the qualities that you have already developed will degenerate.

Much of your spiritual progress depends on your attitude towards your teacher, so don't jump in too fast. Although training to correctly devote oneself to a qualified spiritual teacher is said to be a feature of the quickest path to enlightenment, proceed wisely. It takes time to cultivate a stable mind of devotion.

#### ***How do spiritual teachers benefit us?***

Spiritual teachers share not only their knowledge of the spiritual path and the practices leading to inner growth, but also their inner experiences. They explain how to bring about transformation based on how it worked for them, and based on their particular spiritual tradition.

#### ***Why do I require a spiritual teacher?***

Although you can learn a lot from books, if you want to become excellent in any field of knowledge, you have the best chance of success if you have a qualified teacher. This is true if you aim to become a ballet dancer, a pianist, a pilot, a craftsman, a scientist, etc. – for just about anything. Likewise, if you aspire to spiritual development, your progress will be safer and faster if you are under the guidance of a qualified spiritual teacher.

#### ***Do I need to take a spiritual teacher now?***

No. It is perfectly fine to take part in teachings or retreats without regarding the teacher as your spiritual teacher. Simply respect the teacher as you would a professor sharing valuable information about inner development. Later, when you know more and feel this is the spiritual tradition you wish to follow, you can then look for a suitable spiritual teacher.

#### ***What if my spiritual guide asks me to do something that I don't understand, or am unable to do?***

Respectfully, ask for clarification. If you are unable to do what is advised, sincerely explain to your teacher why you cannot do so; avoid getting upset.

#### ***What if I am having a problem with my spiritual teacher?***

If you find yourself in a difficult situation with your teacher and are unable to work it out, meet with an experienced Dharma friend for help to skillfully understand and respond, according to Dharma. If you find the situation beyond your ability to transform it into the spiritual path, you can seek guidance from the center director or spiritual program coordinator at the respective FPMT center. ♦

#### ***How do I learn more about this topic?***

The following resources can be found at the Foundation Store on the FPMT website ([shop.fpmt.org](http://shop.fpmt.org)):

- *Heart of the Path*, by Lama Zopa Rinpoche
- *Liberation in the Palm of Your Hand*, by Pabongka Rinpoche, pp. 251-300
- *Fifty Stanzas on the Spiritual Teacher*, by Aryashura with commentary by Geshe Dhargay
- *Discovering Buddhism, Module 4: The Spiritual Teacher*
- *Living in the Path, Module 4: Guru is Buddha*

Written by Ven. René Feusi, December 2010. Edited by Kendall Magnussen with input from FPMT International Office staff, January 2011. Edited for space by *Mandala*.

Ven. René Feusi answers more questions about guru devotion and the spiritual teacher in a full article available for free on the Foundation Store website ([shop.fpmt.org](http://shop.fpmt.org)). Please go the left-hand column and select "Free & Seconds."

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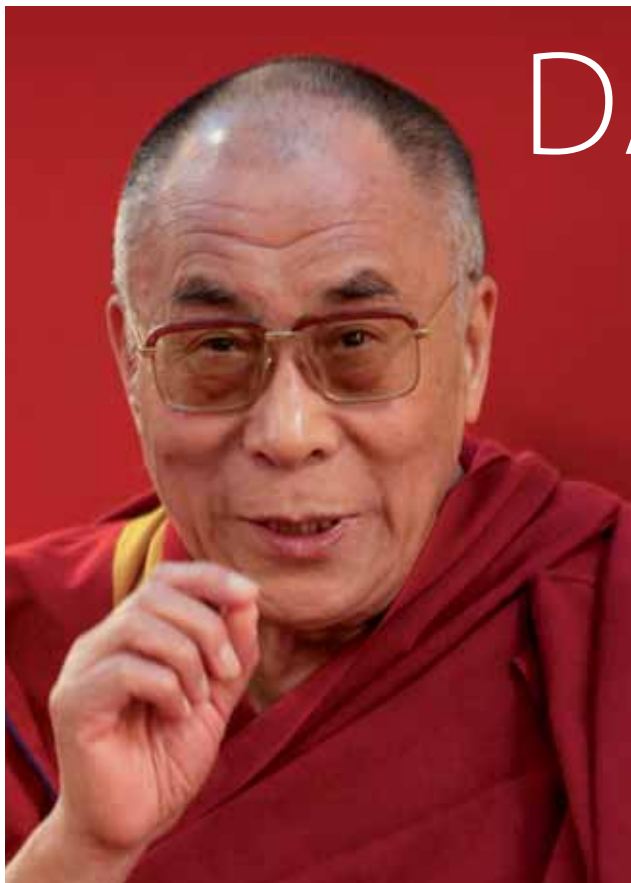
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# A Year Remembered: Rejoicing in FPMT's 2010!

*"It was started with the good heart," Lama Zopa Rinpoche has said about the beginning of FPMT which was established as a formal organization in 1975. "The students found the lam-rim, the heart of the 84,000 teachings of Buddha, meaningful .... With the good heart and with patience through many difficulties and hardships, they continued to benefit others. This is how the organization has grown up to now ...."*<sup>1</sup>



Each year members of the FPMT community accomplish amazing activities – constructing new buildings; creating holy objects; providing for Sangha; completing pujas, teachings and practices; assisting the sick; and caring for animals and the environment – with the motivation to help bring Lama Zopa Rinpoche’s wishes for a wiser, more compassionate world to fruition. Selfless students, directors, spiritual program coordinators, teachers, volunteers, staff members and donors, and of course, Lama Zopa Rinpoche himself, work to actualize Lama Yeshe’s vision

for the FPMT: “We are an organization that gives people the chance to receive higher education. We offer people the combined knowledge of Buddha’s teaching and the modern way of life. Our purpose is to share our experiences of this.”<sup>2</sup>

In this feature story, *Mandala* offers the following 2010 highlights provided by FPMT International Office, centers, projects and services around the world. We provide an overview of these accomplishments in order to recognize the extent of work being undertaken in the organization and to rejoice in our collective effort and service.

## LAMA ZOPA RINPOCHE

*For many, FPMT is Lama Zopa Rinpoche as his spiritual directorship and inspiration cannot be separated from the work or direction of the entire organization.*

In 2010, **Lama Zopa Rinpoche** visited nine countries. These visits included leading major events like the annual **Light on the Path** retreat in North Carolina, the **Most Secret Hayagriva** retreat at Tushita in India, and the continuing commentaries on *Lama Chöpa* in Indonesia and *Lama Tsongkhapa Guru Yoga* in Singapore.



His Holiness with Rinpoche, Ven. Kunsang and Ven. Sangpo, Dharamsala, India, July 2010.

Buddhism, gave teachings at many different monasteries throughout the country and received the Order of the Polar Star, the highest recognition the government of Mongolia bestows on a foreigner.

Lama Zopa Rinpoche also has a growing and active following on Facebook and Twitter both of which, together with the extensive and regularly updated information on [fpmt.org](http://fpmt.org), afford students around the world the opportunity to stay informed of Rinpoche’s activities throughout the year.



Lama Zopa Rinpoche received the Order of the Polar Star from the President of Mongolia, October 2010.



Lama Zopa Rinpoche in India, 2010.

On behalf of all FPMT centers and students, Rinpoche participated in and made offerings during the long life puja to His Holiness the Dalai Lama in Bodhgaya. At the Bouddhanath Stupa in Nepal, Rinpoche led *100,000 Tsog Offerings to Padmasambhava* for the third year. Among his many activities in the United States, Rinpoche attended Big Love Day at Vajrapani Institute, presided over graduation ceremonies at Maitripa College in Oregon, attended Geshe Sopa Rinpoche’s teachings at Deer Park Buddhist Center in Wisconsin, and the consecration of a new Kalachakra stupa at Kurukulla Center in Massachusetts.

In September, Rinpoche traveled to Mongolia where he attended the First International Conference of Mongolian

<sup>1</sup> From *Mandala*, July-September 2009. An excerpt of a talk given by Lama Zopa Rinpoche on June 21, 2006.

<sup>2</sup> From *Mandala*, July-September 2009. An excerpt of a talk given by Lama Yeshe at Istituto Lama Tzong Khapa in January 1983.

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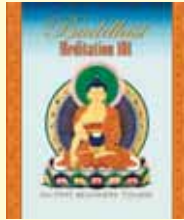
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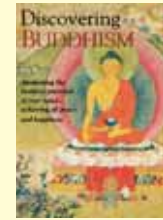
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### FPMT Media Center:

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



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

<http://onlinelearning.fpmt.org>



## FPMT INTERNATIONAL OFFICE

*Lama Zopa Rinpoche's office, FPMT International Office, provides the framework for all FPMT activity. International Office coordinates communication between Lama Zopa Rinpoche and the organization, and provides support and services to students and to all FPMT centers, projects and services.*



Osel Hita and Lama Zopa Rinpoche, Portland, Oregon, USA, May 2010.

- Two FPMT, Inc. board meetings were held at International Office in Portland, Oregon, USA and Osel Hita participated in these as an invited guest.
- Ven. Roger Kunsang's enjoyable and awe-inspiring blog, "Life on the Road with Lama Zopa Rinpoche," debuted and was an instant hit.

especially 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. For the eighth year, Ven. Tsering, a Kopan monk, is writing the *Prajñaparamita in 100,000 Verses* in pure gold to be enshrined in the heart of the Maitreya statue. To date Ven. Tsering has finished one of twelve volumes of the sutra.

• His Holiness the Dalai Lama, Lama Zopa Rinpoche and the FPMT Sangha communities received 319 **Prayers for the Dead** requests. Sangha at Lama Zopa Rinpoche's house made over 1,000 long life tsa-tsas and stupas dedicated to the sick or anyone who has passed away.

• International Office answered thousands of emails seeking guidance on a wide range of issues related to invitations to Rinpoche, teachers, human resources, policy, and various successes and challenges.

• The organization ended 2010 with 48 highly qualified **resident teachers** in FPMT centers.

• Highlights of the many accomplishments of International Office's **Education Services** can be found on page 36.

You can read an entire report on all of FPMT International Office's 2010 accomplishments in the most recent Annual Review, available by the end of March 2011: [www.fpmt.org/international-office.html](http://www.fpmt.org/international-office.html)

• *Mandala* completed a seven-issue series telling the story of FPMT. These issues brought readers both Dharma education and information about the FPMT organization and its rich history and culture.

• The **International Merit Box Project** distributed US\$70,000 to 15 FPMT centers, services and projects. FPMT offered over US\$19,000 for the monthly stipends of the main teachers of the Lama Tsongkhapa tradition from the **Lama Tsongkhapa Teachers Fund** [see this issue's Featured Project on page 46]. The **Sera Je Food Fund** has provided over 15,000,000 meals as of the end of 2010, an average of 2,500,000 meals per year; 7,800 meals every day. The **Amdo Eye Center** in Tibet was inaugurated. The **FPMT Puja Fund** supported pujas performed by as many as 9,000 Sangha each month in India, Nepal and other countries around the world. The pujas were

## INTERNATIONAL PROJECTS

*Of the 156 FPMT centers, projects and services around the world, eight projects serve the international community.*

• **Enlightenment for the Dear Animals** conducted extensive research and discussion with experts in the field of farm animal care to assist the **Animal Liberation Sanctuary** in Nepal. Based on EFDA's recommendations, the sanctuary now provides the best environment possible for the animals living there. EFDA also led the first-ever Lama Zopa Rinpoche-style animal blessings in Lithuania and Slovenia.

for retreat, study and service. IMI also sponsored Sangha to attend the Light of the Path retreat in the United States and the Most Secret Hayagriva retreat in India.



Lots of animals received blessings from Enlightenment for the Dear Animals during 2010.

• **International Mahayana Institute** awarded Lama Yeshe Sangha Fund grants to 30 Sangha members all over the world

• The **Liberation Prison Project** restructured in 2010. The project is developing itself as a social service program of FPMT offered by

FPMT centers, and features more community engagement and the sharing of information, ideas and resources. Thanks to the generous support of a benefactor, LPP provided copies of each issue of *Mandala* free to 500 of their students throughout the year. With deep gratitude to Lama Zopa Rinpoche for the Merit Box grant, LPP produced its popular Liberation calendar for 2011. And as of December, LPP launched FPMT's first smartphone application, AstroTibet, which downloads the 2011 Liberation calendar into the palm of your hand.

- In August, **Lama Yeshe Wisdom Archive** moved into, in their words, "our very own premises in Lincoln, Massachusetts, and our inexpressibly kind guru, Lama Zopa Rinpoche, stayed with us for three nights soon after." LYWA printed 60,000 free books in 2010, bringing the total of free books in print to nearly 600,000. The archive's website averaged 38,000 visits per month. "We have over 25,000 pages of teachings on our site (including nearly 1,000 advices from Rinpoche), over 350 hours of audio and about 750 images in our image gallery," LYWA told *Mandala*.



Lama Yeshe Wisdom Archive staff with Lama Zopa Rinpoche, August 2010. From left to right: Wendy Cook, Jennifer Barlow, Ven. Ani Desal, and Nick Ribush. Photo by Ven. Roger Kunsang.

- The **Heart Shrine Relic Tour**, part of **Maitreya Project**, continued to spread blessings and loving kindness throughout the world. Highlights from the Heart Shrine Relic Tour include the first ever visit to Australia and New Zealand, where the tour was warmly welcomed by FPMT centers. The relics were displayed in Hiroshima, Japan. The Asia tour also included visits to Thailand, Malaysia, Macao, Hong Kong and Vietnam. Participants of the Light on the Path retreat in North Carolina were treated to week-long visit of the relics. Other U.S. stops included Arizona, California and Florida. In South America, the relics were seen in Colombia, Brazil and Peru. The European Tour included four weeks in the United Kingdom, kicking the tour off with a visit to Wales. The tour spent several weeks in Russia, including several events in Kalmykia, a Buddhist Russian republic. The relics also visited France, Switzerland and Portugal.

- Ten students completed the first half of the **Lotsawa Rinchen Zangpo Translator Program**, after two years in Dharamsala, India learning Tibetan in order to serve as interpreters in the future.

- **Essential Education:** You can read a full report on The Foundation for Developing Compassion and Wisdom's 2010, including updates from **Loving Kindness Peaceful Youth** (which is an international project in its own right) and Creating Compassionate Cultures, on page 38-41.

Julian Sends, a member of Wishing Well Children's Community, launched in September 2010 to implement the Creating Compassionate Cultures curriculum in a toddlers/preschool program.



## Centers, Projects and Services

*When FPMT was founded in 1975, 12 Dharma centers had been started by students of Lama Yeshe and Lama Zopa Rinpoche. By the end of 2010, 156 centers, projects, services (and study groups, which are probationary centers, projects and services) across Asia, Australia, Europe and the Americas (a total of 37 countries) were engaging in Dharma study and practice as well as offering service to their local communities.*

*Here we highlight just a few of the accomplishments from centers, projects and services around the world.*

### Australia

#### NATIONAL OFFICE

The **FPMT Australian National Office** donated AUD\$5,000 on behalf of all Australian FPMT activities towards the April 2011 Lama Zopa Rinpoche Australia retreat. FPMTA also coordinated **Dagri Rinpoche's** first teaching tour of Australia in October.

### NEW SOUTH WALES

**Vajrayana Institute** resident teacher, Geshe Samten, completed a detailed commentary on the *Basic Program* module of Shantideva's *Guide to the Bodhisattva's Way of Life*, which he started in 2006. The institute also held two conferences: "Happiness & Its Causes" and "Mind & Its Potential." More than 2,500 attendees heard leading researchers, scientists,



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### QUEENSLAND



Karuna Hospice Service nurse and Tony, a Karuna resident.

**Karuna Hospice Service** provided end of life holistic care for 300 people as well as their caregivers and families; bereavement support for 380 families; and educational presentations and courses for the general community and health professionals about palliative care, grief and loss, and spiritual care of the dying.

**Langri Tangpa Centre** started a new tradition by completing two nyung nä retreats over the Easter Break. The center also held a Brisbane pilgrimage. “We visited several Mahayana and non-Mahayana temples around Brisbane, made prostrations, recited the *Heart Sutra*, and were overwhelmed by the spirit of community and family,” the center’s spiritual program coordinator Miffi Maxmillion wrote.

### SOUTH AUSTRALIA

**De-Tong Ling Retreat Centre** built, filled and consecrated the vase of the center’s Enlightenment Stupa and put in place the 13 rings, umbrella, sun and moon. Although much ornamentation remains to be done, the stupa became a functioning spiritual object. The center hosted its third ten-day October lam-rim retreat led by Ven. Thubten Dondrub, which was “fully booked to the deep and unanimous appreciation of participants,” the center shared.

### TASMANIA

**Chag-tong Chen-tong Centre** hosted a most successful biannual FPMT Australia National Meeting in Hobart that featured Dagri Rinpoche as the special guest who delivered an incredibly moving speech about Lama Zopa Rinpoche’s qualities.

Highlights from Dagri Rinpoche’s speech can be found at [www.mandalamagazine.org](http://www.mandalamagazine.org)

### VICTORIA

The **Atisha Centre** hosted an inaugural multi-faith evening of prayers at a local park in Bendigo. People from many

spiritual traditions joined together to pray for a peaceful world, and to acknowledge and honor those who work for peace. A new Buddha statue was consecrated, filled and positioned in the beautiful Atisha gardens. “It is a blessing to have the Buddha statue smiling at us as we drive through the gates,” Atisha Centre reports.



Over one million people in North America viewed the Jade Buddha for Universal Peace in 2010.

The **Great Stupa of Universal Compassion** made progress by completing construction of their stage three (steel) and pouring concrete for stage four and five. The stupa also received an increased number of visitors from outside temples and communities. In 2010, more than one million people viewed the **Jade Buddha for Universal Peace**, a project of the Great Stupa, during its tour of the United States and Canada. The Jade Buddha made stops in Florida, North Carolina, Tennessee, Massachusetts, Ontario, Virginia, Alberta, British Columbia, Washington, Oregon, California, Hawai’i and Nevada. The counties of San Diego, Santa Ana and Worcester (Massachusetts) officially declared Jade Buddha for Universal Peace Day. Since the world tour began in March 2009, more than five million people have seen the four-ton Jade Buddha.

**Thubten Shedrup Ling Monastery**, in coordination with the Atisha Centre and the Great Stupa of Universal Compassion, was busy in 2010 making preparations to host Lama Zopa Rinpoche’s Australia retreat in April 2011. The eight-bedroom accommodation block neared completion. The new building should be ready in time for the April retreat. The monastery’s Ven. Gyatso and Ven. Namgyal led the efforts to clear the surrounding drought-ravaged bushland. A beautiful new paved path winds through the

now park-like forest connecting the monastery, Atisha Centre and the Great Stupa. A large carved marble statue of Manjushri greets visitors along the path.

**Tara Institute** celebrated resident teacher Geshe Doga's 25 years at the institute and Geshe-la's 75th birthday.

## Austria

**Panchen Losang Chogyen Gelugzentrum** moved into its own rooms in Vienna's ninth district and offered four to five evening events a week and space for the Tibetan Buddhist community to practice. Ven. Birgit Schweiberer led about 30 participants in the first year of PLC's *Madhyamakavatara* study group. Dagri Rinpoche, Geshe Tashi and Geshe Soepa visited the center.

## China

**Cham-Tse-Ling** held 150 teachings, pujas and other activities. The group did animal liberation and puja offerings for the long life of Lama Zopa Rinpoche during his three-week visit. Cham-Tse-Ling offered robes to over 1,650 FPMT lamas, geshe, monks, and nuns and donated a 32-seat bus to Kopan Monastery and Nunnery. They also sponsored the education fees for 75 poor and orphaned students in Nepal.



Thirty-two-seat bus donated by Cham-Tse-Ling to Kopan Monastery and Nunnery.

## France

**Institut Vajra Yogini** had its first visit from Khadro-la. It was "magical" they reported. Twenty-eight nyung-näs were completed at the institute and Yangsi Rinpoche shot a movie.

At **Thakpa Kachoe Retreat Land**, construction began on the first building to grace the retreat center's nine hectares [about 22 acres] of wilderness in the southern Alps of France.

**Kalachakra Centre** organized a Kalachakra initiation with Choden Rinpoche in September. The three-day event was attended by 250 people. Following the Kalachakra initiation, 25 people did a one-week retreat on guru yoga.



Dagri Rinpoche, Khadro-la and Geshe Jamphel visit the sunflower fields that surround Nalanda Monastery, June 2010.

## Germany

**Tara Mandala's** resident teacher, Dieter Kratzer, taught the complete *Bodhicaryavatara* by Shantideva, attracting a record attendance of more than 40 regular students. Maria Berger started a children's group for 8- to 12-year-olds. They are learning about the Buddha, bodhichitta, meditation and chanting mantras, and can hardly wait until the next afternoon takes place! In December, Dagri Rinpoche visited and gave a transmission of *Ganden Lha Gyäma* as well as Vajrasattva initiation.



Young students with Dagri Rinpoche at Tara Mandala. Photo by Dieter Kratzer.

## India

After two years, **Choe Khor Sum Ling** has finished the course on Shantideva's *Bodhicaryavatara*. Several center members traveled together for pilgrimages to Bodhgaya for His Holiness the Dalai Lama's teachings, to Nalanda with Khangser Rinpoche and to Vulture's Peak with Lama Zopa Rinpoche. Center members also traveled to Sera Monastery, Bylakuppe for the Dalai Lama's teachings. The center held

three short retreats on *Eight Verses of Mind Training*, the twelve links of dependent origination and lam-rim.



Practitioners from Choe Khor Sum Ling on pilgrimage.

**MAITRI** finished the construction of a spacious community hall, built with wooden beams and rafters and a tile roof. The center completed the installation of one hand pump in the *harijan* village of Dhamari in a remote and dry area of Fatehpur province of Gaya District. “The bedrock had to be drilled through by a heavy machine,” MAITRI reports. “It took three months of determined pursuing to be able to get the drilling services given the



Dogs being cared for by MAITRI's Animal Birth Control program.

great demand due to severe heat and drought.” In July, after a two-year gap, MAITRI resumed the ABC (Animal Birth Control) program and sterilized 121 street dogs who were later returned to their territories after healing from surgery and being immunized against rabies.

**Tushita Mahayana Meditation Centre** in New Delhi celebrated its 30th anniversary. The large Maitreya statue in the center's gompa was gold-leafed. His Holiness the Dalai Lama attended the center's 19th Dharma Celebration. The



His Holiness the Dalai Lama at the 19th Dharma Celebration, hosted by Tushita Mahayana Meditation Centre.

center also coordinated the release of a new book with the Dharma Celebration, *Becoming Buddha: Wisdom Culture for a Meaningful Life*, edited by the center's director Dr. Renuka Singh and published by Penguin India. The book includes a

previously unpublished lecture by His Holiness, teachings by other select lamas, rare photographs and an article by Buddhist scholar Robert Thurman.

**Tushita Meditation Centre** hosted a month-long Most Secret Hayagriva retreat with Lama Zopa Rinpoche, attended by 110 full-time retreatants, about one-third of whom were Sangha. Khadro-la was a surprise teacher for one afternoon session.



Lama Zopa Rinpoche leads students from Tushita Meditation Centre to incense puja.

## Indonesia

Lama Zopa Rinpoche gave Guhyasamaja initiation and began a commentary on *Lama Chöpa* to the members of **Potowa Center**. More than 100 people attended the teachings, including lay and ordained people from Malaysia, Singapore, Chile, Spain, United States, Belgium, Mexico and Switzerland. The commentary will continue in 2011.

## Italy

In collaboration with the Sant'Anna School of Advanced Studies, a university in Pisa, Italy, **Istituto Lama Tzong**



From left: Merry Colony, Laura Pellati, Lama Zopa Rinpoche, Ven. Joan Nicell with Prof. Massimo Bergamasco of the Sant'Anna School for Advanced Studies.

**Khapa** is able to offer a fully-accredited residential and online *Basic Program* from January 2012 to December 2013. Both programs include academic, meditation and service components. Graduates of the full-time residential program will also be conferred the diploma “International Master’s in the Preservation and Development of Wisdom Culture and the Art of Liberation.” Fifteen months after a devastating fire destroyed the institute’s gumpa, a newly reconstructed gumpa was inaugurated in the presence of Gomo Tulku, Khensur Jampa Tegchok Rinpoche and Geshe Tenzin Tenphel. Istituto Lama Tzong Khapa also made improvements to its entire building to meet with fire regulations, including installing fire-proof doors, a huge water tank and pipes to provide water to fire hoses.

**Centro Muni Gyana**, in collaboration with the Human Rights Youth Organization, organized a seminar on non-violence and human rights led by Geshe Tenzin Tenphel at the University of Palermo. The course, which could be taken for college credit, was attended by 180 people. The center also joined the international environmental campaign “Clean up the World,” sending Ven. Lama Geshe Lobsang and other center volunteers to take part in cleaning up the mouth of the Oreto River.

## Japan

In March, **Do Ngak Sung Juk Centre** members completed 108,000 recitations of the Vajrasattva mantra to remove at least a portion of DNSJ’s many obstacles and bring unity among its members spread throughout Japan. During Geshe Thubten Sherab’s month-long visit in September, the center conducted what might be Japan’s very first nyung nä in three languages (Tibetan, English and Japanese), using a Japanese text translated by Takiko Ohtome-san.

## Malaysia

**Kasih Hospice Care** sent a mission of compassion to the Khachoe Chakyil Ling Nunnery in Nepal to offer health-care services to the resident Sangha. During the two-week stay, the team successfully completed an intensive program for the nuns that included health screening, eye check-ups, talks and workshops on health care as well as hospice care [see page 48]. Kasih Hospice Care offered a training workshop that was attended by 80 participants who learned useful home care techniques, including improving communication skills with the sick. In July, Kasih held a successful charity drive that brought in the funds for medicines



Lama Zopa Rinpoche and Kasih medical team at Khachoe Chakyil Ling Nunnery.

and medical equipment and cheer to the elderly, orphans and other members of the Kasih family who attended.

**Losang Dragpa Centre’s** youth program, 16 To Live By, went on a mercy mission to deliver help to the flood victims in Thailand alongside Khenrinpoche Lama Lhundrup and some Kopan nuns. The center also celebrated Lama Zopa Rinpoche’s visit in June for teachings and the consecration of several statues in their garden.



Photo by Chhin Sue Ngee.

Around 80 members and friends of Losang Dragpa Centre participated in a celebration of Buddha’s First Turning of the Wheel of Dharma in their newly consecrated garden.

## Mexico

**Thubten Kunkyab Study Group** celebrated its second year, settling into its gumpa and completing regular pujas over 49 days for Geshe Tsulga. The group has liberated more than 250,000 animals, doing the animal liberation ceremony once a month.

A very successful **Foundation Training in Compassionate Service** led by Merry Colony and Amy Cayton was held at **Serlingpa Retreat Center** in Zitácuaro, Mexico in November and attended by 38 students working in Mexico’s centers and study groups.

## Mongolia

**Dolma Ling Nunnery** received a land certificate, ensuring the nunnery would not lose its property. In June, the nuns

## Cover FEATURE

returned to the repaired nunnery after a fire had forced the nunnery to temporarily close. In November, Anis Nyimaa, Choinzom and Tsultrim successfully concluded a five-month Chöd retreat in the Mongolian countryside.

**Ganden Do Ngag Shedrup Ling** hosted Lama Zopa Rinpoche on his 2010 Mongolia visit. Rinpoche taught twice in the gumpa at Shedrup Ling and bestowed the transmission of the *Golden Light Sutra* and Most Secret Hayagriva initiation at the Idгаа Choinzinling Monastery in Ulaanbaatar. Shedrup Ling made many improvements to its Stupa Café, a vegetarian café that offers a friendly, warm and smoke-free atmosphere. As a result, Sherup Ling reported a “healthy increase in income from the café, providing much needed financial support for Shedrup Ling’s activities.”



Lama Zopa Rinpoche with the Stupa Café and Shedrup Ling staff in Mongolia.

On behalf of **FPMT Mongolia**, and due to the kindness of West Australian sponsors from **Hospice of Mother Tara**, Shedrup Ling offered a substantial donation towards the construction and installation of a traditional *ger* (a Mongolian yurt) on the top floor of one of Mongolia’s largest orphanages, thus providing the 140 resident children with a precious cultural resource. Their offering included a framed photo of His Holiness the Dalai Lama for the *ger* altar, some Buddhist texts and a substantial number of new clothing items.

### Nepal

**Khacho Ghakyil Ling Nunnery** finished painting the inside of the new gumpa and completed the structural building of 100 rooms.

**Kopan Monastery** participated in the Jayang Debate, the first inter-monastic debate for monks in Nepal. The monastery also hosted another record-number of participants in the annual November lam-rim course (see page 76

for more details) and offered another wonderful long life puja on behalf of the entire FPMT organization to Lama Zopa Rinpoche. Workers completed the installation of a bio-gas tank to supply Kopan’s kitchen, cutting the cost of cooking fuel.

In Tsum, **Rachen Nunnery** and **Mu Monastery**, both projects of Kopan Monastery, held their first ever debate at Rachen Nunnery. After being without a teacher for many months, Geshe Jampa Tsundu arrived at Mu Monastery to take on the role. Construction progressed on the new gumpa at Rachen Nunnery.

**Thubten Shedrup Ling Monastery**, also a project of Kopan Monastery, broke ground for a hostel for Buddhist children so they can attend the Buddhist school nearby. Thubten Shedrup Ling sent its first monks to Sera Monastery in India.

The remote **Lawudo Retreat Centre** in the Solu Khumbu built five new retreat houses, finished the renovation work on seven old retreat houses and completed a campground. Getting building materials to Lawudo is a project in itself, the supplies having to travel from Kathmandu to the area via helicopter and then be carried by porter for a day’s walk to the center.

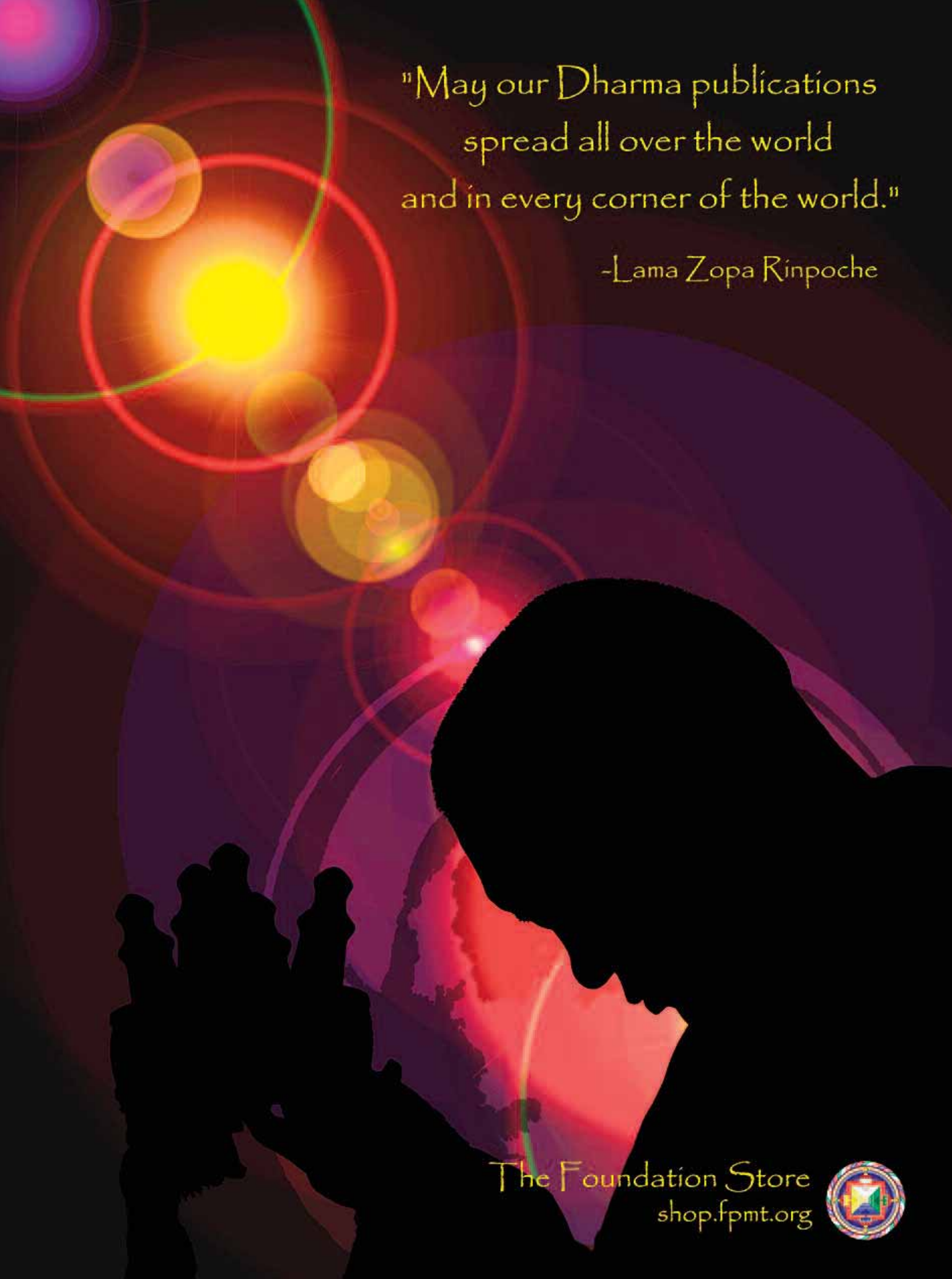
### The Netherlands

Geshe Sonam Gyaltzen gave a detailed two-week commentary on Yamantaka at **Maitreya Instituut Emst**. Over the summer, the center also had a thangka painting course, a seminar on nonviolent communication, and a lam-rim course led by Ven. Kaye Miner. Volunteers actively cared



Retreat houses at Lawudo.





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

-Lama Zopa Rinpoche

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## Cover FEATURE

for the center by maintaining the forest and garden and cleaning, painting and doing repairs on the building.

### New Zealand

**Amitabha Hospice** integrated the *16 Guidelines for Life* as part of the eight-week volunteer training course and hosted a lecture on "How We Prepare for Death," featuring seven speakers from seven different spiritual traditions: Sikhism, Hinduism, Islam, Bahaism, Judaism, Humanism and Buddhism.



Amitabha Hospice's "How We Prepare for Death" lecture speakers (from left to right): Peter Hansen, Humanist; Tipene Daniels, Jewish; Ananya Chaitany, Hindu; Suzanne Mahon, Baha'i; Ecie Hursthouse, Buddhist; and Ismail Waja, Muslim.

**Chandrakirti Meditation Centre** finished and consecrated 21 life-size Tara statues. The consecration ceremony was performed by Geshe Thubten Wangchen and Geshe Sangey Thinley in May in the center's Nalanda Meditation Hall. The Tara statues are 39 inches [one meter] tall and were imported from Nepal. The center also completed the Yeshe Pagoda, a fire puja and Dorje Khadro burning site that doubles as a lovely sitting pagoda when not in use. The



Chandrakirti Centre's Yeshe Pagoda, a fire puja and Dorje Khadro burning site.

stained glass windows have the Tibetan letters OM AH HUM. Kusho Lama Geshe Tashi Tsering gave a 10-day teaching retreat on Aryadeva's *400 stanzas on the Middle Way*.

### Poland

**Lopon Chok Lang Study Group** invited Geshe Thubten Sherab of Kopan Monastery to come and teach Dharma in Poland. For Geshe-la's Dharma teachings, the group's coordinator, Ven. Zbigniew Modrzejewski, translated five FPMT English texts into Polish.

### Romania

**Grupul de Studiu Buddhist White Tara** continued to develop, practicing a translation of principal prayers and an important puja in Romanian. In April, the study group began to help children with mental and physical disabilities.

### Singapore

The annual *Lama Tsongkhapa Guru Yoga* commentary with Lama Zopa Rinpoche was inaugurated at **Amitabha Buddhist Centre**.

At ABC, Khenrinpoche Lama Lhundrup, resident teacher Geshe Chonyi and monks from Kopan consecrated a seven-foot-tall [2.1-meter-tall] gold-plated prayer wheel containing 156 billion OM MANI PADME HUMS. The center also raised S\$18,000 [US\$ 14,000] to buy necessities for the Thai flood victims.

### Spain

Khadro-la visited **Nagarjuna C.E.T. Barcelona** in June. "We were really happy and amazed to be able to have her teachings for three days," they report.



Members of the FPMT Spanish Translation Service were at Nagarjuna C.E.T. Barcelona for their biannual meeting in December 2010.

In December, the **FPMT Spanish Translation Service** held their biannual meeting at Nargarjuna C.E.T. Barcelona. In addition to training, “we reviewed the work done (more than 4,000 pages), the work in progress (1,000 pages) and organized the new projects for the next six months,” they reported. “We finished with a joint translation of His Holiness the Dalai Lama’s prayer, *A Precious Human Rebirth*.”

## Switzerland

The students of **Gendun Drupa Centre** and **Longku Centre** in Switzerland met together with facilitator Valentina Dolara to explore Essential Education’s *16 Guidelines for Life*. Students from Gendun Drupa completed two nyung nās with Ven. Charles and welcomed a visit of the Heart Shrine Relic Tour.

## United Kingdom



Interfaith opening ceremony of the visit of the Maitreya Project Heart Shrine Relic Tour, Leeds City Museum.

Fifty volunteers from **Jamyang Leeds** created “beautiful surroundings” for the Heart Shrine Relic Tour’s visit to Leeds. The center also hosted two excellent retreats – one with Geshe Tashi Tsering and one with Ven. Mary Reavey – both at “super new venues.”

## United States

### ARIZONA

**Manjushri Wisdom Center** welcomed the “totally spectacular” Heart Shrine Relic Tour in Tucson. The center also initiated a community



Heart Shrine Relics Tour in Tucson, Arizona.

service project and Ven. Losang made regular visits to the federal maximum security prison in Tucson to share the Dharma with the inmates.

### CALIFORNIA

**Vajrapani Institute** hosted Big Love Day in May. Hundreds of students from around the world, new and old, gathered



Peter Kedge and Harvey Horrocks, both long-time students and supporters of FPMT who have each offered service in many key positions within the organization, attended Big Love Day, May 2010.

to celebrate Lama Yeshe and consecrate the Lama Yeshe Cremation Stupa. “It was a day of intense connecting and reconnection and rejoicing. Lama Zopa Rinpoche presided over the day with Osel Hita present. Lama’s Big Love energy permeated all our hearts. Rainbows were seen in the morning and the day ended with a sunset dedication led by Rinpoche. As people started to pack up and leave, a light drizzle blessed us all,” Vajrapani’s director, Fabienne Pardelle, wrote. Vajrapani also supported the equivalent of 118 lay students doing one week of personal retreat.

### MASSACHUSETTS

**Kurukulla Center** completed its Kalachakra stupa, which was consecrated by Choden Rinpoche in August and Lama Zopa Rinpoche in September. The passing of resident teacher Geshe Tsulga brought the Kurukulla community together “harmoniously to deal with our loss,” the center shared with *Mandala*.



Just before passing, Geshe Tsulga was able to see the completion of the Kalachakra stupa at Kurukulla Center. Photo by Tsultrim Davis.

### NEW MEXICO

**Thubten Norbu Ling** celebrated its 10th year by moving to a new location in a bright, friendly neighborhood in

## Cover FEATURE

mid-town Santa Fe. Geshe Thubten Sherab visited in April and taught on *The Thirty Seven Practices of a Bodhisattva*. At the end of May, Merry Colony led a one-week nyung nä retreat. During the summer the center offered two Essential Education workshops: one with Marian O'Dwyer on the *16 Guidelines* and a second with Denise Flora on *Ready, Set, Happy*.

### NORTH CAROLINA

**Kadampa Center** hosted another successful Light of the Path retreat [see *Mandala* January-March 2011 for extensive coverage of the 2010 Light of the Path retreat] with the help of many, including the FPMT Media Team, which allowed the retreat to be webcast live and archived on the Online Learning Center.



The FPMT Media Team: Alexis ben el Hadj, Harald Weichart, Jean-Luc Castagner, Antoine Janssen. Missing is Eamon Walsh.

### OREGON

**Maitripa College** held its second commencement ceremony in May, graduating students in its Master of Arts in Buddhist Studies program and in its one-year post-graduate certificate in Tantric Studies. For fall semester 2010, Maitripa added two new faculty members and welcomed the first cohort of its new Masters of Divinity program. Maitripa hosted Lama Zopa Rinpoche on two separate visits as well as Jangtse Chöje and Samdhong Rinpoche. The college also sponsored the first annual Portland City Sit in downtown Portland and organized the symposium "Crossroads of the Future: Buddhism & Science" with John Dunne of Emory University and Antoine Lutz from the University of Wisconsin.




Maitripa College held its second commencement ceremony in May 2010. Photo by Marc Sakamoto.

### TEXAS


**Land of Compassion and Wisdom** offered *Discovering Buddhism* with a steady participation of members. Geshe Soepa gave a White Tara long life initiation on Halloween.

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July 25th to 31st





Kalachakra Initiation with Venerable Choden Rinpoche in August at Milarepa Center.

## VERMONT

**Milarepa Center** hosted a Kalachakra initiation with Choden Rinpoche in August and a Milarepa initiation and retreat with Lama Zopa Rinpoche in September. Dagri Rinpoche visited for the first time for a lovely weekend on the *Heart Sutra*. The center also completed a statue of Guru Rinpoche in obstacle eliminating posture.

## WASHINGTON, D.C.

**Guyhasamaja Center** hosted a week-long residential

retreat with Gyumed Khensur Rinpoche Lobsang Jampa on tantric stages and paths. The center also completed a five-year long series that covered every verse of the *Lama Chöpa* and welcomed many more visiting teachers than in any previous year, including Yangsi Rinpoche, Geshe Gelek and others.

## WASHINGTON

Lama Zopa Rinpoche taught the *Vajra Cutter Sutra* at **Pamtingpa Center**.

In this feature story we have taken a small snapshot of some of FPMT's 2010 accomplishments. These pages represent only a fraction of the activities carried out by dedicated FPMT community members around the world, but we hope these highlights have provided you with plenty in which to rejoice. Every single person working in the organization, volunteering time, donating resources, sponsoring the charitable projects, attending teachings, or even generating a good thought for the work of the organization has contributed to a truly inspiring 2010.

"I send my heartfelt deep appreciation to all those who are helping and supporting the organization," Lama Zopa Rinpoche said in early 2010. "This is really an incredibly amazing way of benefiting others and is the real way to create world peace. In essence, our centers and projects bring compassion into the world. That is what we do. Therefore, you can see how important your work and support is."<sup>3</sup>

Please rejoice in all the heartfelt contributions made by yourself and others in 2010. Through these collective efforts, may the holy wishes of FPMT's founder, Lama Yeshe, and its spiritual director, Lama Zopa Rinpoche, be actualized perfectly and without delay. ♦

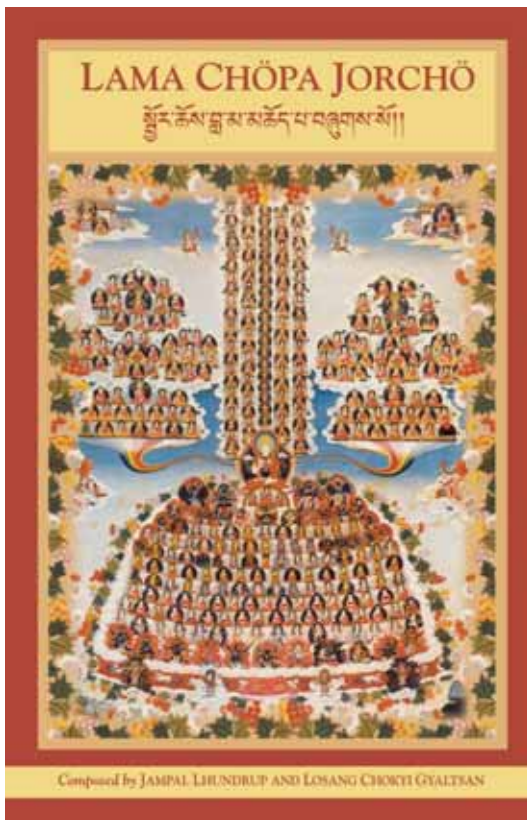
<sup>3</sup> Excerpt from "Message from our Spiritual Director Lama Zopa Rinpoche," FPMT Annual Review 2009.

## ■ Practicing Dharma in DAILY LIFE

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

### FEATURED PRACTICE:

# Lama Chöpa Jorchö – A Heart Practice of FPMT



**In the Gelug tradition,** Lama Chöpa (*Guru Puja*) is considered a heart practice. It has few words, great blessings and encompasses all the profound vital points of both sutra and tantra. Jorchö are the preparatory rites that fully prepare one's mind to generate realizations on the path to enlightenment. When Lama Chöpa and Jorchö are practiced together, it becomes an extremely rich practice. We happily highlight Lama Chöpa Jorchö, which since the earliest days of FPMT has been at the heart of our practice lineage, as this issue's **Featured Practice**.

By Lama Zopa Rinpoche

[From verse 5 of *Lama Chöpa Jorchö* written by the First Panchen Lama, Losang Chökyi Gyältsen and Jampal Lhundrup:]

**MA SEM CHÄN THAM CHÄ KYI DÖN DU DAG GI**

For the sake of all mother sentient beings

**TSHE DI NYI LA NYUR WA NYUR WAR DÖ MÄI SANG GYÄ**

I shall quickly, quickly, in this very life,

**LA MA LHÄI GO PHANG NGÖN DU JÄ**

Attain the state of the primordial buddha; the Guru-Deity.

**If you understand** what *dö mäi sang gyä* is, then you understand what the ultimate guru is. You have to know what the ultimate lama is, the primordial mind of enlightenment, buddha from the very beginning, in order to practice guru yoga. Then you know how to meditate, how to actualize the state of the Guru-Deity.

The transcendental wisdom of all the buddhas, one taste in the great bliss dharmakaya – only that is the kind guru, the ultimate nature of all the buddhas.<sup>1</sup>

This is the very, very, very meaning of “guru,” what to remember in our heart. When we say “guru,” remember

<sup>1</sup> From *Calling the Guru from Afar*, v. 1, by Pabongkha Rinpoche.

this. When we meditate, think this. When you think of the very, very, very meaning of guru, then the problem is solved. Whatever difficulties there are, they are solved.

Although there is guru yoga in all four traditions, this style of *Guru Puja* (*Lama Chöpa*) is the most amazing practice. Even if you just recite it one time in life, it plants the seed of enlightenment on the mind and makes it quicker to achieve enlightenment. It is common to recite it daily and especially powerful for those who meditate on what they are saying.

It prepares the mind to sooner or later achieve those realizations, from the root of the path – guru devotion – up to enlightenment, so that sentient beings don't have to suffer

## Buddha Days

June 8 – Lord Buddha’s conception (or birth)

June 15 – Lord Buddha’s birth, enlightenment and parinirvana (or latter two)

## Full and New Moons

(Tibetan 15th and 30th days)

April 3, 18

May 3, 17

June 1, 15

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

to change. The mind can change from ignorance into the wisdom realizing emptiness, from a selfish mind into bodhichitta – cherishing others – etc. Like a seed planted, there is the imprint. Doing one pointed requests to the guru with devotion is like pouring water on the seed to grow the realizations.

It is unbelievably important, the benefit that you get from doing this practice. This *Lama Chöpa [Jorchö]* contains the advice of the ear whispered lineage of Ganden. That is the name of the teachings that were passed down from Lama Tsongkhapa. This is like the very heart of the advice of the transformative scripture of Ganden, passed down from ear to ear. It is the most precious thing. ♦

Collected from the teachings of Lama Zopa Rinpoche from the Light of the Path retreat in North Carolina, September 2009 and 2010. Edited by Kendall Magnussen and Merry Colony, January 2010.

Now, without having to wait for the whispers of the lineage to reach you, the complete *Lama Chöpa Jorchö* is available from FPMT Education Services through the Foundation Store ([shop.fpmt.org](http://shop.fpmt.org)), complete with annotated references to the origins of each commentarial addition. It is a must have, must do practice.

for an unimaginable length of time, eons. You can quickly enlighten them. You can’t imagine the fortune that we have. You can’t imagine how it happened. It is inexpressible.

First, there is buddha-nature: the potential of the mind

## REJOICE!

**Every year**, students quietly complete retreats, commitments or progress further along the path than seems possible. This section allows us to REJOICE! in these incredible efforts. For more rejoice-worthy stories, please subscribe to this section’s blog on [www.mandalamagazine.org](http://www.mandalamagazine.org).

After completing a ten-day retreat, Spanish FPMT student, **Enrique Flames De Tienda**, reflected on what he had gained, and given up, following ten days of introspection.

# No More Games!

By Enrique Flames De Tienda

**During the very first three days**, we were taught to do a very simple meditation: focusing the awareness on the breath. It was just too much! Ten hours sitting, just thinking, “I am breathing out and in.” I did not know how I could bear the first day only having awareness on that. I thought of quitting and going home – I saw this meditation as very simple and stupid.

At night, the teacher explained that all problems in life are because our awareness is focused on the future and that we are not satisfied with what we already have because of our lack of proper focus and a calm mind. The essence of the explanation made me stay the second day.

During the second day, after 10 hours meditation in the lotus posture, it was like being in hell. And even though the teacher explained that problems in this life occur because of our lack of tranquil mind properly focused on an object of meditation, I wanted to quit – there was too much pain for no result. The teacher said that the next day will be the last for us learning how to focus the mind. He explained that once the mind is focused, the sensation of pain disappears or becomes bearable, and that our mind has to be concentrated not only on our breath but on how the air is touching the area within our nostrils and on our upper lip, and that we have to observe any changes.

## ■ Practicing Dharma in DAILY LIFE

During the following day, I experienced how pain vanishes when you are very focused on a single point of that painful area and turns up again whenever your focus goes to the pain [in general]. I discovered this through my own experience (instead of through the experience of another person such as the teacher) that pain and suffering comes from not focusing properly.

My fault is that I always focused on knowledge. I became arrogant, and that is why I claimed that the meditation technique I was learning was stupid. I know so many meditation mantras and meditation chakras, etc. But that was only knowledge – I realized nothing but arrogance with that. I experienced fear and the need to fight with others to prove that my knowledge was real while the other's was wrong. *That* was very stupid.

With the wisdom that one discovers by doing simple meditation, one begins to feel that the knowledge of any human is to be respected. If that point of view is driving the holder to a peaceful and concentrated mind, then I

would say that that point of view carries some sort of wisdom. If instead, that point of view drives people to manipulate and become arrogant, thinking that that is the ultimate truth, those people have strayed from the point, fallen between the prison walls of hope and fear, attached to the future, unable to enjoy the present moment, just suffering for themselves and for others.

I am finally becoming a very simple human who just looks through meditation and discovers truth within himself. No more games. No more fighting for the world. No fighting against politicians, or injustice, or to make others follow Buddha, or to make others follow meditation, or to make others follow or abandon something, or to make them believe in what I say to prove I have truth. I try to just be equanimous and be simple, help anyone whether a good or bad person, never be in politics, never influence anyone, just be in harmony. If someone has to be influenced, it will be by harmony itself, not by me. That is my goal and I am working for it. ♦

## DETERMINATION ON THE PATH:

# Don't Believe Everything You Think!

By Mark Evans

**I have attempted** to complete the commitment of 100,000 prostrations as part of the *Discovering Buddhism at Home* program three times now. In all three cases, I made time and space for the practice at home in my daily life, but twice found reasons to stop altogether.

On my first attempt, I thought I could complete the practice in six months. This turned out to be too physically demanding. But instead of adjusting my schedule, I used my fatigue as a reason to stop. At the time, this seemed perfectly reasonable. In retrospect, it is easy to see my ego was at work, setting such an aggressive goal and walking away without making adjustments.

After some time passed, I was inspired to begin the practice again when I heard Lama Zopa Rinpoche talk about the benefits of prostrations. I developed a heartfelt determination to rid myself of karmic debt for the sake of others and a certain acceptance that I would confront my own pride, stubborn confusion and physical limitations in

the process. I did start, but an old injury combined with the repetitive motion of prostrations caused me great pain. I went to see a doctor and explained that I had hurt myself while prostrating; naturally, he said, "Stop doing that." I felt defeated. How could I possibly ignore the potential for permanently injuring myself?

I often reflected on Lama Zopa's words, my prostration practice and the positive impression left by it on my mind. I talked with my sangha and came to see my physical problems as the purification process at work. Several years passed by before a good Dharma friend and I decided to do the practice together, even though we live 1,300 miles [2,092 kilometers] apart. So, with new-found determination and the support of a good friend, I have begun the practice again.

This time, even more physical issues have arisen. At one point, I was lying motionless on the floor and my wife asked what hurts. I told her, "From the chin down!"





Photo by Dennis Reed.

Lessons often come from unlikely places. I was recently watching a car customizing show on television. A man had painted his welder's helmet with an elaborate, beautiful design and wrote "Don't believe everything you think" on it. This was, for me, the guru's mind. I feel confident that I have learned so much from my previous attempts that I will not let my thoughts distract me. My advice for anyone contemplating or engaging in the practice of prostrations at home is to take these words to heart when it comes to thoughts that arise about not continuing with the practice. ♦

Mark Evans began the *Discovering Buddhism at Home* course in January 2003. Since then he has attended FPMT courses and retreats at centers in California, Oregon, Vermont, Nepal and India. Mark lives in Mesa, Arizona and depends on traveling to centers and the Online Learning Center for his continuing education and development.

The *Preliminary Practice of Prostrations*, a practice booklet from FPMT Education Services, is an excellent resource for those wishing to engage in this rigorous and rewarding preliminary practice. The booklet contains the practice and prayers, teachings on the benefits of the practice by Lama Zopa Rinpoche, and guidelines for completing the practice, among other helpful resources. You can find this and other preliminary practice booklets at the Foundation Store ([www.fpmt.org/shop/](http://www.fpmt.org/shop/)).

## A DANCE WITH IMPERMANENCE:

# Savoring Every Twirl

By Dr. Alanda Thompson

**Around two years ago**, I was hit by an out-of-control car driven by a drunken person. The result for the lives of me and my loved ones was pretty catastrophic. Physically, I had multiple injuries, the worst to my left leg, which meant I couldn't walk unassisted for six months. I spent a lot of time getting pushed around in a wheelchair, which was like a horror show to me as it was such a marked change from my usual life. As I continue working towards recovering from the physical, emotional, and spiritual aftermaths, the Dharma has been an invaluable part of the journey.

Buddhism encourages us to recognize our interdependence, something that was apparent in a very concrete way following my accident. From the firefighters who cut me out of the car, to the surgeons, wardsmen and numerous others who cared for me, I was fascinated that this whole

world existed that I knew little about but was completely reliant upon. When I left the hospital, I was totally helpless and again came to recognize the immense kindness of people who pushed me to the bathroom in the middle of the night and helped me in every other way, too.

In my work, I have seen people consumed with anger for years after an incident like mine. Here, the Dharma and my *Discovering Buddhism* teacher, Ven. Tenzin Tsepal, helped a lot. While in the hospital I asked Tsepal what lesson I could take from this. I will always remember her asking me, "Well, have you ever been drunk and out of control?" This saved me from months of useless stewing about the person who hit me. I was more able to see that we are all imperfect. And that we are lucky if the consequences for our sometimes reckless actions are less than what had been inflicted upon me. Tsepal also gave me some

## ■ Practicing Dharma in DAILY LIFE

good news. I was impressed with the idea that I had burned up a lot of bad karma in the crash – an attractive upside!

The worst part of the whole episode was the unremitting physical pain, and despite being 20 weeks pregnant with my first child at the time of the accident, I needed to take massive doses of morphine. One clear way that Buddhism helped through this was with the *tonglen* meditation. When I was trying to cope with the physical pain and was feeling angry and depressed about the impact on my life and my unborn child, I would (as the meditation instructs) imagine breathing in the pain of others in similar situations around the world. This would make me think of people attempting to survive a similar situation in a third world country.

I would then feel overwhelmed with gratitude that I had access to drugs, surgery, physiotherapy, and in fact anything that I needed to heal straight and minimize my suffering. I was in awe of those who had to do without it and I now really feel a true connection with supporting Médecins Sans Frontières and other such organizations.

It was traumatizing to almost die. I can still see that paramedic saying, “You were so lucky, you were so lucky.” After hospital discharge, I went to my regular GP, who failed to ask about my pregnancy. When I mentioned it, he was shocked that the baby had survived. That stripping away of death denial is scary but so useful. It has caused me to make considerable changes in my life, mostly along the lines of living more consistently with my values. Most days now I ask myself, “If I (or they) died tomorrow, how would I act right now?” I find this to be a good guide for my actions. The Death and Dying weekend of DB is useful in taking this many times further.

My beloved Grandma died three months after my accident. She and I contemplated reincarnation together and that helped us to let go, assuming it would only be a temporary separation before we met again in some other way. There was a time before her death when Grandma and I both had



Photo by Gene Benjamin.

wheelchairs and wheelie walkers, which we would laugh about. But I felt sad that while I could look forward to improving function, hers would continue to degenerate. This made me realize that my insistent struggle to regain all of the physical activities that I had held so dear was kind of pathetic, since one day I would have to let go of them for good. I still do everything I can to get better, but have become less attached to the outcome.

After the crash, I had to leave my home (too many stairs), change my clothes (leg problems and baby bump), stop surfing, yoga, gym, running, and going to Chenrezig Institute (too many stairs), stop my work of helping people, stop being an academic (head injury, too many painkilling drugs), stop going out dancing, visiting people, and – thank goodness – stop housework

and cooking. When I would visit my old house from time to time, I would look at the kitchen and clothes and books all untouched, just as I left them on the day of the crash and would have a spooky feeling that a dead person resided there.

That complete loss of identity was good for me because I found that even with everything stripped away, the inner essence of myself was still there. I still existed without the trappings! It was easier to imagine how that essence could pass from one life to the next, and that each person has that essence, which is how we are all connected. Similarly, I think that at some stage everyone has a story akin to mine. I am grateful for this chance to share mine and that I was able to access the wisdom of the Dharma in this precious human life. My daughter loves dancing and I am happy to report that my loss of dancing was impermanent, just as my ability to dance with her will also be I guess. That makes me savor every twirl. Another lesson from the Dharma! ♦

Alanda Thompson is a clinical psychologist in private practice. At the time of the accident she was undertaking the *Discovering Buddhism* course at Chenrezig Institute. She continues with less structured Buddhist studies for now.



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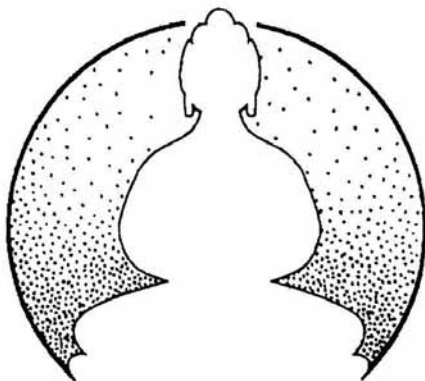


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*Tibetan Buddhism in America's Heartland*



Photo by Kalleen Mortensen

2011  
Summer Course

July 25<sup>th</sup> to  
August 19<sup>th</sup>

**Maitreya's  
Uttaratantra**

Ganden Jangtse Choje Rinpoche (Gyume Khensur Lobsang Tenzin) will continue his commentary on Gyaltsap's **Commentary on the Mahayana Uttaratantra**.

The **Uttaratantra**, or **Sublime Continuum**, one of the Five Books of Maitreya transmitted to Arya Asanga, analyzes the 7 essential factors of Buddha-Nature.

CD copies of the Summer 2010 Teachings will be available for all 2011 attendees.

Details: [www.deerparkcenter.org](http://www.deerparkcenter.org) (Programs)  
email: [deerparkcourse@gmail.com](mailto:deerparkcourse@gmail.com)

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

### FPMT EDUCATION SERVICES

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

### A Message from Merry Colony

Last year was a busy and fruitful year of FPMT Education Services, and I'm delighted to share with you some of what we've been able to accomplish together:

- *Living in the Path*, FPMT's newest online program, was launched
- 17 new modules were added to the Online Learning Center (OLC), bringing the total of OLC offerings to 28 modules from 6 programs, including 2 modules of *Discovering Buddhism* in French, all provided free to IMI Sangha
- The OLC now has well over 4,500 users; over 1,000 discussion forum posts; 1,983 quiz questions; and 786 web and resource pages
- The entire Light of the Path retreat was provided in 5 languages on the FPMT Media Center in addition to live video webcasts of all of the teachings and retreat
- The first university-accredited FPMT *Basic Program* was established at Istituto Lama Tzong Khapa, Italy
- *Buddhism in a Nutshell* was made available as a home study and online program
- FPMT Translation Services was launched
- Two well-attended Foundation Trainings were offered
- Several new practice books and materials were published, including the *Liberation Box: Tools for a Fortunate Rebirth*, which contains everything needed to help someone who is dying
- 26 practice materials available in languages other than English were made available via the Foundation Store

Many, many contributors have made possible the collected works and offerings that *are* FPMT Education Services:

Without the total commitment of Education Services first coordinator Tubten Pende, *Masters Program* coordinator Ven. Joan Nicell, teacher Geshe Jampa Gyatso, teaching assistants Jampa Gendun and Ven. Lorenzo Rossello, and translators Thubten Sherab and Andrea Capellari, the *Masters Program* (MP) simply would not have happened. And let's not forget to mention the 51 students who had to reorganize their lives in order to move to Italy, many of whom stayed for the entire seven-year period. The organization will always owe a great debt to that first group of students for their perseverance and dedication while the program underwent the inevitable growing pains and changes of a first edition. Gratitude is also owed to FPMT International Office for the financial support that made it all possible.

Likewise, FPMT's *Basic Program* (BP) has been informed and shaped by FPMT geshe and staff over the course of two geshe summits and held every step of the way in the superb care of *Basic Program* consultant Olga Planken. Olga now serves as *Masters Program* consultant as well, advising, guiding and overseeing all aspects of these key programs as she meticulously archives all the oral and written histories of the program's development.

Many translators have enabled both the MP and BP texts to be studied by students in multiples languages: English translators Sze Gee Toh, Philip Quarcoo, Ven. George Churinoff, Ven. Fedor Stracke, Gavin Kilty, Bob Miller and Jampa Gedun; French translators Elea Redel, Ven. Ngeunga,

Claire Barde, Bruno Liber Chrétien (Dadak), Ven. Olivier Rossi, Sophie Labrousse, Lobsang Detchen and Chantal Carrerot; Spanish translators Ven. Nerea Basurto and Ven. Teresa Vega; Italian translators Lorenzo Rossello, Aurora Maggio, Leonardo Cirulli, Annamaria De Pretis and others; German translators Conni Krause and Ven. Fedor Stracke; and Czech translator Ester Vinçotte.

A few BP teachers that must especially be mentioned are Geshe Sonam Gyaltzen of Maitreya Instituut and Geshe Tashi Tsering of Chenrezig Institute who both taught several rounds of the BP and Geshe Chonyi of ABC. Geshe-la, like many BP teachers, was not sure he'd have students willing to take exams and thought he'd be lucky to get 25 students. When he generously agreed to try, 100 students showed up, 30 of whom are receiving their completion certificate as of this writing. Land of Medicine Buddha, Tse Chen Ling and Thubten Norbu Ling also deserve special mention as FPMT centers relying on non-Tibetan teachers for their BPs with Ven. George Churinoff, Ven. Steve Carlier, Emily Hsu and Don Handrick leading the way in this regard. Many BP teachers and teaching assistants in the centers have led review classes, guided meditations, implemented and marked quizzes and exams, and led retreats.

Maitripa College – inspired and guided by the incomparable Yangsi Rinpoche – became one of the first Buddhist colleges in the United States. Ever by Rinpoche's side and fulfilling every wish is Namdrol Miranda Adams, Dean of Education. Professors Dr. Jim Blumenthal, Dr. Steven Vannoy, Dr. Dan Rubin and Philippe Arribet; administrators Angie Maria Garcia, Justin Jenkins, Karl Nhambu Bergh, Leigh Sangster, Sara Winkelman, Marc Sakamoto and Megan Evert; and numerous visiting professors, teachers and scholars have equally enabled Maitripa to manifest the vision.

*Discovering Buddhism* (DB) owes a debt of gratitude to the 28 participants of the Education Conference 2001 and to the 13 DB at Home teachers, DB forum elders and assessors. Most particularly Kendall Magnussen was key to the development of DB for centers (with Ven. Chonyi, Tubten Pende and Thubten Yeshe as pillars of the at Home program) together with Ven. Namdag, Ven. Sangye Khadro, Ven. Robina Courtin, Ven. Connie Miller, Ven. Dondrub, Ven. Fedor Stracke, Ven. Kay Miner, Ven. Tenzin Tsapel, Nick Ribush, Renate Oglivie and Jon Landaw. Today well over 100 FPMT centers have hosted or are currently hosting some form of the DB program while DB online serves over 1,800 students who cannot



*Liberation Box: Tools for a Fortunate Rebirth*

make it to a center. *Foundation of Buddhist Thought* has been single-handedly taught and developed by Geshe Tashi Tsering of Jamyang Buddhist Centre, London. Together with Gordon McDougall and a core team of tutors, the program content is now available in a series of Wisdom Publications books and the online program has graduated over 600 students.

Without teachers Ven. Amy Miller, Ven. Sangye Khadro and Ven. Connie Miller, FPMT's introductory programs *Buddhism in a Nutshell*, *Heart Advice for Death and Dying* and *Meditation 101* would not be available.

FPMT's newest program *Living in the Path* (LP), inspired by Ven. Roger Kunsang, and taken forward by a very large team, is now ripening into a full-fledged program taught by Lama Zopa Rinpoche. LP's most significant contributions come from Kendall Magnussen, Eamon Walsh, Ven. Daychen and a committed team of FPMT teachers who have contributed as elders to formulate the modules: Ven. Gyatso, Ven. Dondrub, Ven. Drimay, Ven. Amy Miller, Don Handrick, Ven. Kay and Ven. Tenzin Tsapel. LP is also indebted to Kadampa Center for hosting Rinpoche annually, the FPMT Media Team who capture the event on video and translators Ven. Sophia Su, Ven. Paloma Alba, Chantal Carrerot, Laetitia Franceschini and Gerald Noack.

Without the passionate dedication of a single anonymous benefactor and the skilled guidance from Sherab Gyatso, Sherab Dhargay and Teresa Bianca, FPMT's Lotsawa Rinchen Zangpo Translator Program would not have recently graduated its fifth cohort of 10 students. LRZTP graduates continue to serve FPMT centers in the critical role of interpreter.

In regards to FPMT practice materials and going back several decades, Martin Willson translated and compiled the very first FPMT prayer book. Following on from that

## EDUCATION

in the late '90s, Ven. Connie Miller took upon herself the enormous task of sending copies around the world for comment, developing what now has become the standard *Essential Buddhist Prayers, An FPMT Prayer Book Vols. 1 and 2* (available in five languages). The torch of the extremely challenging task of keeping the prayer books revised and up-to-date as well as new material development was then passed to Kendall and later Sarah Shifferd, who currently sits in the hot seat of FPMT Education Publications. Many, many people have been involved with transcribing, checking, editing, inputting, designing and reviewing these materials, most notably Ven. Dekyong, Ven. Sarah Thresher, Ven. Steve Carlier, Ven. Sangye Khadro, Ven. Joan Nicell, Rachel Ryer, Geshe Sherab, Ven. Fedor Stracke, Ani Fran, Mark Evans, Lynn Shwadchuck and Val Thomas.

Neither *Discovering Buddhism* or FPMT trainings would exist without the long-range vision of Massimo

Corona, who foresaw the great need for these programs and provided the budget for their development. Taking the lead in the development of *FPMT SPC, Rituals, and Foundation Training* were Kendall, Amy Cayton and Ven. Sarah Thresher and trainers Allys Andrews, Annelies van der Heijden, Gordon McDougall and Kay Cooper. By now hundreds of FPMT staff and students have been through trainings hosted in the Americas, Asia and Europe.

Of course none of this, nothing at all, would exist today were it not for the incomparable wisdom, compassion and skillful means of Lama Thubten Yeshe who put such faith in his Western disciples and went to such great extents to ensure that an immovable foundation for education and growth was established prior to his passing in 1984. And to the unfathomably kind, unimaginably patient and forever diligent Lama Zopa Rinpoche, whose inspiration, guidance and involvement in the development of FPMT study programs and materials has made possible what we have today. ♦

## ESSENTIAL EDUCATION

*Essential Education (EE) is FPMT's program of secular education for people of all ages and cultures.*



# Essential Education Reviews 2010

### A Message from Alison Murdoch

Last year, EE's honorary president, Lama Zopa Rinpoche, reaffirmed that EE is one of his Vast Visions and should function "at the heart" of FPMT and will be helpful for "old and new" Buddhists as well as for non-Buddhist audiences in the wider community. It felt particularly timely and encouraging to receive this guidance as The Foundation for Developing Compassion and Wisdom (FDCW) board and staff embarked on a strategic review of our first five years as an educational NGO, 2005-10. EE activities and publications expanded in both breadth (22 countries and growing) and depth (new programs and publications for multiple ages). The following stories offer no more than a taste of EE activity during 2010.

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

### EE for Children, Youth, Business People, and Hospices in Malaysia

Kuala Lumpur continued to be a hotbed of EE activity. Losang Dragpa Centre's *Dharma for Kids* weekly workshop developed EE games, group activities, self-expression and storytelling to help children take early steps towards a meaningful life. The center's groundbreaking 16 To Live By Malaysia youth group offered "a flexible, hands-on, youth-led program that promises to bring you a diverse experience in life!" including the opportunity to participate in a youth choir and collect aid for disaster relief in Thailand. Following a private reception hosted by an EE supporter, EE secured a contract to help a leading company in Kuala Lumpur establish the *16 Guidelines* as the guiding values of their senior management team, and ran a new pilot program, *16 Guidelines for End of Life Care*, for Hospis Malaysia.

## EE Launches in Australasia

In January 2010, EE facilitator Valentina Dolara traveled across Australia offering the first *16 Guidelines Level One* workshops in Perth, Adelaide, Sydney and Brisbane. In March, the first New Zealand workshop took place in Nelson, South Island. This was followed by two *16 Guidelines Level Two* workshops in April, led by Alison Murdoch and local facilitators Shyla Bauer and Priscilla Maxwell in Adelaide and Sydney. Alison and Pam Cayton also gave an evening presentation in Melbourne prior to Pam's first workshop in Australia at Daylesford. Since then, reports have been coming in of EE activity all over the continent – with mothers and babies, and in hospices, bookstores and prisons, not to mention study groups in FPMT centers.

### *Transformative* mindfulness

#### "A Huge Success"

Dekyi-Lee Oldershaw introduced *Transformative Mindfulness* in France at Institut Vajra Yogini and completed the first *Transformative Mindfulness Facilitation Training* at the University of Florence in Italy, attended by 15 psychiatrists, psychotherapists and hospital MDs. Dr. Valentina Dolara translated and supervised case study practicum. Dr. Piero Dolara, the academic supervisor, commented that "the experience was a real success." As a result, a 2012 inaugural Masters Program in Meditation and Mindfulness: Neuroscience and Clinical Application in the Helping Professions hosted by the Neurological and Psychiatric Sciences Departments will include *Transformative Mindfulness* intervention methods. The first clinical trial with migraine patients was approved to begin in 2011. Facilitators in Canada, USA, UK, Australia and Italy continue to use these techniques individually and in programs with children, youth and adults. Craig Mackie facilitated a workshop at The Arts for Social and Environmental Justice Symposium and introduced methods at the Mindfulness and Psychotherapy Symposium at the University of Toronto, Canada.

| Transformative Mindfulness exercises are now free in English, Italian, French and Spanish at [www.lamponthepath.org](http://www.lamponthepath.org)

## **16G** 16 Guidelines for a Happy Life, Canada

In 2010, The Centre for Compassion and Wisdom facilitators introduced the *16 Guidelines for Life* in various aspects to various members of the Canadian community including: a two and a half day training featuring *Intro to*

*the 16G* and *How to Present to Community Organizations*; a preschool pilot program at a nationwide teachers conference; a youth leadership camp and youth-at-risk leadership program; a one-day workshop for 20 grade-9 and -10 teachers commencing a two-year pilot project; sessions for aboriginal men transitioning from homelessness in Toronto; work with the Saskatoon Regional Health Department and Canadian Mental Health Association; *16 Guidelines in Workforce and Life* with the Canadian Border Services and the Canada Revenue Agency; and a Mindfulness and Psychotherapy Symposium and a peer support group in the Faculty of Social Work, University of Toronto.

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

## Loving Kindness Peaceful Youth (LKPY)



"When you hear the word 'peace,' what comes into your mind?" So begins the first session of The Peace Class, a new venture for LKPY. Created during 2010 for young people between 11 to 16 years of age, the class is designed to be used one session a week over a five-week period. The purpose of The Peace Class is to provide students with practical techniques for achieving more peace in their lives. Gently building from inner peace through loving kindness to skillful action, the first trial of The Peace Class is being held in Adelaide, Australia in partnership with the YWCA during February 2011.

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

## Art and Ethics, A Government-Sponsored Project in Spain

During 2008 and 2009, Montse Bolaños' class on art and ethics at Instituto Serra de Marina de Premia de Mar gave dozens of high school students of 15 to 16 years a unique experience, using painting, sculpture and other media to explore how they think, act, relate to others and find meaning in life. In 2010, Montse was awarded a one-year scholarship to develop her *Arte y ética* program for the use of public school teachers throughout Spain.

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

## EE in Latin America

*16 Guidelines* entered South America with the help of Marian O'Dwyer, Ale Almada, Olga Sierra and Martha Cabral. In Argentina, Marian spent three weeks introducing EE and facilitating *16 Guidelines* workshops in Bariloche and Villa La

Angostura. As a result, several schools are planning to integrate EE into their curriculum and follow-up groups are initiating community projects. In Bogotá, Colombia, Marian and Martha ran a four-day workshop for university professors, staff and interfaith leaders. They plan to introduce the guidelines as an ethical basis for students studying at the University of Rosario, among the southern hemisphere's oldest universities.

### EE Launches in South Africa

Patrick Madden introduced the *16 Guidelines* in Cape Town, South Africa. He had run two public workshops when a participant and the headmaster of St. Joseph's Marist College requested a workshop for learners who would soon be entering leadership positions at his school. St. Joseph's is now implementing the *16 Guidelines* as the framework for their mentorship program. From January 2011, Patrick will be training the school's staff in the philosophy and practice of the *16 Guidelines* and in February he'll run a workshop specifically for schoolteachers with the aim of offering the *16 Guidelines* to more schools in the city.

### 16 To Live By, UK

*16 To Live By*, Anna Colao's *16 Guidelines* program for youth, had its official launch at the UK Youth Parliament in Belfast, Northern Ireland. Sixty young people participated in the workshops and more than 150 in the *Ethics in Public Life* project, which asked them to vote for a politician who embodies courage, aspiration, principles and service. This was the peak of a jam-packed year for the program, which also launched the *16 To Live By* magazine, ran dance classes,

trained youth workers and facilitated *16 Guidelines* music workshops alongside hip-hop group the Foreign Beggars.

| [www.kerrou.co.uk/16/](http://www.kerrou.co.uk/16/)

### 16 Guidelines, Switzerland

In July 2010, the *16 Guidelines* were introduced at the Martigny Forum for a Culture of Peace in Switzerland. Almost 50 people attended a workshop facilitated by Valentina Dolara, exploring the guidelines and discussing how they could be used in long-term educational projects. Dagri Rinpoche answered questions after the workshop and more than half of the participants expressed interest in working further with the guidelines. The workshop organizer, Jean-Paul Gloor, received expressions of thanks and interest for more than two weeks afterwards.

### 16 Guidelines and Conflict Transformation in Italy

In a project at Florence's Juvenile Detention Centre, Valentina Dolara has combined the wisdom themes of the *16 Guidelines* with her experience in conflict management to offer training workshops called *Transforming Conflicts into Solutions*. The training was so popular that she received more requests from officials in Florence and also from the Head of the Juvenile Justice System for Central Italy. Valentina writes: "To honor the purpose of re-education and work for a safer society, we have to work to transform those who lack hope for the future. We have to propose positive role models; they have to be surrounded by individuals believing in their positive potential."

## Creating Compassionate Cultures

By Tiffany Patrella

Somewhere between training teachers in the Tara Redwood School curriculum, traveling and supporting the growth of new education programs worldwide, and caring for her family, Creating Compassionate Cultures' (CCC) Pam Cayton has found the time and energy to begin writing her first book, *Compassion in Education*. Thanks to the encouragement and support from Alison Murdoch at the Foundation for Developing Compassion and Wisdom, Pam is working to actualize the long-time dream of collecting her work and making it available in an easy-to-read format.

*Compassion in Education* will be aimed at anyone interested in learning how to bring the universal, secular teachings of mindful intention, impermanence, interconnectedness, perception, emotional transformation, empathy and compassion into their educational environment. The book is expected to go to print by the end of August 2011.

In 2010 as she traveled to eight different countries, from her homeland in Australia to Europe and North America, it became apparent that the two- to four-day training sessions would simply build the framework for helping



others start schools or programs with EE at their core. However, a much more comprehensive, detailed guide, and one-on-one, personalized training would be necessary in order to turn this framework into actual school buildings! Along with *Compassion in Education*, an online training course is also being created to actualize the vision of CCC.

Working and writing alongside Pam is Wishing Well founder Amanda Bauscher. Amanda has worked closely with EE since 2003, first as a Tara Redwood School teacher and now at Wishing Well Children's Community, a preschool applying the EE curriculum for young ones ages 18 months to three years. Amanda brings a Master in Education and a beautiful voice to serve as co-writer. In addition to Amanda, I am happy to serve CCC as its new assistant.

Other than writing, Pam is taking time this year to train three new teachers at Tara Redwood School, where she is also conducting on-going Parent Education programs for Tara

Redwood School and Wishing Well parents. On her schedule internationally is a two-day training in Mexico in late April, and four-day trainings at Tara Redwood School the second week of June and in Switzerland in early August. Following the trip to Switzerland, she will travel to Institut Vajra Yogini for the first International Essential Education gathering. Pam will complete her European trip with a two-day training in Bristol, England. Plans for her to return to Australia are also being formulated for mid-autumn 2011.



If you'd like to find out more about the book or online training or to request training in your area, be in touch via [www.creatingcompassionatecultures.org](http://www.creatingcompassionatecultures.org)

## Universal Mandala School

By Belén Köhler

After working with Pam Cayton and the Tara Redwood School team developing Essential Education curriculum, tools and materials for children, and putting them in practice at this fantastic school until summer 2009, I moved back to Spain to offer training based on the curriculum and the experience we developed in California.

I've since started an afterschool program for children and adults based on Essential Education, the Creating Compassionate Cultures curriculum and my own vision for how children and adults can develop their compassion and wisdom. The program runs in Ibiza, Spain, and already has 31 children (ranging from 3 to 12 years old) from different nationalities. We are working hard to find the funds to grow into a regular preschool, primary and elementary school, a project incredibly needed and wanted in this particular part of Spain.

So far we've been able to accomplish: an EE afterschool program for children; EE parenting classes using the Seven Steps to Knowledge, Strength and Compassion; and the beginnings of a program for special-needs children using EE and the Creating Compassionate Cultures curriculum.

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

### ESSENTIAL EDUCATION

## Plans for 2011

Plans are already underway for an amazing selection of EE programs, trainings and events all around the world:

- A five-day international gathering for EE supporters and their families (August 16-21, France)
- The launch of *Compassion in Education*, a handbook by Pam Cayton (August, UK)
- EE regional/national conferences in Latin America and in Italy (April)
- The Potential Project's first training workshops in Singapore (May) and in Australia
- Launch of the new dynamic Transformative Mindfulness website in four languages
- The development of the EE Hub and Resources Library, a specialized intranet for EE practitioners
- The appointment of a resources manager in the London office, to oversee the development and translation of new resources such as the *EE Core Curriculum* designed to ensure that EE remains rigorous, profound and true to its roots in Buddhist philosophy and psychology ♦

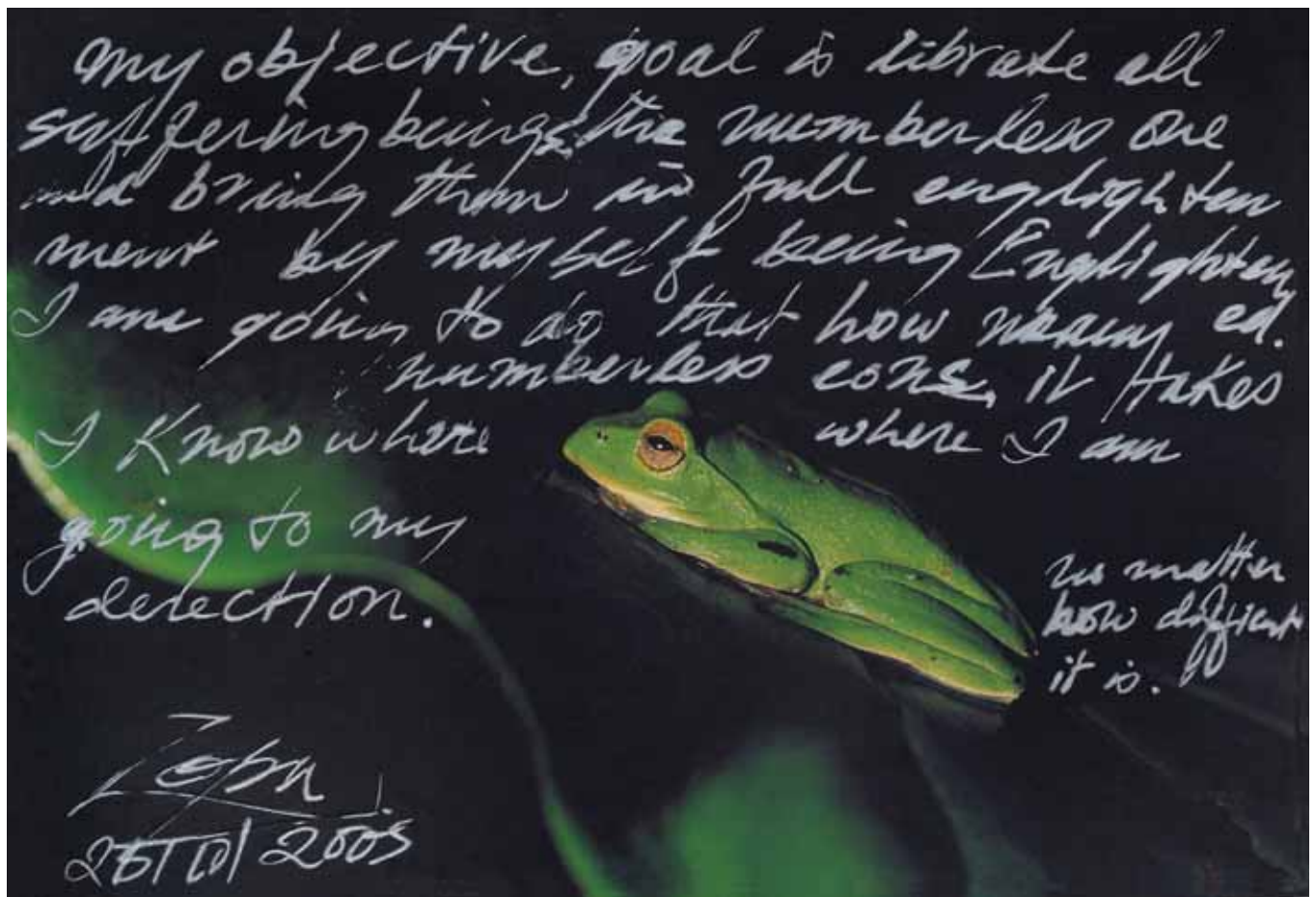
## ■ Taking Care of OTHERS

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

### ANIMAL LIBERATION

# ANIMAL STORIES

from Life on the Road with  
Lama Zopa Rinpoche



"My objective, [my] goal is to liberate all suffering beings, the numberless ones, and bring them in full enlightenment by myself being enlightened. I am going to do this however many numberless eons it takes. I know where I am going to my direction. No matter how difficult it is."

— LAMA ZOPA RINPOCHE

*During his time as attendant to Lama Zopa Rinpoche and CEO of FPMT, Ven. Roger Kunsang has witnessed Rinpoche engage with animals in characteristically compassionate ways.*

### Varanasi, India – January 12, 2011

From Ven. Roger Kunsang:

It's the first day of His Holiness' teachings in Sarnath. We are staying in Varanasi, so it's a 45-minute drive if we are lucky and there is no traffic. We take the back streets due to road construction. They are narrow, busy and full of lots of different activity. We come across a little puppy. Rinpoche stops the car and we all pile out to see him. The puppy is lying still on the road, looking dead. The mother is nearby in a very pitiful condition – only bones and limping, upset about her puppy. Rinpoche starts to recite mantras in the middle of the road. We try to keep the busy traffic from running us all over. Indians are very curious to what is happening. A dead dog doesn't carry much value culturally so it's interesting for them to see this. The mother of the puppy is frantic, howling and confused. She seems upset and, because she is also starving, drinks the blood of her puppy and then howls and then drinks and then howls.

Teachings are over and we are on the way back, it's the end of the day. We screech to a halt and all pile out. Rinpoche wants to recite mantras for a buffalo that looks

about to die. She's on the side of the very busy narrow road. The locals say she was hit by a truck a few days back and had been left on the side of the road. She can't move because perhaps the back legs are broken or worse. Rinpoche spends time blessing her and we give her water and then get back into the car.

### Bangalore, India – February 2, 2011

From Ven. Roger Kunsang:

Rinpoche jumped up from his chair suddenly and ran to the center of the restaurant, went on to his knees and quickly tried to protect the cockroach from the waiter about to severely damage it with his foot! The cockroach got away and we were all after it. It ran under Rinpoche's foot and Rinpoche stood still keeping it under his foot, protecting it and reciting mantras. While this was happening we explained to the six or seven waiters that we were just trying to protect the cockroach and bless it .... ♦

You can read other stories from Ven. Roger Kunsang's experience with Lama Zopa Rinpoche on "Life on the Road with Lama Zopa Rinpoche," a blog exclusively found on [www.mandalamagazine.org](http://www.mandalamagazine.org)

## DEATH AND DYING

### Helping Others at the Time of Death By Jill Grosche

*Hazel Duell, a student and staff member at Kadam Sharawa Institute in New South Wales, Australia, took it upon herself to complete training to be recognized as a "Buddhist chaplain," a rare distinction in a non-Buddhist country. Hazel is the accredited Buddhist Chaplain for Gosford Hospital; has been accepted as a member of the Chaplaincy Department for Macquarie Hospital, a psychiatric hospital in Ryde, New South Wales; and is also the first qualified Mental Health Chaplain in NSW who is a Buddhist.*

The first time Hazel connected with Kadam Sharawa was at a public talk given by Ven. Robina Courtin at Erina Library titled "Change Your Mind, Change Your Life" in July 2008. Hazel was well aware of the FPMT and felt very confident in the teachings of the organization. Hazel knew that Lama Zopa Rinpoche and the FPMT took His Holiness the Dalai Lama as their main source of inspiration, giving the teachers and teachings of the organization credibility in Hazel's eyes as she had always closely followed His Holiness' life and teachings and had attended his teachings in Sydney on several occasions.

Hazel decided to start "at the beginning" with the FPMT (despite having been widely read on the topic of Buddhism) and attended the *Buddhism in a Nutshell* course. Hazel decided during the course that this was "definitely her Dharma home." She felt the inclusiveness and the sense of community the center offered.

During the *Buddhism in a Nutshell* course, Hazel became a member of Kadam Sharawa and then subsequently stood at the 2008 Annual General Meeting for the position of Treasurer. Hazel now serves in the position of Centre Manager.

## ■ Taking Care of OTHERS

During 2008, we became aware of Hazel's involvement in the chaplaincy course. This requires registration with the Buddhist Council of New South Wales. Hazel then undertook, of her own volition, completion of the Clinical Pastoral Education course, specializing in Mental Health. All her studies have been completed on a volunteer basis, receiving minimal financial support for her work. The center encouraged Hazel to complete the course as we knew from previous students that it was extremely challenging to get recognition as a *Buddhist* chaplain. We admire what Hazel and the Buddhist Council have achieved in this area.

As soon as the Liberation Box became available through the FPMT Foundation Store, Hazel purchased one

and encouraged the center to also have one in stock. Within a week of receiving it, Hazel had a call from a family who had been referred by Gosford Hospital. Hazel went to a dying lady. Her children were very grateful they were able to offer their dying mother Buddhist prayers. Hazel also felt very satisfied that she was able to offer the family comfort at such a difficult time. We really felt at the time that the purchase of the Liberation Box really created the cause for Hazel to be called, and Hazel felt the box was a great asset in assisting her with her first call to help. ♦

*Liberation Box, Tools for a Fortunate Rebirth* contains powerful methods for ensuring a fortunate rebirth for those who have died or are in the process of dying. The box has everything you need to assist others at the time of death and is available through the Foundation Store ([shop.fpmt.org](http://shop.fpmt.org)).

## ENGAGED BUDDHISM

### Compassion in Action

By James Blumenthal, Ph.D.

Engaged Buddhism, the application of the teachings of the Buddha to the assortment of sufferings and problems in the world, is quintessentially Buddhist.



Photo by Leticia Bertin

It sets its target on the sufferings of sentient beings. Though the term is relatively recent, having been coined during the Vietnam War by the master, Ven. Thich Nhat Hanh, its practice dates back to the Buddha himself. When the Buddha took steps to help prevent his native Shakya people from entering a war over water rights, he was acting in ways we describe today as engaged Buddhist. In the 3rd century BCE, when Ashoka, the great Buddhist king, set up the first animal clinics and the first homes for the elderly who were without families, he was acting as an engaged Buddhist. Engaged Buddhism is often conceived as referring to social and political activism in the name of Buddhism and that is certainly a critical component of it. But when I think of engaged Buddhism, I think of everything from Free Tibet demonstrations to hospice care, from anti-war protests to solitary retreats, from soup kitchens to all the intellectual and practical activities people engage in to undermine the structures of violence in society that cause so much harm and hamper movements toward personal and collective peace. Because all Buddhism is about reducing suffering and

producing peace, all Buddhism is engaged Buddhism.

And yet to say that all of Buddhism is engaged Buddhism obscures many dimensions of engaged Buddhism's meaning. If it is true that all of Buddhism is engaged Buddhism, then what does the term signify? Why do we need the term "engaged Buddhism" if it is all just Buddhism? We need it because it is informative and because it can be an effective tool in teaching and motivating compassionate action. It helps us see that when the Buddha taught about compassion, it meant more than sitting on a cushion and thinking about being compassionate towards others. It means engaging in compassionate action in the world. It means striving to create a situation that engenders Buddhism's highest ideals and nurtures the cultivation of enlightened beings. I believe this is, in part, why Lama Zopa Rinpoche has supported so many charitable projects to help alleviate some of the more extreme forms of suffering in the world. These include MAITRI Charitable Trust to help in the eradication of leprosy and treatment of tuberculosis, the Amdo Eye Center, the Shakya-muni Buddha Community Health Care Centre in Bodhgaya, among many others.

Many of us grew up with fantasies about Buddhists being those people that meditate in solitude for decades in Himalayan caves or Southeast Asian forests. Of course there are spectacular examples of great Buddhist yogis who have done such things, and we all benefit from their activities and accomplishments. They are great examples of engaged Buddhism too! What they do benefits society in tangible and many intangible ways. But the vast majority of

Buddhists, from His Holiness the Dalai Lama to the newest beginners, live in the world. His Holiness' body of work that is clearly identifiable as "engaged Buddhism," from his advocacy for Tibet and support of religious pluralism and interfaith dialog, to his widespread promotion of non-violent conflict resolution around the world, are but a few examples of his seemingly endless efforts to transform the world in which we all live.

The motivation behind engaged Buddhism – to help alleviate suffering and help change the structures in society that perpetuate suffering and hamper the cultivation of peace – is fundamentally virtuous. Not only do the activities of engaged Buddhists in the world benefit others, but engaging in these kinds of activities with a virtuous motivation helps to transform our own minds, to strengthen our own compassion. When we are in the trenches working face-to-face with the immense sufferings of the world rather than trying to hide from them, we cannot help but increase our own compassion. It is, among other things, a kind of practice.

As Buddhists whose most fundamental aspiration is the peace and happiness of all living beings, it only makes sense

that our efforts be dedicated in this direction. This will certainly take different forms for different individuals. Some may make the most of this time in their lives in solitary retreat. Others may create the greatest benefit from their lives by volunteering at a soup kitchen, in hospice care, or at prisons. Others will teach the Dharma. Supporting engaged Buddhism does not mean everybody has to attend political rallies. It means that we recognize our place in a co-created, interdependent world, and we do the best we can to make a positive difference. ♦

Before returning to graduate school for Buddhist Studies, James Blumenthal, Ph.D. was a full-time activist and staff member with Greenpeace. He is currently an associate professor of Buddhist philosophy at Oregon State University and professor of Buddhist Studies at Maitripa College where he teaches courses on engaged Buddhism. He is the author of *The Ornament of The Middle Way: A Study of the Madhyamaka Thought of Shantarakshita* along with dozens of articles in scholarly journals and popular periodicals on various aspects of Buddhist thought and practice. He is currently finishing work with Geshe Lhundup Sopa on *Steps on the Path: Vol. IV*, a commentary on the "Calm-Abiding" chapter of *Lam-rim Chenmo* by Tsongkhapa.

For a list of resources about engaged Buddhism, please visit [www.mandalamagazine.org](http://www.mandalamagazine.org)

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## FEATURED PROJECT

### The Lama Tsongkhapa Teachers Fund



*This issue's featured project, **The Lama Tsongkhapa Teachers Fund**, supports the present and future teachers of our tradition.*

The continuity and spread of Buddhadharma throughout the world depends upon highly qualified teachers. The three great monasteries are the only places in the world where the entire, complete teachings of the Buddha are studied and practiced with deep logic. – LAMA ZOPA RINPOCHE

Monks debating on Sera Je Monastery courtyard.

Established in 1997 at the request of His Holiness the Dalai Lama, the Lama Tsongkhapa Teachers Fund helps preserve the Gelug school of Tibetan Buddhism by supporting the very foundation of our tradition – the present and future teachers in the tradition's greatest monastic institutions.

The fund offers a small monthly stipend to the 136 most senior teachers of Sera, Ganden, Drepung, Gyume, Gyuto, Tashi Lhunpo and Rato monasteries, who transmit the Dharma to hundreds of monks while receiving little or no compensation. Last year, US\$19,561 was offered for this purpose.

In addition, the fund contributed US\$7,789 to sponsor the travel of qualified students from Sera Je and Sera Me to the annual Gelug exam and to provide the food and tea of all 567 monks in attendance. The fund also used US\$18,230 to cover all the costs for the monks of Sera Je to attend the annual winter debate, an event where the best scholars gather to hone their understanding of the Buddha's highest teachings. ♦

To learn more about the Lama Tsongkhapa Teachers Fund, or to offer your support, please visit: [www.fpmt.org/projects/fpmt/tkt.html](http://www.fpmt.org/projects/fpmt/tkt.html) or contact Ven. Holly Ansett at [holly@fpmt.org](mailto:holly@fpmt.org)



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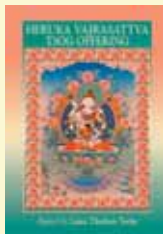
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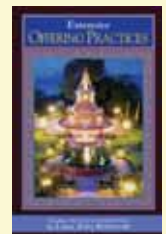
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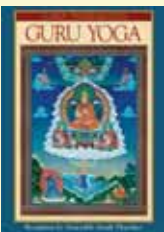
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## ■ Taking Care of OTHERS

### TAKING CARE OF THE ENVIRONMENT

## Buddha House Works for the Planet By Helen Manos

Photo by Bruce Sherman.



**B**uddha House in Adelaide, Australia has never shirked doing things a little differently. This year we are launching yet another innovation for the planet and for future generations who need to know about the earth and her pain – in short, for all sentient beings.

Each month, we plan to invite a notable speaker who is knowledgeable and passionate about an ecological topic. The speakers are non-political and not particularly affiliated with any religion. Our first speaker is a member of Australian Orangutan Project that cares for orphan orangutans

in Borneo and Sumatra. As Indonesia is Australia's closest neighbor, we care very much about their problems with deforestation and palm oil plantations. We plan to inform people about the rampant killing of orangutans on palm oil plantations that occurs when the animals, having lost their forests, venture out starving to pick palm fruit. Captured baby orangutans are then sold for AUS\$50 as pets.

Other topics of discussion will cover animal farming in Australia, a hot topic as people increasingly want to know about the ethics of farming. Other speakers will expand on green gardens; vegetarian cooking; vegan foods; naturopathy and some of its myths; creating simple worm farms; the contentious issue of food labeling and how to understand its cryptic messages; and, of course, tree growing. If there is enough interest, we hope to connect with Trees for Life, an Australian non-profit, and grow seedlings next summer. We believe that ethical living is central to our lives and this is just another way of living better. ♦

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

## HEALTH

### Care and Education for (and from!) Kopan Nuns

By Mary Wellhoner MD, MPH

**T**he blessings of the guru and synchronicity were apparent as a team of Malaysian health providers and two American doctors convened simultaneously at Kopan Nunnery this fall to provide health care and health education to the almost 400 nuns there. Three days of health screenings, consultations and services were provided, including body mass index and blood pressure screenings, vision checks, acupuncture treatments, general health and gynecologic care. Overall, we found the health of the nuns to be very good.

The Malaysian team, headed by Dr. Pik Pin Goh and Siew Foong Loke, had been invited by Khen Rinpoche Lama Lhundrup to teach end of life and hospice care to the nuns. Despite being unwell, Khen Rinpoche paid much attention to the activities and was quite interested in feedback and future health-related plans for the nunnery and the upcoming Tsum project. Thirty nuns received this week-long course of training and received a certificate of completion in a graduation ceremony. Many new relation-

ships were forged between the nunnery and the local medical community, including local doctors, clinics and nearby hospices. Abbess Ani Jangsem and many others orchestrated a successful and efficient program and provided gracious hospitality and the best vegetarian food ever!

Several of the nuns who are in charge of the nunnery's small clinic already have some nursing training and are eager for further education. Our group is sponsoring three nuns for further health education and hopes to sponsor more next year. Among this group is Ven. Thubten Dholkar who is already a fully trained Tibetan doctor and who resides in Tsum most of the year. She is largely responsible for the health of the Sangha and many villagers there, and she is requesting more training in Western medicine. Ven. Khando is from Solo Khumbu and Ven. Rabsel is from India. Their goal is to attend an 18-month course to become Community Health Assistants, but first they must complete grade 10 high school equivalency and English classes, and they are currently attending those in Kathmandu.



During our stay it became obvious that all the nuns have a great interest in health and are in need of more health education, particularly in the areas of self-care, nutrition and women's health. Future plans include providing the Kopan and Tsum nuns with more health education materials and developing a general health education plan for the wider nunnery, which would eventually be taught by qualified nuns. Our group plans to sponsor a reprinting of the health education book *Healthy Bodies, Healthy Minds* which was originally developed by the Tibetan Nuns Project for nuns in exile. We hope to print the book in both English and Tibetan and to also sponsor the distribution of the book as a gift to the Tibetan nuns in the border areas at the request of Ven. Lekshe Tsomo of Jamyang Foundation.

Since many women in Nepal still lack basic health services, and because cervical and breast cancer rates are extremely high, we hope the nuns will eventually be able to help provide health services to the public, possibly by expanding women's services at the small public clinic already operated by some of the Kopan monks who are pursuing a similar medical education program. The Malaysian delegation is also working on a medical trip to



Photo by Bruce Sherman

Ven. Dholkar, Ven. Rabsel and Ven. Khando

Tsum this spring to further evaluate health needs of the Tsum Sangha and villagers in the Tsum Valley. ♦

You can find more information about Tsum Valley and its health needs by reading the 2005 Tsum health survey conducted by Frances Howland on the FPMT website: [www.fpmt.org/projects/other/tsum/health-survey.html](http://www.fpmt.org/projects/other/tsum/health-survey.html)

For more information about the Kopan Nunnery (Khachoe Ghakyil Ling Nunnery), please visit: [www.kopannunnery.org](http://www.kopannunnery.org)

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## ■ Dharma in the MODERN WORLD

*This section will provide you with stories, articles and reports which highlight the intersections between practicing and preserving Dharma and issues facing the modern world.*

# HIS HOLINESS THE DALAI LAMA



His Holiness the Dalai Lama with Lama Zopa Rinpoche and members of Tushita Mahayana Meditation Centre, January 2011.

### TUSHITA MAHAYANA MEDITATION CENTRE'S 19TH DHARMA CELEBRATION

By Ven. Ailsa Cameron

On the afternoon of Sunday, January 9, 2011, more than 3,000 people – Indians, Tibetans and Westerners – braved the cold to listen to His Holiness the Dalai Lama speak on “The Different Levels of Happiness” in a large auditorium at Modern School in central Delhi. The latecomers who couldn’t fit into the venue watched on plasma screens outside. His Holiness arrived half an hour early to begin the 19th Dharma Celebration hosted by Tushita Mahayana Meditation Centre, and also a celebration of the center’s 30th anniversary. Lama Yeshe set up Tushita and the Dharma Celebration, with His Holiness to be invited each year to give a public talk in Delhi, as a way to repay the kindness of the Indian people as the original source of Tibetan Buddhism and for providing a refuge for the Tibetans after the 1959 Chinese occupation.

Dr. Renuka Singh, long-term director of Tushita, introduced His Holiness, emphasizing that His Holiness’ teachings have immense relevance to today’s violence- and

pollution-ridden globalized world. After welcoming everyone, including the pigeons in the rafters, who His Holiness remembered well from a Dharma Celebration in the same venue 10 years before, His Holiness then officially launched *Becoming Buddha*, a collection of teachings given at Tushita by various lamas, including His Holiness, edited by Renuka and published by Penguin.

His Holiness then spoke for more than an hour on the different levels of happiness, defining happiness as a state of deep satisfaction that can be achieved on both a sensory and mental level. His Holiness explained that while animals experience sensory satisfaction, which is physically based and therefore short-lived, human beings have the capacity to attain a deeper, genuine sense of mental satisfaction by using their human intelligence. His Holiness emphasized that cultivating positive qualities of warm-heartedness and a genuine concern for the well-being of others is not dependent on religious belief; they are secular inner qualities necessary for a happy life.

The main talk was followed by a question and answer session. In response to a question about the use of music in spiritual practice, His Holiness said that listening to devotional music or looking at holy images can provide sensory satisfaction that complements the practice of

attaining deeper satisfaction on the mental level. His Holiness said that he has always found the image of Mother Mary carrying baby Jesus a powerful symbol of loving kindness and compassion. His Holiness then told the story of a profound experience he had when on pilgrimage to a small Mary statue in Fatima, Portugal. “We were coming back after holding a silent meditation. For no apparent reason, I looked back and saw Mary’s statue smiling at me,” His Holiness said.

To conclude, Lama Zopa Rinpoche thanked His Holiness for his immense kindness and compassion and also thanked the sponsors and organizers of the event. After advising Rinpoche to speak clearly and imitating Rinpoche’s usual way of speaking, His Holiness listened intently as his interpreter translated Rinpoche’s speech, more than four pages in all.

## FINDING HAPPINESS IN TROUBLED TIMES: HIS HOLINESS IN BANGALORE

By Ven. Tenzin Namjong and Ven. Thubten Kalden

On January 30, 2011, His Holiness began his much anticipated public talk in Bangalore by first lighting a lamp, symbolic according to the ancient Indian tradition of blessing the audience with knowledge and dispelling the darkness from their lives.

The welcome speech by Tara Melwani, the main sponsor and the organizer of the event, was very touching and left a few people wiping away tears.

His Holiness started the talk by stressing that we are all the same in wanting happiness and not wanting suffering, and that we all have the potential to develop the wisdom

that helps us achieve our spiritual goals.

He emphasized that calmness of mind is crucial to investigating reality objectively and developing wisdom, pointing out that a calm mind is the key to happiness as well as physical well-being. His Holiness offered the metaphor of the ocean’s bottom to describe a truly calm mind, remarking that if one’s mind is positive, the afflictions become like ocean waves, coming and going without disturbing a deeper calmness.

He went on further to say that although material wealth is important, the real lasting happiness can be achieved only by developing inner qualities like compassion and altruism through meditation and contemplation. He added that we must have strong self-confidence to develop one’s goodness and to compassionately take responsibility for others.

His Holiness explained that Tibet learned the principles of *ahimsa* and religious tolerance from India, and that the spiritual content of its culture is derived from ancient Indian thought. He remarked that Tibet sees itself as India’s disciple, and that the disciple has been reliable in upholding the guru’s heritage. He suggested now that difficult times are upon the disciple, the guru needs to be more proactive in upholding this rich heritage and world treasure.

His Holiness concluded by stressing that the 20th century was the century of wars and bloodshed, and that it’s up to us to make the world a better place to live in. He encouraged everyone to take up the joy of universal responsibility, developing peace at the individual level, which in turn leads to peace within society and nations. ♦



Left: His Holiness the Dalai Lama and Lama Zopa Rinpoche at a public talk in Bangalore, India, January 2011. Photo by Tara Melwani. Right: His Holiness the Dalai Lama, Bangalore, India, January 30, 2011. Photo by Abdul Raheem.

### BUSINESS:

# The Best Return on Personal Finance

By Andrew Haynes

My meditation practice started while I was studying for a management degree in London, one of the world's leading finance capitals. Back then I was more interested in Buddhism than money, but I did appreciate the future benefits of acquiring business and management skills. Thanks to the kindness of my parents, family, friends and society as a whole, I had no worries about education, shelter, food, medicine, clothing or anything else until I reached university. Once I graduated, it was clear that this responsibility had passed to me. I wanted to live, work and study with Buddhists, so I joined the community at Istituto Lama Tzong Khapa in Italy.

After a few years there, I was appointed director which included responsibility for the center's finances. Day-to-day survival, just paying the center's bills, seemed quite a challenge. There was little left over at the end of the month to save or invest for the long-term support of the center. Most of the staff got a bed, meals and a small monthly allowance. Personally, this did not cover all my expenses, so my kind parents gave me an extra allowance despite not really agreeing with my lifestyle.

I did question putting effort into material provision for this life rather than spiritual provision for future lives. In terms of the center, it was clear that it was my job to look after financial and material issues. Some community members wanted to start families, buy houses and cars. This was best achieved by seeking jobs outside rather than depending on a Dharma center.

After six years, I left the center and spent three months in India which included an FPMT-sponsored retreat at Tushita in Dharamsala. My "realization" of the retreat was that I did not want to spend the next decade in my current financial condition: no money, no job, no home and dependent on my family and friends to support even my spiritual practice. I had strong motivation to return to London to seek commercial work for the first time in my life.

I found a job in local government that recognized my qualifications and experience of running a Dharma center. I continued to live simply and started saving money to buy a property. A year later, my wife-to-be and I bought a small house which was by far the biggest investment of my life. I

had so few possessions that I was able to move in by bicycle (but it did take quite a few trips!)

During the house purchase I met a professional financial adviser for suggestions as to how to raise the loan. I was given terrible advice considering our situation, but it would have led to very good commission for the advisor. I realized that he was motivated by his own personal gain and he had no interest in my financial well-being. I abandoned the "professional expertise" and found a much better loan myself, leaving us in a much stronger financial position in later years. Since then, I have relied on my own research for important financial decisions.

I am often surprised by how much effort friends and colleagues will put into choosing clothes, holidays, consumer items or entertainment. Yet they often rush the major financial decisions such as a property purchase, taking a loan, managing their pensions or investing for the future. It takes a huge effort to gain qualifications, find a job and develop a career. The money earned can go so much further if managed well, but it does need some time and effort to do this. A simple lifestyle has allowed us to save and invest much more than most of my colleagues. This has provided a useful reserve when the impermanence of employment affected my wife or myself.

Entering the world of paid work opened up other investment opportunities. I joined the company pension scheme and made extra contributions to compensate for my late start. I started to buy shares in the stock market. I read investment journals to identify promising companies, but I also avoided sectors that I found harmful such as weapons or meat production, even if potentially profitable.

For a few years I represented the FPMT on a group called 3iG, International Interfaith Investment Group. Different faith traditions met to share ideas on how we could apply our own religious tenets to the world of investment. The different faith groups own huge investments which are even greater when combined with the assets of individual practitioners. Many of these assets are managed by banks and other financial institutions who do not always respect the principles of our faiths. The result is that our assets may be invested in ways that we disagree with.

One of the benefits of paid work is the opportunity to give something back. Throughout my career I have been able to make tax efficient charitable donations from my salary. My current employer even matches part of my donations from company funds. I have always been happy when the government supports my charitable efforts and spent a fair amount of effort on understanding how the tax worked for charities. It is also gratifying to be able to benefit family and chosen charities in my will.

I have also been able to repay some of my parents' kindness by helping them with their investment planning. Recently my parents were given very poor advice by a bank that they had used for decades. The proposed investment strategy would have led to a large commission for the bank but would have been very risky for their life savings. Our whole family worked together to devise a safe investment

strategy which greatly reduced their worries. They found new financial advisors and set up a much clearer arrangement for paying for the help received.

Careful management of my finances and investments supports a lifestyle that allows me to offer more service and be of greater benefit to others. And as a Buddhist, this is certainly the best return I could hope for. ♦

Andrew Haynes graduated in Systems and Management from City University in London, England. In 1983, Andrew moved to Italy where he studied Buddhist philosophy at Istituto Lama Tzong Khapa. He was director of the institute for three years. In 1990, he returned to London where he pursued careers in local government and software development. Andrew was Chair of the Board of Trustees of Jamyang Buddhist Centre, London for 10 years. He currently works as a software developer for a major media and telecoms company. Andrew lives in London with his wife, Teresa. Andrew serves on the FPMT Board of Directors.

## NEWS MOVIES FROM A BUDDHIST PERSPECTIVE:

### Meditations from the Multiplex By Sarah Shifferd

“Happiness can be found, even in the darkest of times, if one only remembers to turn on the light.”

– ALBUS DUMBLEDORE IN *HARRY POTTER AND THE PRISONER OF AZKABAN*. SCREENPLAY BY STEVEN KLOVES

In my first “News from a Buddhist Perspective” column, I admitted that I am a news addict, but there is one thing I love even more than news, and that is movies. I will happily watch every genre of film – minus gory horror and those *Bill-and-Ted's-Excellent-Adventure* type things. And just as a good book or good music is worth experiencing more than once, I will happily watch a good movie over and over and over again.

The movies are also an amazing place to get Dharma teachings. Movies can be the most incredible experiential meditations, taking the realization right into the heart, or they can shed new light on a teaching. I'm not talking about movies that are overtly Buddhist; I'm talking about the blockbusters, the mainstream. Of course, the Buddha taught about samsara and how the mind functions, so all movies contain Dharma teachings; some are just more obvious than others. Therefore, for your viewing pleasure, I present here (on the following page) the 11 movies that have moved my heart the most in that way.



Photo by Rusty Waterman

*Note: A few of these movies are violent or sexually explicit and none are suitable for young children. Please visit [www.mandalamagazine.org](http://www.mandalamagazine.org) to view all of these movies' trailers before deciding to watch.*

Sarah Shifferd (formerly, Ven. Gyalten Mindrol) offers service as an editor and writer at FPMT International Office and studies with Yangsi Rinpoche at Maitripa College.

### MOVIES FROM A BUDDHIST PERSPECTIVE:

**THE LORD OF THE RINGS** trilogy (fantasy, 2001-2003) – A wonderful analogy for the entire spiritual path, this series tells the story of a small being (Elijah Wood) who overcomes seemingly insurmountable obstacles – both inner and outer – in order to rid the world, and himself, of evil forever. This trilogy gives teachings on as many topics as you are willing to see – renunciation, compassion, refuge, perseverance, devotion. A classic good-prevailing-over-evil story that leaves you in tears one moment and ready to take on the world the next. Also starring Ian McLellan, Viggo Mortenson, Cate Blanchett and Orlando Bloom, among many others in a stellar cast.

**THE CURIOUS CASE OF BENJAMIN BUTTON** (drama, 2008) – A stunningly beautiful meditation on death and impermanence with a twist. Brad Pitt does his best work yet as Benjamin Button, who is born with the body of an old man in 1920s New Orleans and then proceeds to age backwards. Cate Blanchett is exquisite as Daisy, the woman he loves.

**LITTLE SHOP OF HORRORS** (comedy/musical, 1986) – An over-the-top cult classic all about attachment! Seymour (Rick Moranis), a nerdish florist, names a small venus flytrap after the woman he desires. The plant grows into a terrifying man-eating monster and Seymour must destroy it (i.e. his attachment) before he can find real love.

**THE READER** (drama, 2008) – Michael (David Kross/Ralph Fiennes) is a teenage boy in post World War II Germany who has a love affair with the much older Hanna Schmitz (Kate Winslet). Years later, he discovers her shocking past and must find resolution in his heart. A heart-stoppingly gorgeous meditation on unconditional love, kindness and compassion.

**THE MATRIX** (science fiction/action, 1999) – Keanu Reeves stars as Neo, a young computer hacker who wants to understand “What is the Matrix?” After discovering the horrifying answer, he trains with the teacher Morpheus to uncover the true nature of mind and reality, thus becoming “The One” that can eliminate the illusions that bind humanity.

**HARRY POTTER** (fantasy series, 2001-2011) – Granted, the books are better than the movies and contain a lot more Dharma wisdom, as well as elements to please the adult intellect. However, the movies can't erase the basic plot, telling the story of a young wizard called Harry (Daniel Radcliffe) who must develop his wisdom, compassion and love in order to conquer the dark wizard, Lord Voldemort (Ralph Fiennes). The series covers many Dharma topics, especially as spoken by the wise headmaster Albus Dumbledore (Michael Gambon), and seemingly features every great British actor alive, including Maggie Smith, Helena Bonham Carter, John Cleese, Alan Rickman, Emma Thompson and Julie Walters. **SPOILER ALERT** – In the end, in one of the most breathtaking Dharma teachings I have seen, Harry must

find the courage to destroy the evil within himself, for the benefit of others, before he can destroy his nemesis.

**BLACK SWAN** (psychological thriller, 2010) – A young ballerina (Natalie Portman) succumbs to psychosis as she becomes the star dancer of the company. A brilliant examination of how we know what is real and what happens when we implicitly trust our delusional minds. (Another movie that examines the same idea in a completely different way is the erotic thriller *Chloe*, starring Julianne Moore, Liam Neeson and Amanda Seyfried.)

**THE MONEY PIT** (comedy, 1986) – A hilarious examination of impermanence and the misery that comes from being attached to objects or events. Walter (Tom Hanks) and his girlfriend Anna (Shelley Long) buy a fixer-upper dream mansion that falls apart before their very eyes. In my humble opinion, one of the funniest movies ever!

**PIRATES OF THE CARIBBEAN, THE CURSE OF THE BLACK PEARL AND PIRATES OF THE CARIBBEAN, AT WORLD'S END** (fantasy/comedy/adventure, 2003-2007) – Johnny Depp heads an all-star cast as the iconic Captain Jack Sparrow in this side-splittingly hilarious, but satisfyingly dark, pirate adventure/ comedy series. Check out *Curse of the Black Pearl* for teachings on how chasing after desire brings the karmic result of suffering, most strikingly demonstrated in the explanation of the curse given by Captain Hector Barbosa (Geoffrey Rush) to Elizabeth (Keira Knightley). *At World's End* is another meditation on death (with quotes worthy of a contemporary lam-rim), as Captain Jack tries to outmaneuver both friends and enemies to find the disembodied heart of Davy Jones, and ponders what to do with it once he has it (immortality at the service of others, or ... not?). *At World's End* also contains some fascinating tantric references. Sadly, while the second movie in this series (*Dead Man's Chest*) is perhaps the funniest of the three and sets up the story for *At World's End*, it's not a classic Dharma movie. Let's see what *On Stranger Tides* brings us in May!

**A SINGLE MAN** (drama, 2010) – A middle-aged man (Colin Firth), weary of grieving over the death of his lover, plans to commit suicide at the end of the day. Director Tom Ford creates an exquisite visual essay on the beauty of life, the importance of human relationships and a fascinating meditation on “death can come at any time.” Also starring Julianne Moore.

**AMÉLIE** (romantic comedy, 2001) – A simple waitress (Audrey Tautou) abandons the loneliness of self-cherishing when she discovers a young boy's hidden treasure and seeks to return it to the grown man he has become. Her quest gradually carries her to the realization that giving happiness to others is the best way to find it ourselves. This film is a delightfully quirky and whimsical look at life in contemporary Paris that will definitely leave you feeling happy! French with English subtitles. ♦



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### THE TEACHER

A graduate of the seven-year intensive Buddhist philosophical study program at Istituto Lama Tzong Khapa, the FPMT Masters Program, Glen Svensson lives in India where he teaches both introductory and intermediate level courses to students from all around the world.

Glen is known for his clear and simple teaching style.

Language: English

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## ■ Taking Care of the SELF

*This section focuses on taking care of one's self as a powerful means for cultivating compassion and generating the wish to help others. Without taking care of the self, how can we ever expect to offer true assistance to anyone else?*

### STRESS MANAGEMENT

## Coping With ANXIETY

By Ven. Gyalten Wangmo

Sometimes the reason for anxiety is buried or we don't know why we are feeling anxious. This may occur in situations where we experience anxiety because something has triggered the memory of a past anxiety-provoking situation. We may not necessarily be aware of those external triggers because our mind works very fast. Although we may not know exactly the anxiety-provoking trigger, we can understand in general how the process happens in our thoughts, emotions and body.

Anxiety is a state of arousal that is usually linked to thoughts of fear and thoughts of worry. For any difficult emotional state, the first step is always going to be mindfulness or awareness. In order to better manage our anxiety arousal state, it is particularly helpful to be aware of our physical and mental states when anxiety is happening: Where in my body do I feel my anxiety? Do I have a rapid heart rate, rapid breathing, sweaty palms, an upset stomach or a headache? What thoughts are related to that anxiety so I can start addressing them?

Both Buddhist psychology and Western psychotherapy agree that when those simple states of anxiety arise, our thoughts can create even more extreme reactions. If we have a sense of or a feeling of anxiety and then we begin to think of the "worst possible situation," those extreme, all-or-nothing thoughts make the anxiety more intense. An immediate coping skill for exaggerated thoughts is to physically relax the body and calmly examine what we are afraid of: Is it really true that that situation which I am worried about is going to happen? Are these thoughts realistic?

After becoming mindful of anxiety arising and pausing to think about it, we take actions that can help the situation. We don't stand paralyzed by fear and we don't go and



Photo by Tracy Benware

overreact based on some "crazy idea" in our heads. We examine our feelings and thoughts, and we calmly talk to others about our situation to determine how best to address our worry or fear. As a result of practicing these steps, the feeling of anxiety immediately decreases and the next time it shows up, it's less intense, more easily recognized and more easily dealt with. ♦

Ven. Wangmo was ordained as a nun in the Tibetan tradition in 2009. She has finished the coursework for the Master's degree in Buddhist Studies at Maitripa College and has a Master's degree in Counseling Psychology. She works as a child and family therapist in Portland, Oregon, USA.

### STEPS FOR COPING WITH ANXIETY

1. Be aware of your physical and mental states when anxiety is happening.
2. Avoid intensifying your anxiety with "extreme, all-or-nothing thoughts" and fabricated worst-case scenarios. Physically relax the body and begin to calmly examine those extreme thoughts.
3. Question the validity of your fears. Search for clues and evidence, talk to others about the situation to determine if what you fear is a valid source of anxiety.
4. Actively address your worry and fear. Don't be paralyzed by or overreact to what you are feeling.

# Healing Self-Cherishing for Addicts

I've been working with people and addiction since 1984. So when I met the Dharma, I immediately noticed how much there was in Buddhism that seemed familiar after having already learned about addiction and 12-Step Recovery. Taking refuge, taking an inventory that reflects strengths and weaknesses, amending mistakes, practicing restraint, keeping a positive mental attitude and being mindful are all a part of the process of healing addiction. My experience has been that through making the Dharma the central focus, people wanting to heal addiction or people in recovery can strengthen their sobriety and more fully develop a spiritual and happier way of life.

Reaching enlightenment means taking the bodhisattva path and developing the two wings: wisdom and compassion. In our "Mahayana mindfulness," we need to put sentient beings before ourselves. Two years ago, at the Light of the Path retreat in North Carolina, Lama Zopa Rinpoche offered a translation from Shantideva's great work *The Bodhisattva's Way of Life* [see "The Bodhisattva Attitude: How to Dedicate Your Life to Others," *Manadala* October-December 2010]. He recommended that these key verses be read every day. Even though I may not have read these verses every day in the past two years, I have become aware that they do provide a powerful mind training that does disrupt the self-cherishing mind, key to developing buddha-nature and ultimately the enlightened mind.

I continue to see a number of clients who deal with addictive issues and all have the core of I-Self-Me that recovering people talk about as the "-ism" of alcoholism. It takes different forms: sometimes it is an obvious arrogance, at other times, a profound shame. In fact, it is common knowledge in the 12-Step Recovery community that there is a self-centered focus accompanying addiction that must change for recovery to be maintained. The twelfth step is to carry the message of recovery to those who still suffer, supporting the idea that going forward, one must think about and help others to have a quality sober life.

I led a day-long retreat at Land of Medicine Buddha as part of their new Healing and Integrative Practices Program intended to help people in 12-Step Recovery to deepen their understanding of their own mind-training tools by showing the relationship between 12-Step and Buddhist

mind-training slogans. The day retreat looks at how refuge can be taken even by non-Buddhists, techniques for taking realistic personal inventories and methods for purification, the common mental afflictions that accompany addiction, and meditations on various mind-training verses from the Buddhist masters Asanga and Shantideva.

The heart of the retreat was to smash a recovering person's self-cherishing ego by using the *Bodhisattva Attitude* by Lama Zopa Rinpoche. Just as 12-Step followers are urged by the twelfth step to help others who suffer, in the *Bodhisattva Attitude* we are urged to give sentient beings whatever we have, to be whatever they need and to refrain from feeling upset or angry when they are not going along with *our way, our idea, our preference!*

For those who have no relationship to the 12 Steps or do not have a positive relationship to 12-Step Recovery, these mind-training slogans drawn from Buddhist teachings are helpful because Buddhist teachings for the mind contain principles found universally to support recovery from addiction. In certain recovery literature, there's a theory that one reason for relapse by people in 12-Step Recovery is that the spiritual framework of the 12 Steps becomes too small for them and no longer supports their development as sober people. By using Buddhist psychology for recovery, a person's spiritual framework is profound enough to support the person through years of fulfilling recovery. It's said that relapse begins with "stinkin' thinkin'," long before the "first drink or pill." By staying Mahayana mindful and practicing the *Bodhisattva Attitude* along with the four opponent powers, Buddhist psychology provides a powerful path for healing and recovery. ♦

Amy Cayton has been serving FPMT as a consultant since 1998 and has been integral to the development and facilitation of service trainings for the organization. She has a Ph.D. in Sociology, a Masters degree in Counseling Psychology, and over 20 years of counseling experience. In 2001, she founded Skillful Strategies (now Balanced Mind), a business psychology and consulting firm that facilitates positive transformation in the workplace. Amy has been a serious Dharma student since 1997 and has attended a number of long retreats with Lama Zopa Rinpoche. Amy was also the partner and staff trainer for Gelatomania, a universal responsibility project for engendering world peace in Santa Cruz, California.

The application of the four opponent powers is a powerful method for purification. You can find a copy at [www.mandalamagazine.org](http://www.mandalamagazine.org).

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*Lama Thubten Zopa Rinpoche*

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# Retreat Highlights

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## RINPOCHE'S RECIPES

# Cooking with Bodhichitta

*Eating is such a common activity that we often forget that it also has the potential to be a powerful way to benefit ourselves and others. Lama Zopa Rinpoche has demonstrated time and again that by cooking and eating with a proper motivation, making food really can become spiritual fuel. What follows is one of the dozens of recipes that Lama Zopa Rinpoche has created, named and enjoyed with others.*



Rinpoche cooking in Taos, New Mexico for some of the geshe who were attending the 2002 Education Meeting. Photo by Ven. Roger Kunsang.

## CONVENTIONAL BODHICHITTA (a Potato Pancake)

By Lama Zopa Rinpoche

Generally, mix in a light amount of flour (organic whole wheat pastry) with  $\frac{1}{4}$  the amount of potatoes. If there is too much flour, the flavor changes. (It is possible to make this without flour.) Grate the potatoes on the finer part of the grater, not most fine part, so they are easier to cook (the consistency is that of coarse pulp). If grating is too coarse, then it makes it difficult to cook. You can also add finely chopped green onions and/or parsley.

To fry the pancakes, scoop the batter onto the pan. You can make the pancakes any size. Spread the batter evenly on the pan. The thinner the pancake, the faster it will cook. When the batter changes color, that is, the white color of the batter becomes less and less, then that means it is cooked. (The white color may not completely change. That's okay.)

When taking the pancake off the pan, put the spatula all the way underneath the pancake. You may need to gently push around a few times to get underneath the pancake. Then the pancake will slowly come out. If one pushes the spatula too suddenly at the pancake, then that can break

the pancake. So you need to gently push at the same spot a few times.

The pancakes should be served hot. Keep them warm in the oven. When ready to be served, make the pancakes hotter. Serve the pancake with butter at least the size of your thumb or big toe.

Traditionally, Sherpas mix cream with chili, green onions or garlic. Also, chili is mixed with *erma*, an herb from the Himalayan mountains which is medicinal. Erma cleans the blood and opens the blood vessels. If you are taking a precious pill, put erma in water and drink before taking the precious pill for paralysis, for kidney problems or *tung wa*.

You can mix chili into sour cream or cottage cheese. You can take a piece of the pancake and scoop up a dab of chili mixture with the piece of pancake. Or, serve with butter spread on the pancake and those who would like can put the chili mixture on top. ♦

Lama Zopa Rinpoche provides great instructions for what to think while cooking on YouTube, just type "Lama Zopa Rinpoche" and "cooking" into the search field for examples.

# Raw Foods: YOU ARE WHAT YOU EAT!

In February 2011, Tara Melwani offered Lama Zopa Rinpoche a delicious and healthy gourmet raw vegan meal, his first ever, at her home in Singapore. The dinner was prepared by raw food chef Sandra Lee with the help of Nadya Prive and Tara.

*“Rinpoche enjoyed the meal and was very impressed,” shares Tara. “He said that it was important to promote vegetarian food. And that if food could be presented in this way that made it so tasty, then that would be the best way to save animals from being slaughtered for meals and for the ‘peace and happiness of the world.’”*

Following the meal, Chef Sandra, who trained under world renowned raw food chef Matthew Kenney, explained to Mandala some of the benefits of incorporating raw foods – “living cuisine” – into one’s diet.

Rinpoche enjoys his first gourmet raw vegan meal. This course featured kimchi and cashew nut ravioli with sesame ginger foam. The wrappers were made from coconut meat as well as beet and carrot juice which provide the color. This dish was accompanied by kelp noodles which were marinated in a sauce of tamari, raw almond butter and chipotle.



## BENEFITS OF CHOOSING LIVING CUISINE By Sandra Lee



Chef Sandra Lee prepares a gourmet raw food meal for Lama Zopa Rinpoche and others, with help from Nadya Prive and Tara Melwani.

Raw food, or “living cuisine,” consists of raw, minimally processed fruits, vegetables, nuts, seeds, sprouted grains and legumes and is designed to preserve enzymes and nutrients found naturally in food. Food is prepared at the temperature of 105 degrees, for optimal flavor and nutrition. In recent years, living cuisine has evolved into a creative and very dynamic style of food.

They say, “You are what you eat.” Well, living cuisine is active, beautiful, and fresh ... so you can be too! By relying on a diet full of raw foods, you will look younger, your body will be healthier and you will feel better physically and mentally. You will have more energy than you could ever imagine possible. (Just look at Tara Melwani!)

Raw food is the most flavorful, colorful and dynamic cuisine on earth and also happens to be one of the most nutritious. Very few approaches to food allow for the perfect marriage of gourmet and healthy.

Once you adopt a raw food diet, your body will adjust accordingly. You will lose all excess fat naturally and physical ailments will be gone. Even diabetes and high cholesterol can be cured naturally!

And don’t forget, it is environmentally friendly to eat this way and certainly better for animals! ♦

For more information about Chefs Sandra Lee and Matthew Kenney as well as numerous resources for pursuing a diet of raw food, please visit [www.mandalamagazine.org](http://www.mandalamagazine.org)

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

## THE ROAD TO KOPAN:

By Karuna Cayton

# Like So Many Roads

*This section, **The Road to Kopan**, features stories from students who have found their way to, and their home at, Kopan Monastery. In this issue, we talked to **Karuna Cayton**, FPMT student for 36 years. Karuna is currently a member of the FPMT, Inc. Board of Directors and has served the organization and Kopan Monastery in a variety of capacities since attending his first Kopan course.*

Like so many roads, the road to Kopan doesn't really seem to have a discernible beginning. For me, I'll just choose the intersection of when I decided to join a year abroad program at the college I was attending in 1975 as the beginning of my "road to Kopan."

Before attending college I had been involved in yoga and Hinduism since I was 17. I was a fairly typical Southern California boy growing up in the late 60s and early 70s – lots of drugs, lots of surfing, lots of parties and a strong dislike of school. Probably as a result of the psychedelics I took and a few positive karmic imprints, I became very interested in Eastern thought. One day, when I was a senior in high school, I went to a yoga retreat. I learned some hatha yoga, breathing exercises and meditation but, more importantly, I gave up drugs, alcohol, cigarettes and meat. I also lost all of my friends. I became a devoted yoga practitioner and met a guru who gave me the name "Karuna." I don't remember hearing much about Buddhism then, but I did see Chogyam Trungpa at a lecture once. He was a bit extreme for my puritan yoga ways, giving

his lecture with a cigarette in one hand and glass of vodka in the other. But, I definitely sensed a holiness about him.

Each year, the college I attended in Washington State had a study abroad program that moved from country to country. My third year at college, the country was Nepal.

I was 20 when I entered the program and was feeling unfulfilled with my spiritual path, no longer considering myself really a Hindu. I expressed my concerns to my advisor at the college who responded, "Well, why don't you go to Nepal and do a research project on how different Hinduism is in Nepal from that transplanted to the United States." It sounded OK because I could still slip into India to find my real guru. "Anyway, if that doesn't work out, you know there is a lot of Buddhism in Nepal. Maybe you'd like this book." She handed me the first translation of *The Bodhisattva's Guide to Enlightenment* (the *Bodhicharyavatara*) by Shantideva. I read it and was blown away that such teachings existed.

So, in August of 1975, I landed in Nepal with about 20 other students. I fell in love with the country immediately. I half-heartedly

went through the motions of trying to advance my research project but was overwhelmed by the enormity of my topic and, at the same time, not all that interested in it either. I could see from my village a small hill with a couple of buildings on it. I was told it was a Buddhist monastery that had an annual November course for Westerners. Clearly, such a course was for tourists and I, feeling smug in being a “local,” was certainly not going to hang around a bunch of tourists for a month. However, I was floundering in my research and my advisor (herself a practicing Buddhist) suggested I at least give the monastery a look. So, I swallowed my pride and wandered up one morning to Kopan.

While feeling a bit uncomfortable and self-conscious, I looked around and was pleasantly surprised to find mostly Tibetan and Sherpa monks. I was told that if I was interested in attending the November course the following month, I would have to have an interview with the meditation leader, a Dutch monk named Marcel.

I didn't really think my interview with Marcel went all that well. I found him stiff, overly blunt, and not all that warm and fuzzy. On the other hand, he was a monk who had recently come out of long retreat and so I gave him the benefit of the doubt. I felt like I was in a job interview but I think he was just checking to make sure I wasn't too crazy, too much of a hippie, or too flippant in my attitude. I was waiting to officially hear I had passed the interview, but he just told me that if I'd like to sign up, I could do so that day.

In those days, the meditation course was held in a temporary structure of grass mats for walls and corrugated iron for roofing. The floor was dirt covered by more grass mats. I think there was some rudimentary electricity. The toilets were dug into the hillside with more grass mat walls offering only the bare minimum in privacy. We bathed at the spring at the bottom of the hill. We slept four to a room in the monks' vacated living quarters, the monks themselves doubling up in the remaining rooms.

The course started in the evening and Marcel gave the introduction. People were still preparing the



Karuna Cayton at Kopan with Ven. Thubten Gyatso (Dr. Adrian Feldmann). 1978 or 1979.

altar in the “tent.” I remember vividly someone putting a picture of a smiling lama on the altar and I was transfixed. I started to cry whenever I looked at the picture. I didn't know then, but it was a picture of Lama Yeshe.

The next morning, Lama Zopa Rinpoche came to teach. During the course he taught twice a day for the full month, except for when Lama Yeshe would teach. Sometimes, Rinpoche would also come for the morning precepts during the second two weeks of the course. There were about 180 people attending. When Rinpoche gave his first lecture, I heard him speak about bodhichitta and the need to test the teachings. From that moment on, I knew I was home; I had found what I was looking for.

I also had the great fortune to privately tutor Lama Yeshe's own guru's incarnation, 7-year-old Yangsi Rinpoche. However, he was running circles around me and, as a starry-eyed new Buddhist recruit, I found it increasingly difficult to keep him interested in what I was trying to teach him. I took my dilemma to Lama Lhundrup. He agreed that I could not “beat”

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Rinpoche. “But,” he said sternly, “You must beat him with your mind.”

I stayed a year and a half, six months longer than my study abroad program, and the day came when I finally had to return to the United States. The day before I was to return, I received an invitation from Lama Yeshe to have breakfast. As I sat with Lama Yeshe on the gompa roof having eggs, chapatti, fruit and tea, he spoke about many things. I tried nervously to join in but I was overwhelmed. I found Lama, always, overwhelming. Whether it was overwhelming love and warmth, overwhelming sternness and wrath, or overwhelming vision and possibility, it was like sitting with a nuclear reactor in the room. I got the courage to sheepishly ask him, “Lama, after I finish my degree, should I come back?” He gave me a dismissive look and then with the wave of his hand said, “I never tell my students what to do.” Conversation over. There was a long silence as he continued eating his breakfast. After what seemed like ten minutes (but probably closer to two), he looked up at me and said, “So, when you come back next year, I

would like you to set up an English program for my monks.”

I came back a year and half later and set up, administered and taught a Western studies program for the monks. This included managing our volunteer teachers, mostly Westerners who came from all over the world. Along with English, social studies and math, other modern secular topics were integrated with the monks’ traditional Buddhist study. I spent 12 of the next 14 years of my life living at Kopan with “a bunch of tourists.”


For some reason, in all the years I was at Kopan, we always seemed to have 83 monks. Just before Lama passed away, we stood together on the roof of the gompa. Lama waved his hand in the space in front of us and, as if opening a curtain for a split second revealing a snapshot of the future, he stated, “I want a thousand monks and nuns here.” Today, there are about 780 Sangha living and studying at Kopan Monastery. Lama would be pleased. ♦

You can find more information about Kopan Monastery and the famous November course at [www.kopan-monastery.com](http://www.kopan-monastery.com)

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## YOUR WORDS

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

Please send your submissions to:

[michael@fpmt.org](mailto:michael@fpmt.org)

# Still I Sit

By Mario Easevoli

Still I sit in between two bunks on my folded, raggedy blanket with a folded towel under my feet in the half-lotus position, earplugs (which I made with toilet tissue, pieces of plastic bag and thread from a sheet) in my ears, eyes near closed, focused

on my breath. Ten minutes pass and gradually all the craziness around me fades away. I feel the breath enter my body and again as it leaves.

Shortly after, someone on one of the top bunks adjacent to where I am sitting drops a towel on my shoulder. I notice but do not budge. After all, it's just another distraction. I gently return to my breathing.

Life, in the middle of chaos, has become still, calm, tranquil. It's almost as if I were no longer in the middle of this place many consider hell. And yet, I have never been more aware of each moment as it is.

I have found what those around me search endlessly for. Freedom. Enjoyment in each passing moment. For most here, even the notion is a fairy tale. Unattainable. Understanding this causes compassion to swell in my heart. Why can't everyone here experience this for themselves? Why is everyone struggling so hard to only suffer more as a result?

An hour or so passes and I end my meditation and open my eyes. I'm in a different place. I no longer see a jail full of loud, fighting criminals and angry jail officers, but instead, full of suffering beings, wanting to be happy



Image by Kevin Gerien

just like me. It is then that I realize the great opportunity at hand; I am in the middle of intense suffering. It's here that I can really practice. Here I can really help. But I wonder how?

After I rise and reassure the person who dropped the towel that all is OK, I begin my first daily walk ... mindfully. Focusing on my breath on each foot as it touches the cold, hard floor. The walking area is maybe 40 feet [12 meters] long and I traverse it as if almost gliding, feeling light and blissful. Surely there is a subtle smile on my face as I feel the energy of joy, the energy of mindfulness spread throughout my body with each careful step, recognizing how wondrous life really is.

It isn't long before the same person who dropped the towel joins me – for the first time – quietly, with nothing but a nod and a smile. We continue to walk silently, mindfully. Both of us enjoying every step we take. Neither of us says a word. We each understand. Here, in the middle of jail, we are free. ♦

Excerpted from a letter from by Mario Easevoli, Liberation Prison Project student in Edgecombe Correction, Tarboro, North Carolina, USA.

## OBITUARIES

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

**Advice and Practices for Death and Dying** is available from the Foundation Store [www.fpmt.org/shop](http://www.fpmt.org/shop)

**Venerable Geshe Tsulga (Tsultrim Chophel), 72, died in Medford, Massachusetts, USA, November 21, 2010, of liver cancer** By Tsunma-la (Ven. Sue Macy)



Photo by David Kittelstrom

Venerable Geshe Tsulga (Tsultrim Chophel) was born to a nomad family on May 8, 1939 in Kham, Tibet. He was one of ten children. The family shared a tent with their yaks and horses, and moved with the seasons from their base at 18,000 feet [5,486 meters].

At the age of seven, Geshe-la applied to Dhargye Gompa, a main teaching monastery of Kham. He entered at age 11, the first nomad to do so. There he studied grammar, the main texts, debate, and received transmissions, commentaries and initiations. In 1957, he received the transmission of the *Lamrim Chenmo* from Geshe Jampa Khedrub, a transmission he, as the last living lineage holder for his monastery, would give back to Dhargye Gompa in 2006.

As was the custom, when he turned 17, Geshe-la entered at Sera Je College, one of the five great monastic universities of Tibet. Two years later, in 1959, the Chinese invaded. The Sera monks were told to hide in the mountains for three days then return; they left with just the clothes on their back. After three days, Geshe-la's group received a note to follow His Holiness to India; those that did not, returned to Sera and were imprisoned, tortured or killed.

For four months, Geshe-la traveled barefoot over glacier-covered mountains and rocky passes at night. Half of his traveling party were captured, killed or died from the elements. After arriving in India, he was housed in a former prisoner of war camp in Buxa Duar. There, many who survived their escape from Tibet died from typhoid, malaria and other tropical diseases.

Several years later, Geshe-la and about 120 monks were offered 200 acres of jungle land in Southern India. For three

years, they cleared the land by hand and rebuilt Sera Monastery. Geshe-la witnessed the death of many great scholars from tuberculosis and other diseases native to the area.

Despite this hardship and adversity, Geshe-la continued his studies and in 1989 became a lharampa geshe, the highest achievement a monastic can attain. Geshe-la graduated the top of his class in each of the disciplines within this degree.

In 1993, at the request of Lama Zopa Rinpoche, Geshe-la came to America. He first arrived at the Kadampa Center in North Carolina and had responsibility for the Kurukulla and Milarepa Centers as well. Geshe-la frequently traveled the East coast, teaching at FPMT centers and study groups in Massachusetts, Florida and Washington, D.C. He was delighted when he was requested to teach in Mexico and his visit helped establish several centers. Additionally, he taught at established Tibetan Buddhist centers in the United States and Canada.

Geshe-la was referred to as “a lama’s lama” and known as a great scholar. He left a rich body of works including biographies of his teacher, Kangyur Lama Geshe Losang Thubten Khensur Rinpoche, and of the three incarnate lamas of Dhargye Gompa’s Gyalten Lama. Shortly before his death, he completed the definitive two-volume history of Sera Je Monastery; the second printing was offered to each monk at Sera Je. This was his last puja at his monastery.

Most of us, however, are familiar with his book on guru devotion, *How to Practice Buddha Dharma*, composed at the request of his Western students. He always said he had two homes, so it was no surprise it was published with Tibetan and English side-by-side.

Geshe-la stopped breathing on November 21, 2010 – a full-moon and Medicine Buddha puja day. In my heart, I know he manifested relics to help us keep and develop our faith in our holy gurus and the teachings, not just for ourselves, for the benefit of all.

Please visit page 69 for a more detailed feature story on Geshe Tsulga.

**E. Gene Smith, 74, died in New York City, New York, USA, December 16, 2010, of illness related to diabetes and heart problems** By Tim McNeill, CEO Wisdom Publications



Many of you may have known of Gene and his extraordinary work over almost 50 years preserving the rich literary heritage of Tibet. He was widely regarded by Tibetans and Westerners alike as peerless in his encyclopedic knowledge of texts, traditions and personages. Over the last 10 years, Gene had concentrated

his efforts on the development of the Tibetan Buddhist Resource Center (TBRC.org). That work focused on creating an online digital library and bibliographical resource for the study of Tibetan literature.

In 1998 after his early retirement from the Library of Congress, Wisdom Publications had the great good fortune to offer a safe harbor for both Gene and the 40-foot [12-meter] tractor-trailer load of his Tibetan text library! It was during this period while he was acquisitions editor at Wisdom that Gene conceived and launched TBRC. At that point Gene had already long been a legend in Tibetan studies and Wisdom benefited hugely from his presence as both Tibetan and Western scholar “pilgrims” from around the world sought out Gene.

While at Wisdom, Gene was instrumental in launching our “Studies in Indian and Tibetan Buddhism” series. Among the first volumes in the series that now numbers 15 was Gene’s *Among Tibetan Texts*, an anthology of the introductions he wrote for cataloging purposes of the texts he was saving and collecting during his years in Delhi for the Library of Congress. Circulated photocopies of these so-called PL 480 papers named after the law that funded the cultural preservation effort had been the mainstay of Tibetological research around the world since the early 1970s. Lama Yeshe was among Gene’s fans and beneficiaries of his text preservation and publishing efforts in those days.

The outpouring of expressions of sadness yet deep appreciation of Gene from around the world has been extraordinary. Lama Zopa Rinpoche has been a keen supporter of Gene’s efforts for years and for a brief time was engaged on our TBRC board, but when that proved impractical, accepted a role as advisor. Remembering Gene, Lama Zopa Rinpoche says, “Whenever I wrote to him I always addressed him as ‘My Dear Great Wish-fulfilling Jewel Gene Smith.’ That was how he lived, helping many great lamas, professors and the like. He was like a wish-

fulfilling treasure storeroom, house and vase. Whatever you asked for you would get. And because of that, he didn’t die from a heavy, prolonged illness lasting for many months or years. He just passed away quietly, not wanting to cause any problem to anyone.”

If you would like to share your memories of Gene Smith, visit the website “Remember Gene Smith” [www.genesmith.org](http://www.genesmith.org), where you can post your remembrances as well as find information about the E. Gene Smith Memorial Fund.

To read Lama Zopa Rinpoches’ complete comments on Gene Smith, as well as links to other obituaries and information on Gene’s life, please visit [mandalamagazine.org](http://mandalamagazine.org).

**Chris Scott Carlisle, 73, died in London, England, December 21, 2010, from organ failure resulting from gastric infection** By Kathrine Carlisle



During the 1990s Chris played a part in helping Lama Zopa Rinpoche and the FPMT as a benefactor to Amitabha Buddhist Centre (ABC) in Singapore and to the Maitreya Project, and assisting Owen Cole with the Maitreya Project with its development and management.

After Owen left Maitreya Project, Lama Zopa Rinpoche requested Ven. Marcel Bertels and Chris’ wife Kathrine to continue working on the project. The work was focused in Bodghaya. Chris continued helping and supporting the project when called upon during those years.

Chris helped ABC develop and expand in the early ’90s, renovating ABC’s new center premises in the Geylang area of Singapore. As the center flourished, it quickly became too small (and has now been replaced with a 7-story building with the help of Sim Hong Boon, Tan Hup Cheng and others.)

Chris provided accommodation for ABC resident Sangha and visiting FPMT teachers for several years.

As Rinpoche has explained, one or two people on their own cannot accomplish very much; you need the team work and effort of many students, Sangha and benefactors to play their part as well so that the many enlightened activities and charitable projects of the organization can be realized. Chris was one of these students and benefactors who contributed and helped FPMT in Southeast Asia.

Chris had a massive stroke in 2008 which affected all centers of higher learning in his brain. Over the next two years he regained some speaking and reading skills, but it was very difficult and frustrating for him. Nevertheless, as

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Lama Zopa Rinpoche commented, “Chris retained his sweet and gentle nature.”

Chris died on December 21, 2010 in London at St. Georges Hospital’s ICU at 2:30 A.M. with wife, Kathrine, and daughter, Melissa, by his side reciting prayers and mantras for him. Chris was 73 years old. All his organs failed in the end due to blood clotting and complications from a gastric infection.

It was very peaceful and calm in the ICU when Chris died.

Whatever help the family could provide to Chris when he died, or the positive energy experienced in the ICU, was due to the blessings of the Triple Gem. When you are alone in a foreign place, without warning before you are suddenly told the person you love is dying and has only a couple of days or hours to live, it’s only the incomparable teachings and advice received over the years from your kind and perfect gurus that spring to mind. This is so helpful to help remain calm and composed, and to overcome emotion and grief in order to be able to do something beneficial for the person who is dying.

The family prayed for Chris’ happy and good rebirth and for Chris to be of the greatest benefit to all sentient beings in his next life.

Many animals were liberated and pujas and prayers and offerings done for Chris’ quick and good rebirth (thanks to Lama Zopa Rinpoche’s great kindness, and great compassion and the help of FPMT’s mandala).

### **Amiria Millicent Gordina Ford, 44, died in Sydney, Australia, December 27, 2010, from an embolism resulting from a broken foot** By Ven. Tsultrim Gyatso and Helen Patrin

Amiria Ford, born in New Zealand with part Maori heritage, passed away suddenly at the age of 44, from an embolism that formed as a result of a complication with her recently broken foot. After being on life support for two days and nights, she passed away peacefully on December 27, 2010 at Nepean Hospital in the Sydney, Australia.

Fortunately, five minutes before she passed, we were able to bless her with many holy objects including Buddha

statues from His Holiness the Dalai Lama and Lama Zopa Rinpoche, mani pills, Kalachakra sand, mantras for the dying, Tara images and pictures of Tibetan lamas. Her very close friend, a Tibetan monk, showed them to her and touched them to her crown, placing them around her head and reciting many prayers



and mantras. We finished with the *King of Prayers*.

We were able to leave her undisturbed for two hours before the nurses needed to step in. We pulled on the hair at her crown to release her consciousness, and immediately, a watery, blood stained substance poured out of her left nostril. We both smiled as it was a sign that she would be taking a higher rebirth.

The beginning of Amiria’s Dharma life was the 1996 Kalachakra teachings in Sydney. She instantly had a strong connection to His Holiness the Dalai Lama, and from that, a wish to benefit others and transform her mind. She changed her job and started working as a nurse, dedicating her life completely to the Dharma, as she realized that she needed to make most of her precious human rebirth. She was a student at Vajrayana Institute and attended the one-month lam-rim course at Kopan monastery in 1999, where she first met Lama Zopa Rinpoche. She always remembered Lama Zopa Rinpoche’s words “do good, do not harm” and she lived by these words.

She was very devoted to Lama Zopa Rinpoche as well as many other great Tibetan lamas from all of the traditions as she, inspired by His Holiness the Dalai Lama, practiced non-sectarianism.

Motivated by the Dharma, she started studying Tibetan and concentrated on the *Praises to the 21 Taras* in Tibetan. She has always supported Sangha in the most selfless way, donating most of her income to Tibetan monks in India, a village in Tibet and one of her dearest friends so that he could continue to live as a monk in the West.

Her selfless life and her fearlessness were meaningful beyond measure. She would always put others ahead of her own needs and would often have nothing left – only enough for a loaf of bread – but still she was happy. Amiria was known to pick up hurt animals on the side of the road and take them to the vet, paying out of her own pocket.

She always *rejoiced* from her heart at the generosity of others and genuine Dharma practitioners.

Amiria was a person with a kind and generous heart, and an excellent friend. She always listened to anyone, to their stories, their problems, their fears and she always had something positive to say, she was truly exceptional and a great Dharma practitioner.

One week before she passed she told her dear friend a few times that she felt free and that she could now die with no regret.

Amiria lived a full Dharma life and made many memorable impressions on so many people in all areas of her life. She was an inspiration and continues to inspire us. ♦

## AN OLYMPIC DHARMA CHAMPION:

# Geshe Tsultrim Tsulga

*Geshe Tsultrim Tsulga [Mandala July-September 2010, p. 28] was resident teacher at Kurukulla Center in Medford, Massachusetts, USA since 1995. Geshe-la passed away peacefully on November 21, 2010 [see page 66] an excellent monk, a selfless man, and inspiring teacher, and in Lama Zopa Rinpoche's words, "an Olympic Dharma champion."*

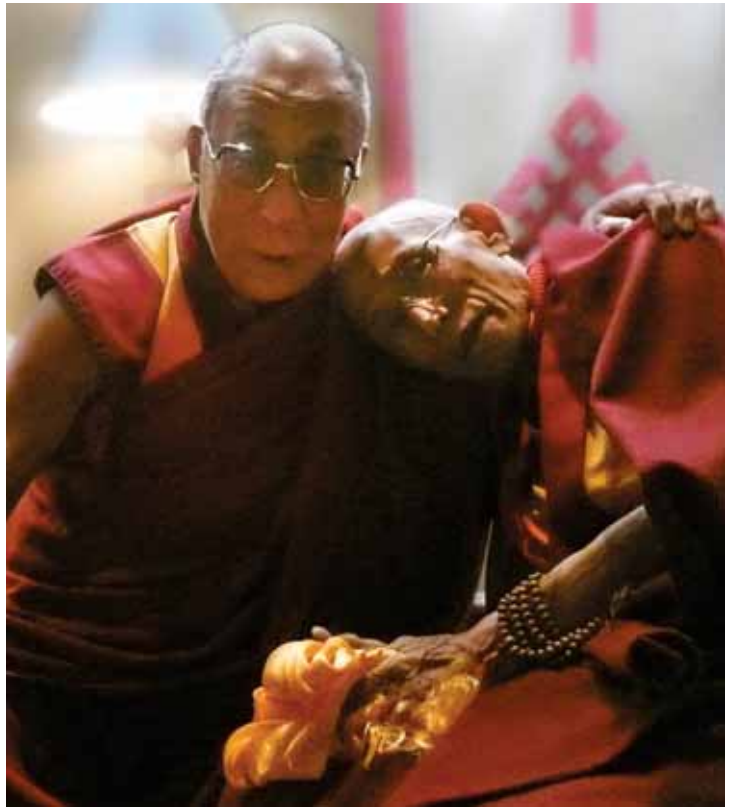
### Geshe Tsulga-la's Final Days

By Geshe Ngawang Tenley

Several months ago, when I informed Geshe-la that the Tibetan Office had confirmed his private audience with His Holiness the Dalai Lama in Toronto, Geshe-la was very happy and said, "If I have not transgressed any commitments with my Guru Vajradhara, then I will be able to see him before I die." Despite weakened health, Geshe-la was undaunted by the four-day road travel this trip would require. As we approached Toronto, two rainbows appeared an hour apart.

His Holiness led Geshe-la by the hand into His Holiness' room and showed much concern for Geshe-la's health, as well as great delight upon receiving his various offerings and requests. Among the offerings was a biography of the Sixteen Arhats which Geshe-la had composed during his illness. His final request was for His Holiness to give a commentary on Nagarjuna's *Praise to Satisfying Sentient Beings* at Sera Monastery's main temple. Geshe-la would sponsor the teaching, even if it were to take place after his death.

After accepting to teach and saying that he plans to live for around 113 years, His Holiness recited many verses of prayer and dedication with Geshe-la, and gave him a blessed pill to take at the time of death along with advice on what to do at that time. After tying a vajra knot on a yellow khata and blessing it, His Holiness held it together with Geshe-la's hands and said, "We two are like a string of a cloth that is inseparable from life to life. We have had a very pure relationship. Now keep peace of mind. Pray to be born near me as my student, and I will do the same. Take a new birth and come back. Go with an ease of mind." Repeating,



His Holiness the Dalai Lama with Geshe Tsulga, October 2010.

"Go with an ease of mind," His Holiness led Geshe-la by the hand and accompanied him to the door.

Back in Boston, Geshe-la continued to advise his disciples on what to abandon and cultivate, unconcerned with his health or difficulties. After losing his voice, he whispered his advice.

Two weeks before passing, Geshe-la stopped accepting all visitors in order to "relax." He did this in order to contemplate the essence of practice as advised by His Holiness, as well as to prevent others from becoming



### Geshe Tsulga's Final Words to His Holiness the Dalai Lama

"Your Holiness, though you have great compassion towards all beings of the three realms and pray for them constantly, please do not pray for me, Geshe Tsulga, to not be sick or to not die. What is most important is for Your Holiness to live long, for you are the root of peace and happiness for the whole world; and whether the purposes of the Tibetan people are accomplished or not depends solely on you. It doesn't matter if thousands of people like me disappear. But should a protector like you pass away, it is certain that all Tibetans and others would become like a blind person lost in the middle of a desert with no refuge and no protection. Hence, O Incomparably Kind Protector, please pray to live for a long time and to accomplish all your holy wishes spontaneously ...."

Geshe Tsulga-la made these requests to His Holiness the Dalai Lama in Kollegal, India, February 18, 2009, three months after cancer diagnosis.

"Now I'm going to die. I have no regrets thinking that I have not done such and such ... but Your Holiness is the root of peace and happiness for the whole world in general and in particular for the Tibetan people and their culture as both face extinction. If Your Holiness exists, they exist; if Your Holiness does not exist, they do not exist. At such a time, please, please live for a long time ...."

Geshe Tsulga-la made these requests to His Holiness the Dalai Lama in Toronto, Canada, October 23, 2010, four weeks before passing.

distressed upon seeing his condition. Then two days before passing, while Geshe-la was having difficulty arising and speaking, his nephew Ven. Thutob arrived. Upon hearing the news, Geshe-la sat up slowly and welcomed him saying, "You came at the right time. I'm very happy to see you." Regaining his voice, Geshe-la narrated his meeting with His Holiness, had Ani Sue videotape him as he relayed a message for his students at Sera, and displayed renewed energy throughout the day. Then at dinner he announced, "Tomorrow or the day after, I will take the blessed pill from His Holiness." He joked, "Do you understand that I'm going to die tomorrow or the day after? Ha! Ha!"

The following night, Geshe-la woke Ani Yeshe up around 2:30 AM by appearing in her dream and saying, "It's time for me to die now. Don't be sad. You take care and tell others. It will be over in ten." When we arrived at his bedside, he asked to take the blessed pill around 3:00 AM. Geshe-la looked at and touched the pictures of his gurus and of the deity Hayagriva placed nearby, lay down in the lion's pose and entered uninterrupted meditation for 17 hours. Then for about 20 hours, he stayed in absorption and later showed signs of arising from absorption. Unlike ordinary dead bodies, Geshe-la's body remained very flexible as if he were merely sleeping.

As predicted, major preparations were completed within 10 days, culminating in a Guru Puja on Lama Tsongkhapa Day. Geshe-la's holy body was attired in divine garments, and hundreds came to pay their final respects. Due to state laws, we were sad to have to cremate the body like that of an ordinary person, not the way it would have been done according to Tibetan tradition. Despite this, we discovered many kinds of relics of different colors in the pile of remaining ashes and bone fragments. Among the various auspicious signs that materialized around Geshe-la's passing were a vast rainbow-halo that encircled the sun on the day we scattered his ashes and a big white cloud that appeared above Geshe-la's local monastery in Tibet during the 49th-day puja which dissipated like smoke after the puja ended. Many people reported seeing either His Holiness or Geshe-la inside the cloud.

During this difficult time of great loss and sadness, all the Western students and Tibetans in Boston came together to help in whatever way they could. I would like to thank everyone from the depths of my heart.

This brief account of Geshe Tsulga-la's final days was requested by Lama Zopa Rinpoche and subsequently composed in Tibetan by Geshe Ngawang Tenley. It was translated into English by Thubten Damchoe on January 24, 2011 at the Kurukulla Center in Boston, Massachusetts, USA and lightly edited and abridged by Ani Yeshe Chodron for publication in *Mandala*.

### Geshe Tsulga Inspires Creation of Commitment Cards

By Sean González

Shortly before his passing and with his customary skillful means, Geshe Tsulga commented that we should "Read more Dharma, study more Dharma, practice more Dharma. Open your minds. This is what is most beneficial."

Inspired by this, I thought of creating a commitment card – a simple, 8.5” x 5.5” [21.5 cm x 14 cm] card displaying the eight auspicious symbols, a picture of Geshe-la and our personalized practice commitment – and giving others an opportunity to do the same. We included our local community members, everyone on our email lists, and also Geshe-la’s students in Mexico. In this commitment card we expressed to Geshe-la that we heeded his advice, thought about it carefully, and recommitted ourselves to a practice that is ripe with meaning and purpose. With Geshe-la’s blessing, we advised everyone not to include the things that were already part of their daily practice but, instead, flex their Dharma muscles further into uncharted practices. The community response, local and remote, was overwhelming.

Geshe-la signed and blessed our commitment cards, which we distributed back to our community to put on their altars. Throughout this process, I was approached by many of our community members who were eager to share with me their experiences resulting from the commitment card idea. The consistent message was that, upon honest introspection, everyone realized that they could do so much more in their daily practice but hadn’t really spent the time to think about it. The offerings for new practices were broad in scope, covering reading a page of a book every day, saying additional mantras, various tantric practices, and volunteering. Everyone found something new to do and committed to doing it thanks to Geshe-la’s sage advice and a simple commitment card!

## An Olympic Dharma Champion

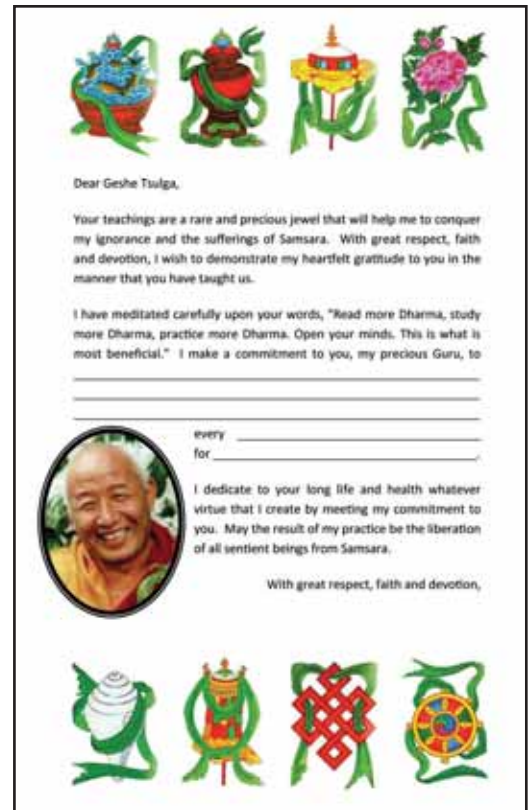
By Lama Zopa Rinpoche

... Geshe-la had no fear of death and knew what to do at the time. This gives inspiration. Geshe-la mentioned that he always kept His Holiness’ long life as most important, telling His Holiness that he doesn’t need to pray for him, but what it is most important is for His Holiness to live a long life for the world, to help all the people, etc.

I think this is amazing. Everyone, even non-Buddhists, want someone to pray for them but here Geshe-la is requesting His Holiness not to pray for him – that has great meaning. He doesn’t want His Holiness to waste even a few minutes on him. This shows Geshe-la is a great champion, like a Dharma Olympian, and how much Geshe Tsulga practiced Dharma. He was an Olympic Dharma champion. His practice for sentient beings, of bodhichitta, cherishing the numberless sentient beings, cherishing others, not cherishing I [shows that].

So this is an incredible inspiration – asking His Holiness not to pray for him – I have never heard of this before; this is a great inspiration to everyone in the world.

... Geshe-la said to me that he did not break or degenerate his vows. This is very inspirational: he is the real Dharma hero. ♦



This commitment card inspired by Geshe Tsulga helped many students commit to practicing the Dharma in new ways.



Lama Zopa Rinpoche and Geshe Tsulga, September 2010. Photo by Tsultrim Davis.

## ■ From the Vault:

*Since 1987, Mandala has served as FPMT's official publication, bringing topical stories, teachings, news and advice to FPMT's growing family.*

*The Mandala archive is filled with many treasures: articles, artifacts and images that remain relevant and inspiring year after year. In this section, we will publish some of our favorites from the Mandala archive.*

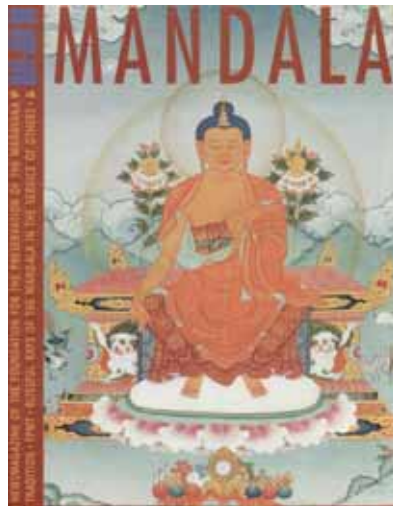
# The Passing Scene

From *Mandala* May-June 1996 By Jon Landaw

... I had been studying with Geshe Ngawang Dhargyey, first in Dalhousie and then at the Library in Dharamsala, for nearly three years when I paid my first visit to Nepal in 1973 to attend the Fifth Meditation Course at Kopan. My intention was to spend as much of that four-week course as possible in silence. ... But my plan to observe strict silence for a month was shattered before it could even begin ... and by none other than Lama Yeshe himself.

As soon as I arrived at Kopan I requested a short meeting with Lama .... During that meeting, Lama Yeshe – whom I had met briefly only twice before – startled me by making an offer I could not refuse: Would I be one of four “senior” students leading discussion groups and answering questions for new students during the upcoming course? In addition to scuttling my plans to avoid all social contact for a month, this request, which I took as a command, presented a major problem for me: How could I answer others’ questions when I had so many of my own and so little meditational experience to draw from? Lama Yeshe dismissed my pleas of inadequacy by saying that, as a student of Geshe Dhargyey’s lam-rim teachings for so long, I would certainly be of great assistance to Dharma newcomers (he might have even called them “Dharma babies”). And so, despite my objections, I became one of four discussion group leaders for the course ....

(I should add that even though one part of my mind felt overwhelmed and even disappointed by Lama’s request, another part was extremely pleased to be of some service to the guru; and this was not the only time in my thirteen-year association with Lama that something he said split my mind



The cover of *Mandala* May-June 1996

in two. The only advice that I could follow in such instances was that given by Hamlet to his mother; when she complained, “O Hamlet, thou has cleft my heart in twain,” the melancholy Prince replied, “Oh, throw away the worse part of it, / And live the purer with the other half.” And you, dear reader, did you think you’d get through an entire column of mine without at least one pedantic reference to the classics?)

As the course was about to begin, I pulled one of the other leaders aside and told him I foresaw a problem. ... “I know that a major topic of Lama Zopa Rinpoche’s teachings will be on beginningless mind,” I told him, “and I don’t think I can discuss that properly with the new students.” “Why not?” he asked, and I answered simply, “Because I don’t believe in it.” And it was true. For nearly three years, I had been listening to and taking copious notes on the lam-rim but I could never take the teachings on rebirth, the continuity of consciousness or beginningless mind seriously. They had so little meaning for me, in fact, that I often stopped taking notes when rebirth was the subject matter .... To me, believing that something survives death was just another religious superstition, and for me the attraction of Buddhism was that – other than its insistence upon the truth of rebirth – it seemed so reasonable, psychologically sound and free of superstition.

The other leader’s response was to look me directly in the eye and, in an unusually stern tone of voice (for he was, and remains, one of the mildest of men) demand, “Then you must check up on what you *do* believe!” That was all. No arguments pro or con; no accusations of heresy; no suggestion that I repeat the party line whether



or not I believed in it. Simply, if I don't believe in rebirth, then what do I believe in? And I suddenly realized that I not only had no clear idea at all about what happened at the time of death, I did not even have a clear idea what my beliefs were based on or from what authority I had received them. I had assumed that my disbelief in rebirth was scientifically based, but the more I checked up the more it appeared that what I called "scientific" had nothing to do with a true scientific attitude (that is, an attitude based on unbiased study and research) but was itself steeped in materialistic superstition, a blanket rejection as unimportant of any reality not measurable by physical instruments.

It was on the basis of this brief interchange that I began a serious consideration of questions that I had either dismissed as irrelevant or had never considered at all. What beliefs did I hold, especially about such life-and-death issues as life and death? What were these beliefs based on? What authorities held similar beliefs, and how reliable were they? (One thing I ran into again and again was that the word "mind" means virtually nothing in the vocabulary of many so-called scientific investigators. Such authorities seem

particularly ill-equipped to comment meaningfully upon sutra arguments concerning beginningless mind or tantric descriptions of the various levels of mind.) While these and similar lines of questioning did not immediately transform me into a proponent of rebirth, they did force me to examine certain important issues that not only myself but a sizable portion of other "educated" Westerners had been studiously avoiding. And all this because of the challenge to "check up!" .... ♦

This column edited here for space. To read the entire original article, please visit [www.mandalamagazine.org](http://www.mandalamagazine.org). Under the "articles" tab you can scroll to May-June 1996.

Jon Landaw, author of *Buddhism for Dummies*, was born in New Jersey in 1944. From 1972 to 1977 Jon worked as an English editor for the Translation Bureau of His Holiness the Dalai Lama in Dharamsala, India, producing numerous texts under the guidance of Geshe Ngawang Dhargyey. As a student of Lama Yeshe and Lama Zopa Rinpoche since 1973, Jon has edited numerous works for Wisdom Publications, including *Wisdom Energy* and *Introduction to Tantra*. He is also the author of *Prince Siddhartha*, a biography of Buddha for children, and *Images of Enlightenment*. As an instructor of Buddhist meditation, he has taught in numerous Dharma centers throughout the world. He and his wife, Truus, currently live in Capitola, California; they have three children and Jon teaches the *Discovering Buddhism* courses at nearby Land of Medicine Buddha.

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

## ■ FPMT News Around the WORLD

*This section is devoted to reporting and sharing the successes and struggles, stories and future plans of FPMT centers, projects and services.*

### Australia

#### LANGRI TANGPA CENTRE

In early January, severe flooding affected huge stretches of Australia, particularly in Queensland. In response to the devastation, **Langri Tangpa Centre** (LTC) in Camp Hill (close to Brisbane) offered any Langri Tangpa Centre member facing financial difficulties due to the floods a complimentary renewal of their membership. The center explained the reason for such a generous gift: “We understand the clean-up ahead will be gruelling and will stretch both emotions and finances. So in this way, LTC can support you in the way it can best, and you can continue to access the LTC resources while you get your life back on track.”

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

### India

#### PILGRIMAGE WITH KHENSUR JAMPA TEGCHOK

By Michel Henry

From December 17 to December 29, twenty people went on pilgrimage together with Khensur Jampa Tegchok to four major holy places in northern India: Varanasi; Bodhgaya; Vulture’s Peak and the ruins of Nalanda

Monastery; and Kushinagar. Most took some extra time to travel south to Andhra Pradesh in order to pay homage at Nagarjunakonda, where Nagarjuna lived, and Amaravati, where His Holiness the Dalai Lama gave Kalachakra initiation in 2006.

On the first day, Khensur Jampa Tegchok made it clear that he “came here to teach” and living close to him during those three weeks was in itself a wonderful teaching.

In Varanasi, Khensur Tegchok showed us the place where he debated with Song Rinpoche in front of the old stupa. He precisely pointed to the actual place where Lord Buddha taught the four noble truths “according to His Holiness the Dalai Lama.” We also were able to circumambulate around the Shakyamuni Buddha statue containing holy relics in the new temple.

Khensur-la showed an unwavering determination when he *walked* up to Mahakala cave near Bodhgaya or along the path up to Vulture’s Peak.

In Nagarjunakonda, Khensur Tegchok didn’t pay any attention to the different “Buddhist ruins” rebuilt on Nagarjunakonda’s island in the late 1950s during the construction of

Nagarjuna Sagar’s dam on the Khrishna River or on the bank of the artificial lake thus created. He just wanted to offer tsog in front of the stupa where His Holiness the Dalai Lama read Nagarjuna’s *Fundamental Stanzas on the Middle Way* in 2006. “The places where Nagarjuna lived are now under the water,” he told us. In Amaravati, Khensur-la offered tsog and taught in front of the old stupa where Lord Buddha taught Kalachakra tantra.

We would like to thank Ven. Steve Carlier for his accurate translation and his close connection with Khensur Tegchok.

#### ROOT INSTITUTE BENEFITS FROM MAITREYA PROJECT SCHOOL GRADUATES

By Ven. Thubten Lobdron

**Root Institute** is benefiting from Maitreya Project School graduates. Currently, six women and one man, all former Maitreya Project School students, who went to college, now work in the clinic. (The young man works specifically as a gate guard.) All of them are well adjusted, bright and speak English. Two sisters recently joined as B-grade nurses, having just completed three years of training in Nalanda. They got inspired to train as nurses while they were doing volunteer work with our inpatients when they were students. Root Institute reports that these young people really do stand apart from usual local staff.

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

#### SPECIAL EXAM IN GYUTO FOR GESHE LOBSANG JAMPHEL

By Anila Irene Turner

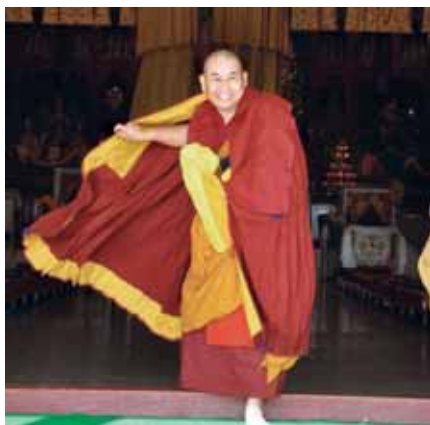
On November 14, 2010, Geshe Lobsang Jamphel, abbot of Nalanda



Pilgrims with Khensur Jampa Tegchok who is seated in the first row, third from right.

Monastery and teacher for Nagarjuna C.E.T. Barcelona, participated in a special examination in Gyuto Tantric College in Dharamsala, India, at the persistent invitation of Jangtse Chöje Rinpoche Lobsang Tenzin and Khensur Rinpoche Lobsang Delek.

The exam entails memorizing around 40 pages of a specific text (*Guhyasamaja Tikka*) as well as studying several other related tantric texts in



Geshe Lobsang Jamphel. Photo by Regina Burton.

depth, a very time-consuming task which not many teaching geshees are able to spare.

Geshe Jamphel began the exam reciting the text he had memorized in front of an assembly of some 500 monks, taking around two hours to complete. This was followed by debates first with the abbot of Gyuto followed by debates with other top geshees in the monastery.

During his stay in Gyuto, Geshe-la offered meals for all the monks, as well as sponsoring several pujas, many of them for the welfare of Nalanda Monastery in France.

To watch a video recording of the event, please visit [www.youtube.com/user/kerrymprest](http://www.youtube.com/user/kerrymprest)

### DAY OUT WITH A DAKINI

By Anila Irene Turner

In December 2010, Khadro-la invited Geshe Jamphel and Dagri Rinpoche to help her learn Chöd practice in the



Khadro-la learning Chöd practice in the mountains above Dharmkot. Photo courtesy of Nalanda Monastery.

mountains above Dharmkot. Geshe Jamphel's niece, Sangye, was her teacher as she had practiced it while in her monastery in Tibet.

Khadro-la has accepted Geshe Jamphel's invitation to come to Nalanda Monastery again this summer, blessing us once again with her soft, wise teachings. She has also agreed to teach in other parts of Europe, such as Spain, Germany and Italy.

| [www.nalanda-monastery.eu](http://www.nalanda-monastery.eu)

### OLD DHARAMSALA WALLAHS REUNION WITH HIS HOLINESS THE DALAI LAMA

By Anila Irene Turner

On November 2-3, 2010, His Holiness spoke to some Westerners who had been in Dharamsala in the very early days. A few Sangha members such as Ven. Robina Courtin and Ven. Trisha Donnelly were present, alongside many lay friends, all looking much older. Some brought their children and even some grandchildren, coming from all around the globe for this special reunion.

"Old Dharamsala Wallahs" was the name given to the event, which had been inspired and organized mainly by Jhampa Shaneman and Gavin Kilty. Although many events such as picnics, dinner parties and concerts had been organized in Dharamsala, the main attraction was of course, His Holiness, who graced us with his presence on two consecutive afternoons. Special

themes had been carefully selected for the occasion, which were presented to His Holiness to comment on.

The video recording of this event can be found on [www.dalailama.com](http://www.dalailama.com)

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### Malasia

### RINCHEN JANGSEM LING INSPECTS KUAN YIN AND WHITE DZAMBHALA STATUES

From Rinchen Jangsem Ling Newsletter:



Kuan Yin statue and White Dzambhala statue

On December 27, 2010, eight members of Rinchen Jangsem Ling from Triang and Kuala Lumpur embarked

## FPMT News Around the WORLD

on a journey to inspect a 12-foot [3.6-meter] tall Kuan Yin statue and a 6-foot [2-meter] high White Dzambhala statue, both made of white marble. Both statues were ordered six months ago

following the advice of Rinchen Jansem Ling's spiritual advisor, Geshe Tenzin Zopa, and fully endorsed by Kyabje Lama Zopa Rinpoche.

The Kuan Yin statue weighs 5 tons

and took six months for 10 people to carve. The White Dzambhala weighs 2 tons and is the most difficult statue ever crafted by the statue maker.

| jangsemling@gmail.com

### Nepal

#### NOVEMBER COURSE 2010 HOSTS 260 PARTICIPANTS

By Ani Fran

More than 260 people traveled to Nepal in November 2010 and up the hill to Kopan, to participate in the life-changing annual one month course.

Ven. Steve Carlier, the course leader appointed by Lama Zopa Rinpoche, was supported by Ven. Namgyel, who led meditation.

Due to a previous commitment, Rinpoche could only stay for one week, and returned after the course. During that week, the teachings were

powerful and inspiring, to the extent that around 80 people decided to attend the one-week lam-rim retreat that followed the course.

On December 10, a long life puja was offered on behalf of the entire FPMT organization to Rinpoche, with all the course participants – monks, nuns, lamas, geshe and tulkus – present. About 1,000 people attended!

One of the course participants offered to represent the old man, an auspicious symbol of long life, and the monks then took delight in dressing him up. He was a great success and

welcomed into the gompa with a lot of giggles.

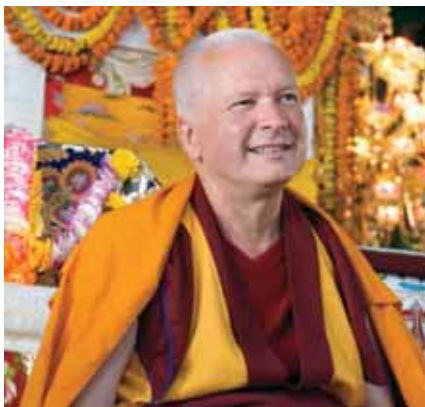
The next to last day, all the course participants were sent by Rinpoche to visit the Boudhanath and Swayambhunath stupas, to do prayers and circumambulations there. Everybody was packed into 14 buses, set up with a bag of rice (for offerings at the stupa), the prayers and a bottle of water.

On the last day, Khenrinpoche Lama Lhundrup gave a concluding talk to the group, inspiring them in his unique, smiling and laughing way, to continue the practice of Dharma in their daily life with the people around them. At the end, Khenrinpoche left the gompa in a shower of khatas.

On his return from Darjeeling, Lama Zopa Rinpoche gave extensive teachings for 10 days to the monks and nuns and a small group of students



260 students attended the November Course in 2010



Ven. Steve Carlier was selected by Lama Zopa Rinpoche to serve as course leader



The old man is an auspicious symbol of long life.



Course participants gathered around Boudhanath Stupa in Kathmandu, Nepal for practice, November 2010.

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This course is part of the Foundation for the Preservation of the Mahayana Tradition [www.fpmt.org](http://www.fpmt.org)

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



who had stayed behind after the course. Rinpoche gave the oral transmission of the *Golden Light Sutra*, even missing his flight in order to finish it. During the teachings, Rinpoche emphasized again and again the importance of service to the monastery in whatever capacity.

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

## Singapore LAMA TSONGKHAPA GURU YOGA WITH LAMA ZOPA RINPOCHE

By Nick Ribush

Digging myself out from under six feet of February New England snow and doing in my left wrist in the process, I abandoned Boston and headed for

But it wasn't the weather I was there for, nor Chinese New Year, although both were happening at the time. No, it was for the annual teachings (this year February 5-14, 2011), of our incomparable, precious and totally amazing Lama Zopa Rinpoche, who graced Amitabha Buddhist Centre with teachings on *Lama Tsongkhapa Guru Yoga*, a couple of initiations, and immeasurable blessings in several different ways.

You will, of course, have read Ven. Roger's blog description of the entourage's delayed departure from Bangalore, which resulted in Rinpoche arriving from Bangalore, India just hours before the opening event, the first bestowal of

of what would become several offering/blessing lines over the course of the next couple of weeks.

(I just have to say here that the Singapore students are themselves quite amazing. Those of us from other centers can only look with awe – and if not envy then great rejoicefulness – at their devotion, energy, studiousness, generosity and accomplishments as they are led by the dynamic Tan Hup Cheng and, more recently, their respected teacher Geshe Lharampa Chonyi.)

On the first weekend, Rinpoche gave a Great Medicine Buddha initiation and during the next week three nights, teachings on the *Lama Tsongkhapa Guru Yoga*. The experience of all Rinpoche's teachings was greatly enhanced by Ven. Joan Nicell's instant on-the-spot transcribing, which was displayed on several monitors in the gompa and in other parts of the building.

February 11 was the night of the annual ABC fundraising dinner and auction, which saw the indomitable Hup Cheng in full flight as a don't-accept-the-low-bid auctioneer, and ABC supporters at their generous best, with \$100,000 raised for the gompa's new large Chenrezig statue and an enormous Amitabha thangka to be unfurled down the front of the building on special occasions.

On Sunday morning, February 13, ABC was again packed to the rafters for a wonderful, all-stops-out long life puja for Rinpoche that ran from 10 A.M. until 4 P.M. The program concluded with a Monday night/Tuesday morning Namgyälma initiation and a couple of days later more than one hundred people were at Singapore's Changi airport to see Rinpoche off.

You can experience this retreat yourself on the FPMT Online Learning Center. Under Special Commentaries, please select Lama Tsongkhapa Guru Yoga.



Lama Zopa Rinpoche gives teachings to various Sangha, including Geshe Chonyi, ABC's resident geshe, February 2011. Photo by Bill Kane.

balmier climes. Downright steamy, in fact. Singapore, right on the equator, where it's about the same temperature every day of the year ... or so it seems to those of us from the extremes.



Lama Zopa Rinpoche receiving ABC's extensive long life puja, February 2011. Photo by Bill Kane.

blessings to Amitabha students and their families on New Year's Day. This 10 A.M. event began just before noon, pretty much setting the tone of the schedule for the entire trip but we're all used to that, and continued well into the afternoon. Rinpoche gave a fantastic talk on happiness, suffering, self-cherishing, compassion and the perfect human rebirth, offered us the oral transmission of several mantras and Lama Tsongkhapa's *Three Principal Aspects of the Path*, and then patiently received hundreds of people in the first



## ABC AWARDS CERTIFICATES TO BASIC PROGRAM GRADUATES

On February 13, 2011, Amitabha Buddhist Centre awarded certificates to 26 graduates after they completed the *Basic Program* under the tutelage of Geshe Chonyi.

Twenty centers and study groups worldwide offer some form of *Basic Program* and, currently, there are 77 *Basic Program* certificate holders.

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

26 graduates of the *Basic Program* offered by of Geshe Chonyi at Amitabha Buddhist Centre. Photo by Bill Kane.

## Spain

### O.SEL.LING RECEIVES PERMISSION TO BUILD ALPUJARRAS-STYLE RECEPTION

By Anne Wenaas

**O.Sel.Ling Centro de Retiros**, after more than four years' wait, recently received permission to build an Alpujarras-style reception building at the entrance of the center, situated almost in front of the center's prayer-wheel.

The continuous flow of visitors coming to O.Sel.Ling have made it necessary to have this "filter" by the entrance. It will protect the area of retreat huts, creating a more peaceful space for the meditators and allowing the center to be

able to better receive and inform visitors.

The reception building is designed to have a library, café and small shop, generating some income for the center. In addition, there will be a small house for a caretaker, a gompa and, underneath, multifunctional space for weekend workshops and courses.

The new building is part of a larger plan to create a "tourist-hike" that will guide visitors from the entrance, passing a future Medicine Buddha statue and uphill to the Tara statue and fountain.

To find ways to support O.Sel.Ling's newest project, please visit [www.oseling.com](http://www.oseling.com)

### NAGARJUNA C.E.T BARCELONA CELEBRATES BASIC PROGRAM GRADUATES

By Ada Vidal Bueno

On January 15, 2011, **Nagarjuna C.E.T. Barcelona** held a *Basic Program* certificate awarding ceremony for six students. Geshe Jamphel, the center's resident teacher, hosted and presented the certificates.

Students Ven. Marga Echezarreta, Ven. Maria Soledad Echezarreta, Ven. Ricard Rotllán, Ada Vidal, Nuria Sala and Jose Moya passed a final exam and completed a one-month retreat last August in O.Sel.Ling Centro de Retiros, Granada with Ven. Thubten Dondrub. ♦

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



Illustration by Jaime Lafuente. Designed by Jacobo Armero.



Six students from Barcelona received their *Basic Program* certificates from Geshe Jamphel.





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www.chandrakirti.co.nz  
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If a center, project or service is affiliated with FPMT, it means that it follows the spiritual direction of Lama Zopa Rinpoche. It means that centers and study groups use FPMT's educational programs and material, created in the unique lineage of Lama Yeshe and Lama Zopa Rinpoche. Each FPMT center, project or service is incorporated individually (is a separate legal entity) and is responsible for its own governance and finance.

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

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

His Holiness the 14<sup>th</sup>

# DALAI LAMA

Solitary

## YAMANTAKA

Initiation\* and Public Talk

**Sunday, May 1, 2011**

**The Terrace Theater**

**Long Beach, California**

Other Events:

- **Thursday, April 28, 2011**  
Performance by Gaden Shartse Monks
- **Friday, April 29, 2011**  
Talk by Gaden Shartse Abbot  
Geshe Jangchub Choeden
- **Saturday, April 30, 2011**  
Talk by Thubten Jinpa -  
longtime translator to His Holiness

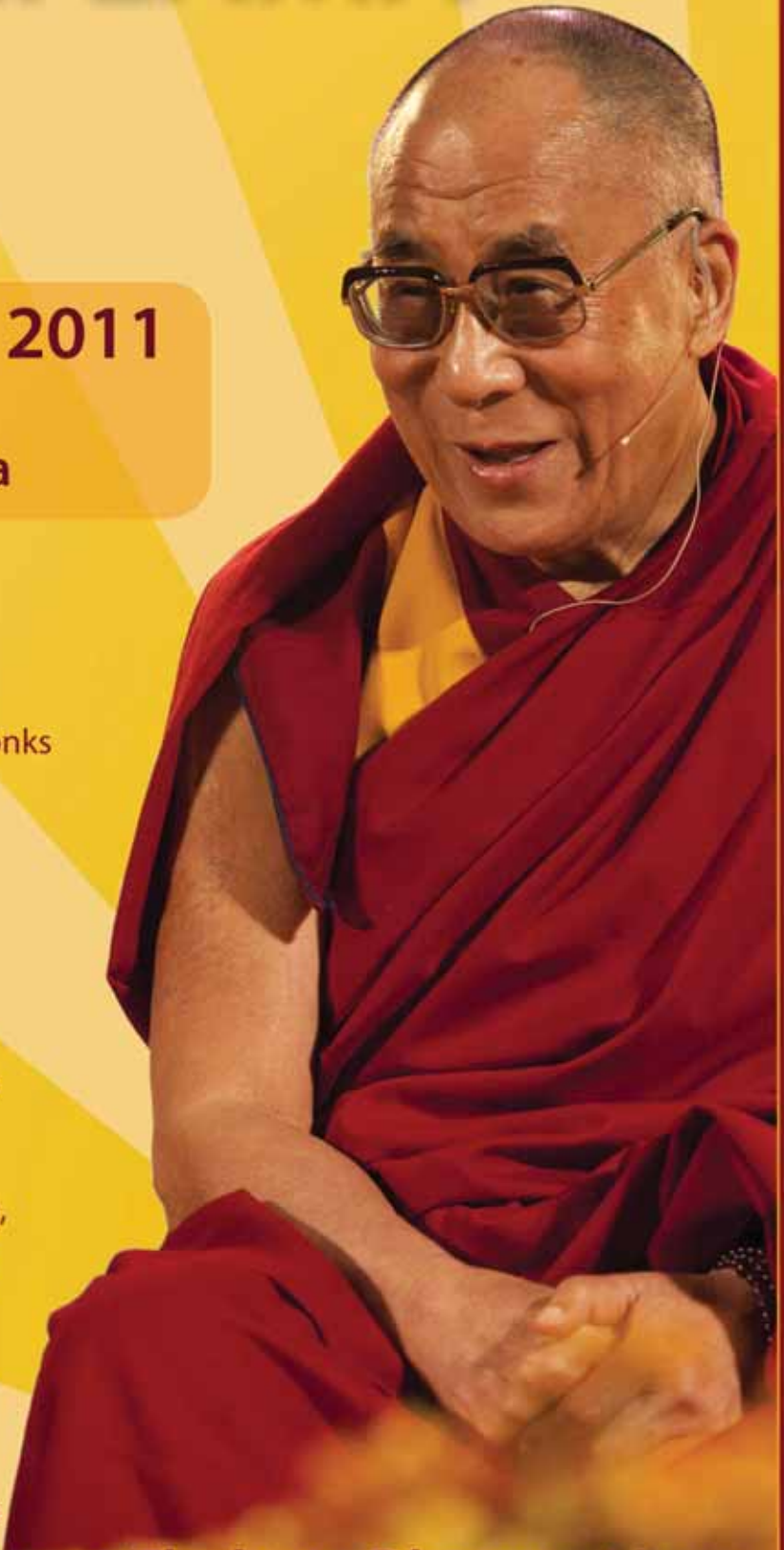
For more information about ticketing,  
registering, and sponsoring the visit  
of His Holiness the Dalai Lama, go to  
[www.gstdl.org](http://www.gstdl.org)

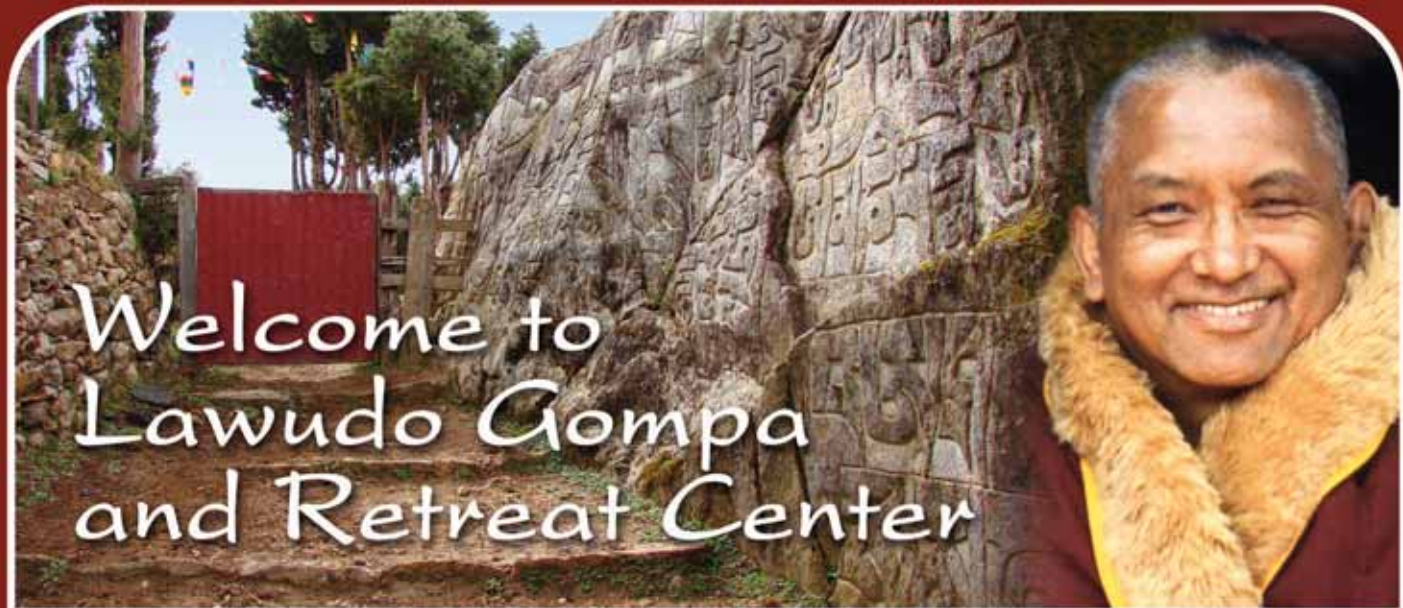
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**Hosted by Gaden Shartse Thubten Dhargye Ling**





## TREKKING IN NEPAL WITH LAMA ZOPA RINPOCHE

### HOLY TREKKING IN KHUMBHU

WITH LAMA ZOPA RINPOCHE **JUNE 14 – 26, 2011**

#### Highlights include:

- ~ Holy pilgrimage trekking with Lama Zopa Rinpoche
- ~ Stay at Lawudo - see Lawudo Lama retreat cave
- ~ Prayer Flag offerings with Rinpoche
- ~ Teachings & initiation with Rinpoche at Lawudo Gompa
- ~ Trek to Thami where Rinpoche was born
- ~ Visit Thengbo, Parchomoche lake, & back to Lawudo (optional).

### 6 DAYS HOLY SIGHT SEEING PACKAGE

IN KATHMANDU VALLEY **JUNE 10 – 16, 2011**

#### Highlights include:

- ~ Tour guide will be a kopian monk
- ~ Shyambhu Nath, Patan
- ~ Bouddhanath, Bhaktapur
- ~ Pherping, Dakshinkali
- ~ Namu Buddha
- ~ Pashupati Nath, Durbar Square
- ~ Kopan Monastery Ritual Dance celebrating Buddha's birthday
- ~ Teachings with Lama Zopa Rinpoche

#### For more information about both of these Treks:

Visit online [www.lawudo.com](http://www.lawudo.com) for detailed information

Contact: Lawudo Gompa & Retreat Center Project

Director- Sangay C. Sherpa

Phone: 00977 1 4465995

Mobile: 00977 9851070922

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