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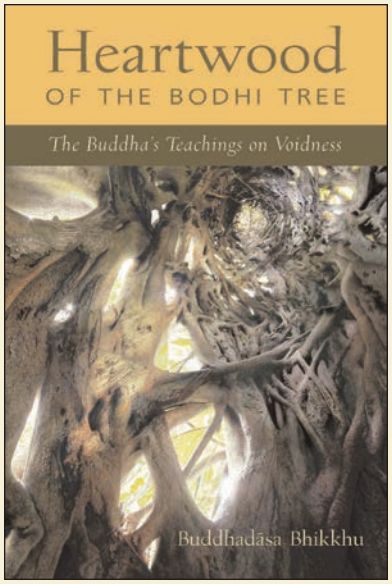

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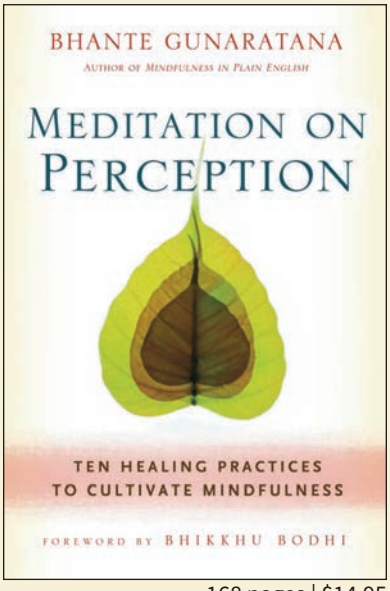

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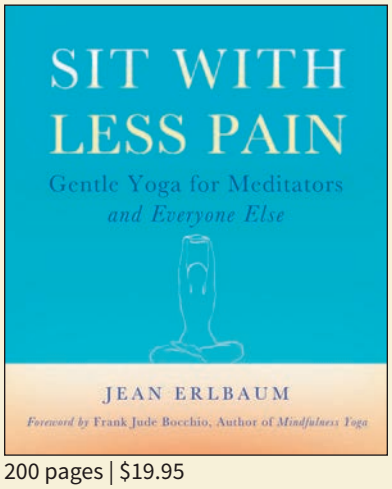

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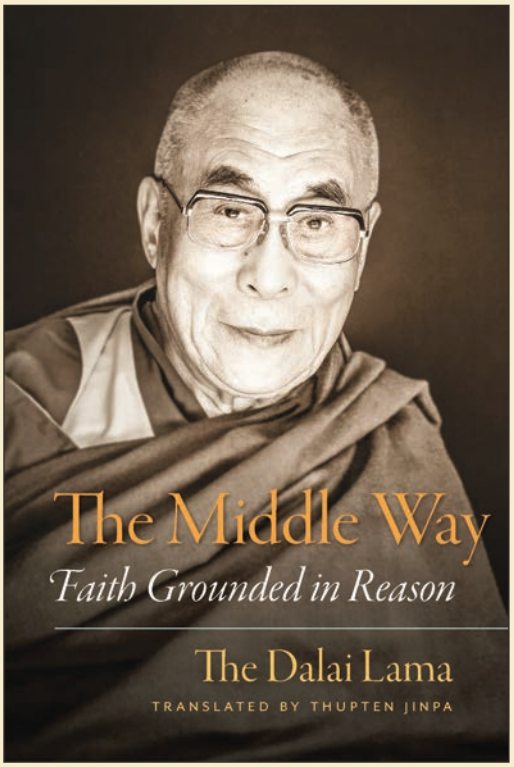

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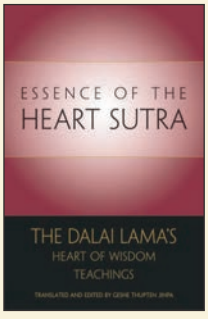

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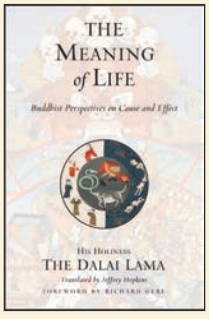

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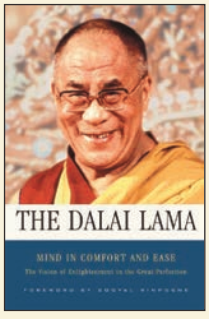

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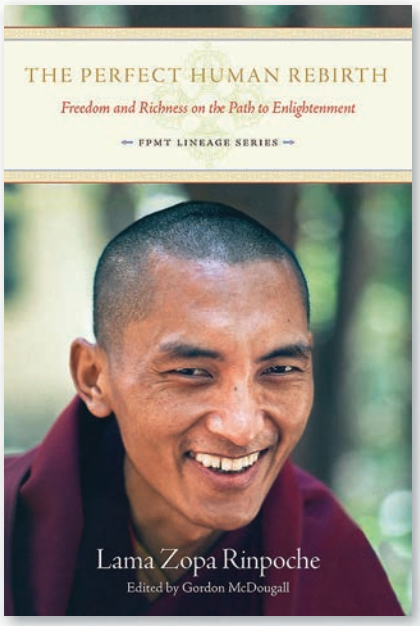

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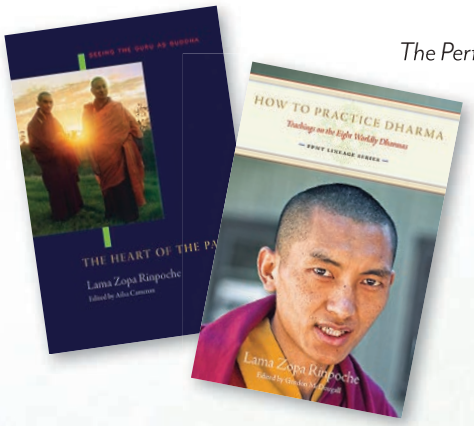

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COVER: Lama Zopa Rinpoche giving the oral transmission of the *Vajra Cutter Sutra* on Vulture's Peak, Rajgir, India, March 2014. Photo by Andy Melnic.







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Dear Reader,

Reading the news these days can be difficult – headlines are dominated by stories of climate change, intolerance, greed and violence. *What kind of world are we creating?* I ask myself, feeling despair. As an antidote, I try to think about all of the good and beneficial activities that happen, which rarely show up in a news feed. I find hope as I reflect on all of the people who are drawn to the words of His Holiness the Dalai Lama and other men and women who speak of peace and compassion. I remember the kindnesses people have offered me every day of my life. And I contemplate the potential of today's children, who are tomorrow's leaders, educators, creators, caregivers, scholars and citizens. Perhaps this is why I find the stories of FPMT's child-focused activities so inspiring. These activities take many forms, but all are concerned with helping children develop a more compassionate mind and preparing them to lead a beneficial life.

"[Children] should be educated in a good heart and tolerance, to have compassion, and be kind to others," Lama Zopa Rinpoche said, discussing how to guide children. "If the children have tolerance and compassion toward other beings, other beings will love them and help them. This way they will have a good heart, which makes them happy, and then from being happy, they will have more space in their mind to be kind to others, and this makes others happy."[1]

In this issue of *Mandala*, we look at a few examples of how FPMT centers, projects and services are following Rinpoche's advice for educating children. We only had space to include a sampling of activities, but please include all of FPMT's work to benefit children in your rejoicing and dedications, knowing they are an important part of the world we are creating.

Love,
Laura

[1] From the Lama Yeshe Wisdom Archive page "Educating Children," part of "Lama Zopa Rinpoche's Online Advice Book" at www.lamayeshe.com.

About Mandala





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

Editorial Policy

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

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

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Managing Editor and Publisher
Laura Miller
laura@fpmt.org

Assistant Editor, Advertising & Sales
Michael Jolliffe
michael@fpmt.org

Art Director
Cowgirls Design
cowgirl@newmex.com

Friends of FPMT Program
Justin Jenkins
friends@fpmt.org

FPMT, Inc.
1632 SE 11th Ave.
Portland, OR 97214-4702
Tel: 1 503 808 1588
Fax: 1 503 232 0557
Toll free USA only
1 866 241 9886

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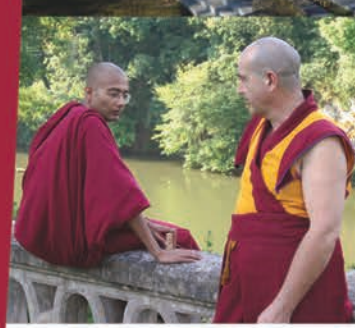

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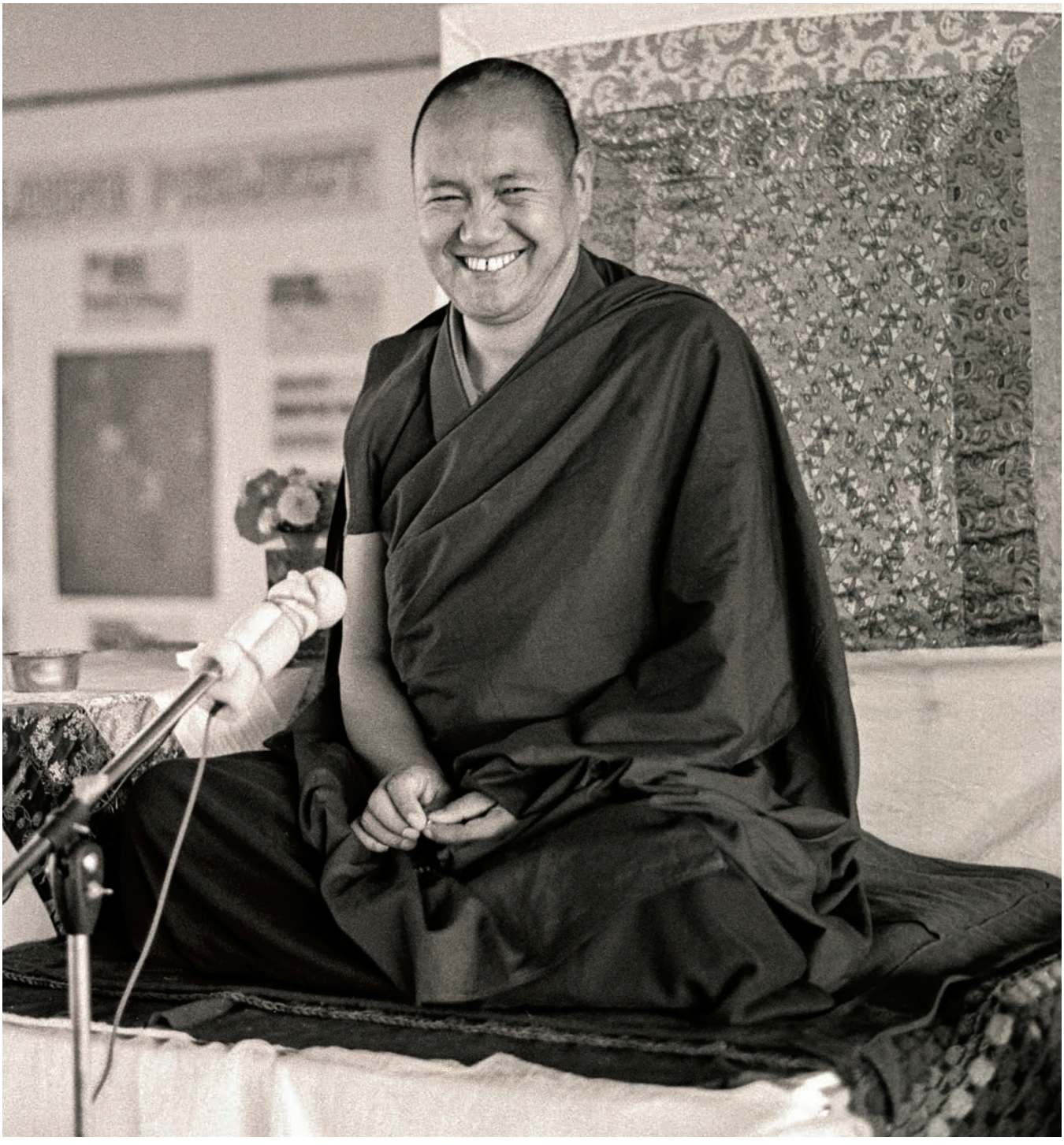
Lama Yeshe's Wisdom

Immeasurable Love and Immeasurable Equanimity



Lama Yeshe teaching during a month-long course at Chenrezig Institute, Australia, 1976. Photo courtesy of Lama Yeshe Wisdom Archive.

By Lama Thubten Yeshe

The four immeasurables are immeasurable equanimity, love, compassion and joy. I'll talk about just a couple of these. The meaning of immeasurable, or limitless, love is clear from the words themselves. Fundamentally, we all have love; even animals have love. But the problem with our normal human love is that it's limited. We choose our love objects very selectively, whether they be other people or anything else. There are innumerable phenomena throughout the universe but we choose just a few favorite objects to love. This kind of fanatical love is actually a problem. Normally, we say love is always good. Its positive side can be good, but its extreme, narrow side is not. One reason it's a problem is that it gives us an extreme view of its object, where we exaggerate its good qualities. Another is that it gives rise to the symptoms of conflict that always arise from the dualistic mind. The inevitable reaction to fickle, narrow love is conflict and discomfort.

Take, for example, the Dharma student. When you first get into Buddhism, your love changes slightly in that it now becomes, "I love Buddhism; I love Dharma; I love Lama." Then it develops further in this direction: "This is really good. Before, I was down, but Buddhism has brought me right back up. Now I'm happy."

The way your love becomes limitless is not through blind religious faith. It's not that someone tells you your objects of love are innumerable and you simply have to believe it. There's clear logic behind it. Say there's somebody whom you already love. Ask yourself why you love that person. Usually you'll reply that it's because that person's kind to you. That reason applies equally to all other sentient beings, but you should know all this from having studied the lam-rim, so I'm not going to go into any more detail here. This is one of the reasons why understanding of the lam-rim is a prerequisite to taking tantric teachings.

But don't take immeasurable love literally. Just because you love all sentient beings doesn't mean you have to give people whatever they ask for or sleep with everybody. True, profound, universal love can be wrathful too. True love doesn't have to come with a smile; it can come with a frown. Our problem is that we interpret love too superficially. If people frown at us we automatically assume they don't like us.

One Tibetan yogi said, "Evil friends don't necessarily look like scorpions." What he meant was that sometimes the people who are nicest to us are the worst for us. Scorpions are clearly dangerous, and their very appearance makes us afraid. But a person who strokes us lovingly on the arm, gives us gifts and whispers lovingly in our ear can be more dangerous than a scorpion. Such a person might even appear to be kinder to us than Lord Buddha. He was incredibly kind, but he never stroked our arm, gave us gifts or whispered in our ear. The false friend might demonstrate such superficial loving actions, but in the end will cheat us and ruin not only this life but also many lives to come.

If you develop equanimity towards all sentient beings, you release all mental agitation.

Now you've really got a taste for Dharma. The problem is that every time you imprint, "This is good; this is good; this is good; Dharma good; meditation good," instinctively there arises the mind that thinks that anything that is not Buddhism is unimportant. Especially when you start studying philosophy and learn that there are aspects of other religions' philosophy that contradict what we believe in Buddhism, you start to put other religions down. You get to the point where you don't even like to hear the words Christianity, Islam, Hinduism and so forth.

That means you've lost your love. Instead of making you more tolerant and free, what you've been calling love has become a cause of conflict. I'm talking about love from the religious point of view. When you say, "I love Dharma," be careful that you don't love too much.

The point is that you should be using Dharma to solve your own problems, not create more. That's its only purpose. The function of Dharma is to become an antidote to your own problems. If your love of Dharma causes conflict in your mind, makes you more narrow and limits your communication such that you just want to ignore practitioners of other religions, your love's your problem.

We often find problems between parents and children. Most parents instinctively love their children, no matter what the children do. But when the children fail or do stupid things, the parents get worried. Sometimes their emotions and frustration manifest unskillfully as anger and aggression, and the children think that parents really hate them. They don't see the deep love behind the scolding. This is just another example where what's on the surface belies what's underneath.

I don't need to say anything about immeasurable compassion and joy, but I will make a couple of points about immeasurable equanimity. …

If you develop equanimity towards all sentient beings, you release all mental agitation. If you are extremely neurotic, if your consciousness is not fundamentally even, you'll find it impossible

to direct your mind into single-pointed concentration. If you can't do that, it's very difficult to practice tantric yoga.

The extreme mind is a big problem. Lord Buddha had two brothers. One of them had unbelievable lust. He was always running after women. He was totally impossible. He was so overwhelmed with lustful hallucinations that there was no way that Lord Buddha could give him teachings. For example, say I'm in a nightclub with 20 girls, dancing and drinking, and you come up to me, "Hey, let me tell you some Dharma." I'm going to go berserk. Even if Lord Buddha himself wanted to give me teachings, I'd tell him to leave me alone. It was like that. So he had to come up with another solution.

One day Lord Buddha showed this brother a vision of another realm. It was a hellish environment with flames and smoke all around, and in the middle there was a huge cauldron sitting on a big fire, bubbling with boiling oil and surrounded by fearsome protectors. Somebody asked what the cauldron was for, and Lord Buddha's brother heard one of the protectors say, "Shakyamuni's brother is up there on earth, dancing, drinking and lusting his life away, but when he dies he's going to be reborn right here in this pot." He totally freaked out. Suddenly he comprehended what he'd been doing and what was going to result. He was so upset that he couldn't even eat. Then with his great skill, Lord Buddha manifested a vision of a beautiful, peaceful environment that was in complete equilibrium. No extreme suffering; no extreme happiness. That made his brother's mind very tranquil and even, and at that moment, Lord Buddha gave him teachings. As a result, he realized the emptiness of his own mind, released his ego and became an arhat.

Therefore, to practice the yoga method, you need a firm foundation of equanimity so that you can control your mind and set it in one direction. I can't stress enough how necessary this is. But if you can develop equanimity, you will find that state of mind itself extremely blissful. The dualistic mind is a mind of extremes – uneven and unbalanced. It's a painful mind. It's the psychological equivalent of constantly having a nail poked into you. The extreme mind is a complete hindrance to your developing the peaceful, blissful mind of equanimity.

Excerpt from *Commentary on the Yoga Method of Divine Wisdom Manjushri,* Manjushri Institute, Cumbria, England, August 1977. Edited from the Lama Yeshe Wisdom Archive by Nicholas Ribush.



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

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Advice from a Virtuous Friend

Recognizing the Root Ignorance on the Basis of Beginningless Mind

By Lama Zopa Rinpoche

Only when we recognize how to achieve liberation from the suffering of pain, change and pervasive compounded suffering do we really come to realize the full extent of our unbelievably good fortune. But we must also understand both how the mind is a continuity reaching back into a beginningless past and how it is continuously being reborn. It is on the basis of this continuity that the root ignorance – the source of all suffering – is carried from lifetime to lifetime, thus giving rise to all our problems. The root ignorance is an unknowing mind. It [falsely] apprehends that there is an I in either the phenomena of body or mind or their association – indeed, wherever one apprehends an I to be. In reality, however, there is no I there.



Root ignorance, in other words, is unknowing because it involves apprehending an I that does not exist. This hallucinating mind, this concept of inherent existence, is born with us. It is with us even when we are still in the womb of the mother of this life. This is because, just as the consciousness of this life comes from the continuity of the mind prior to our birth in this lifetime, so too does our ignorance, which has always accompanied it. If ignorance and our mind were not similar in terms of continuity, there would be no reason for us to be born with it at the time of conception. This is also the reason why this innate wrong concept, root ignorance, didn't come from our parents or from our parents' ignorance. Parents, therefore, do not share with their children the ignorances that they also have – passing them on, as it were, like a blessing – I'm joking! It has nothing to do with the parents, because ignorance has a continuity that precedes even the moment just before the consciousness enters the fertilized egg in the mother's womb. For the same reason, we can say that today's ignorance has a continuity because it existed yesterday.

Our current ignorance is therefore the continuation of our ignorance of the day before. This is how we come to conclude that the past continuity of ignorance has no beginning. In the same way, we can establish that there is no beginning to other delusions such as anger either. Our anger did not start only one eon ago, a hundred lifetimes ago or a

Lama Zopa Rinpoche at Nalanda, where he gave an oral transmission of Lama Tsongkhapa's "In Praise of Dependent Arising," Bihar, India, February 2014. Photo by Ven. Roger Kunsang.

hundred years ago. There was no great celebration marking the day that our anger was born – a celebration bigger than a wedding ceremony in a church! Or a special annual celebration, "Today is my desire's birthday!" Like the other delusions, desire has no beginning. The continuity of all these obscuring disturbing emotional thoughts has no beginning. Likewise, there is no beginning to the continuity of the motivating karma that leads to suffering results. The continuity of our suffering has no beginning – there is no first moment when we started to experience the suffering of pain, the changeable suffering of sense pleasures or the pervasive compounding suffering that is the continuity of the defiled aggregates that compound, or create, the future suffering of samsara.

Without an omniscient mind, we cannot see the entirety of our past lives; even with clairvoyance we might see only a certain number – say hundreds or thousands. And, of course, most of us cannot do even that. But even if we cannot see them with our own experience, by studying, meditating and applying valid reasoning, we can establish the continuity of consciousness and the beginningless continuity of the delusions. As our realizations increase, our mind becomes clearer and clearer. Eventually we *will* be able to remember our own past experiences – *and* see the future as well. But at the moment, all we can remember is the problems of this life.

If we don't study Dharma or meditate on sutra and tantra we can't really recognize the true extent of our problem – our perception is very limited and our understanding of what we should be free from is extremely gross. It is like having cancer or AIDS without knowing it; in that case our understanding depends upon a doctor's knowledge and explanation. Similarly, here we need to rely upon the method, the path revealed by the fully enlightened Buddha Shakyamuni. The Dharma path he showed eradicates the real cause of problems – not just the gross suffering of pain, but the other two less obvious sufferings, the suffering of change and pervasive compounding suffering. We can fully rely upon this path because it is the method of the Fully Enlightened One, who completely trained his holy mind in compassion for other sentient beings for many eons and taught the Dharma that protects us from delusions, wrong concepts, problems and the sufferings of life.

Only by understanding the beginningless continuity of the delusions and the hallucinating mind of ignorance, the concept of inherent existence, can we eliminate all suffering and problems, for although the sufferings of samsara have no beginning, they can end. But it is only through realizing emptiness, the ultimate nature that is the meaning of the *Essence of Wisdom*, or *Heart Sutra*, that this can occur. Moreover, without first realizing, for ourselves, the truth of selflessness that the Buddha taught, which eliminates all suffering, there is no way that we can liberate other sentient beings from all suffering and the delusions and karma that are its cause. Without understanding ultimate nature, we cannot bring others to full enlightenment.

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

Practicing Dharma in Daily Life

Reciting the Names of Buddhas for Great Benefit

In response to a query by a student who was advised to sponsor a recitation of the Kangyur *(the teachings of Buddha) but could not afford it, Lama Zopa Rinpoche dictated two powerful names of buddhas to recite:*

SANG GYÄ PA TEN PA DUL WA SHI WA PHA ROL GYI TOB RAB TU JOM PA LA CHHAG TSHÄL LO

By reciting this buddha's name once, you get the same benefit of having read Buddha's *Kangyur* (which contains more than 100 volumes) once.

SANG GYÄ JE WA TRAG GYA GANG GÄI LUNG GI JE MA NYE KYI DRANG DANG NYAM PAR NGE PA LA CHHAG TSHÄL LO

Reciting this buddha's name once has the same benefit of having read and listened to all the Buddha's teachings of sutra and tantra. ◆

Colophon: Dictated by Lama Zopa Rinpoche to Ven. Sarah Thresher, February 14, 2014, at Root Institute, Bodhgaya, India.



Lama Zopa Rinpoche giving the oral transmission of the Vajra Cutter Sutra *on Vulture's Peak, Bihar, India, March 2014. Photo by Andy Melnic.*

Dharma Practice Dates

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

Buddha Days

July 31
Lord Buddha's first teaching

Full and New Moons

(Tibetan 15th and 30th days)
July 12, 26
August 10, 25
September 9, 24

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

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

WORK A DAY *for* RINPOCHE

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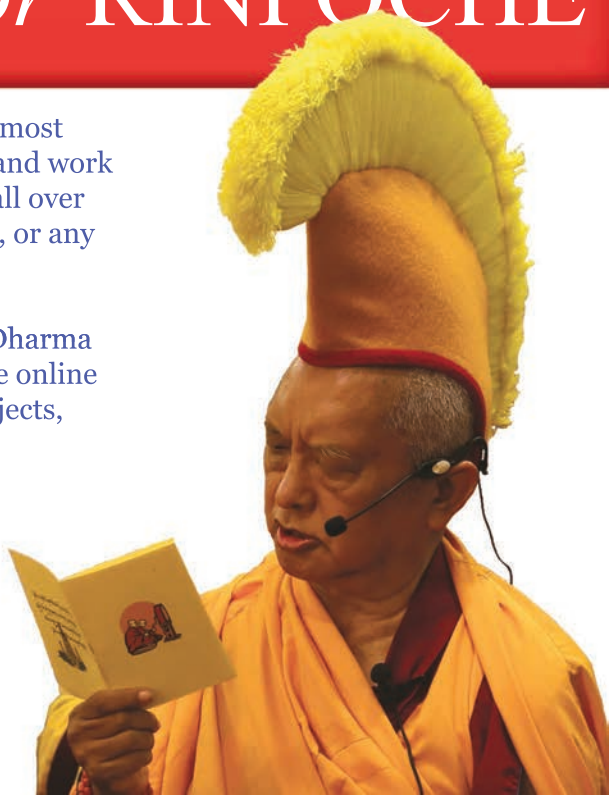
Saka Dawa, June 13th

2014 Work A Day Campaign May 27th - June 30th



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MIRACLE DAYS AT THE Mahabodhi Stupa and Root Institute

By Ven. Sarah Thresher



Lama Zopa Rinpoche and his attendent Ven. Sherab with flowers for offerings at the Mahabodhi Stupa, Bodhgaya, India, March 2013. Photo by Ven. Sarah Thresher.

Lama Zopa Rinpoche arrived at Root Institute in Bodhgaya, India, on January 26, 2014, from Sera Monastery in South India to complete a private retreat before the Tibetan New Year (Losar). This is the third time Rinpoche has come to Root for retreat and Ven. Thubten Labdron, the director, had spent months meticulously preparing everything, including adding an extension to Rinpoche's retreat house. When Rinpoche arrived, one of the first things he did was set about designing two new altars to increase the number of holy objects and offerings that could fit into the new space and ordered thousands of bright LED lights for the ceilings and walls. He also covered the cupboard doors with the eight auspicious signs and six long life signs for success, harmony and auspiciousness, and asked that elaborately framed large images of the powerful mantras be hung over the doors and entranceways of the center to give everyone an opportunity to purify and accumulate merit.

For the first 10 days while the new altars were being constructed, there was time for Rinpoche to relax, meet people, read through some volumes of the *Tengyur* (the 200-plus volumes of commentaries to the Buddha's teachings by the great pandits), make offerings at the Nyingma Mönlam, go on pilgrimage and, of course, visit the Mahabodhi Stupa for circumambulation, prayers and offerings. Rinpoche particularly enjoyed circumambulating the stupa while reciting Lama Tsongkhapa's exposition on emptiness, *Essence of True Eloquence* (*Lekshe Nyingpo*).

Rinpoche's retreat began on February 8. This coincided with the annual Insight Meditation Retreat at Root led by Ven. Antonio Satta, which meant that the center was effectively sealed off to visitors and in complete silence. For the next three weeks, Rinpoche maintained a schedule of sessions that spanned all day and night; only once or twice did he even leave the retreat house.

And then as Tibetan New Year approached, to our great delight, we discovered that Rinpoche would be staying on through the Days of Miracles to take advantage of the holy objects and extraordinary conditions for practice in Bodhgaya. "During these 15 miracle days all the merit we create increases 100 million times," Rinpoche explained. "Pabongka Rinpoche says it increases even more than that. For other Buddhist festivals, there is usually just one day when the merit increases, but here there are *15*! That's why it is so important to put more effort on these days to create virtue. Lazy people like me," he joked, "can make up for the rest of the year!"

Around this time Dagri Rinpoche arrived in Bodhgaya to offer mandalas at the stupa. Keutsang Rinpoche was also in Bodhgaya since he had also retreated here through February. Now the three high lamas met up and enjoyed several days together of pujas and practices. There was a Vajrayogini self-initiation on the special Vajrayogini day, a Yamantaka self-initiation the night before Losar, and an early morning Palden Lhamo puja followed by a wonderful long life puja for Rinpoche on the first day of Losar jointly organized by Dagri Rinpoche, Root and MAITRI Charitable Trust. The long life puja was also the 30th anniversary of Lama Thubten Yeshe's passing and Rinpoche gave a beautiful and moving speech on the qualities and kindness of Lama Yeshe. In addition to this, the three lamas met several times at the stupa to offer robes and overflowing bowls to the Buddha, to pray together under the Bodhi tree and to take the bodhisattva vows in all four directions of the stupa. It was a most extraordinary time.

Rinpoche also gave many teachings. Every time he went to the stupa, he would explain the practice of circumambulation and insist that we recite and learn the merit-increasing mantras for circumambulation ourselves. He taught on the meaning and power of holy objects, how to make offerings, and more specifically how to offer robes, lights, music, incense, flowers and more. Rinpoche taught spontaneously at the beginning of the circumambulation, throughout the circumambulation, and at the end. Like a magnet, Rinpoche attracted more and more people to him whenever he went to the stupa to circumambulate or pray. He even gave teachings and advice to the beggars at the mall.

To our great delight, Rinpoche accepted a request by Ven. Dekyong to give the transmission of the *Sutra of Golden Light*. The Mahabodhi Stupa served as the venue for the transmission, which continued throughout the 15 days from Losar to the Day of Miracles. This is a time when Root Institute offers more than 100,000 lights at the stupa, and Rinpoche commented several times that this year was the most beautiful light offering he had ever seen at the stupa and an incredible cause for rejoicing. Every night Rinpoche would go to the stupa to circumambulate, bless the offerings and do prayers. Then he would lead us in an exquisite bodhichitta motivation followed by the transmission of the sutra. We never knew when it would happen or how it would happen, and that unpredictability became a part of the schedule. The setting was spectacular with Rinpoche's throne on a platform under the large Bodhi tree on the north side with the floodlit stupa behind and the tens of thousands of multi-colored light offerings all around. By the end of his stay, Rinpoche had completed the transmission for the shortest version of the *Sutra of Golden Light* (21 chapters) and we hope that in the future the remaining versions (29 and 31 chapters) will also be given.

At the same time, Ven. Antonio requested transmission of the *Vajra Cutter Sutra* and Rinpoche also gave that in the magical

RINPOCHE IN BODHGAYA













Top row: *Lama Zopa Rinpoche with Dagri Rinpoche during a long life puja on Losar, Root Institute, Bodhgaya, India, March 2014. Photo by Ven. Sarah Thresher; Lama Zopa Rinpoche during an incense puja on the roof of Root Institute, Bodhgaya, India, March 2014. Photo by Andy Melnic.*

Middle row: *Lama Zopa Rinpoche giving an oral transmission of the* Sutra of Golden Light *next to the Mahabodhi Stupa, Bodhgaya, India, March 2014. Photos by Ven. Sarah Thresher.*

Bottom row: *Lama Zopa Rinpoche blessing Root Institute's goats, Bodhgaya, India, March 2014; Lama Zopa Rinpoche visiting Alice Project Universal Education School and Tara Nunnery in Sarnath, India, March 2014. Photos by Ven. Sarah Thresher.*

setting of Vulture's Peak. [See page 20.] He also gave Vajrayogini initiation, performed Padmasambhava incense puja (*nolsang*), blessed Root Institute's goats and visited the new land where a stupa garden is being built. Rinpoche was quite simply wish-fulfilling.

Twice Rinpoche went to the Maitreya School and Tara Children's Home (both run by Root Institute) to teach the children. [See page 22.] On the first visit he taught the children and had tea and discussion with the school teachers. On the second visit he asked that not only the children, but also their parents, be present. He explained how important it is to have compassion, to avoid negative actions, to always think of the kindness of others and rejoice in what we have. He presented each child with a smart new backpack and each parent with blessing strings. Then he visited MAITRI Charitable Trust, directed by Adriana Ferranti, to teach the village children and to bless the dogs and goats, and then drove to Sarnath to explain the meaning of OM MANI PADME HUM to the children of Valentino Giacomin's Alice Project Universal Education School who plan to do a 100 million mani retreat. "Compassion is the most important education," Rinpoche told the children. "The education that is generally taught in schools in the world is good, but without compassion there is no peace and happiness in your life or in this world. That's why compassion is most important."

Rinpoche's stay in Bodhgaya was also a time to catch up with the two Maitreya Projects – in Bodhgaya and Kushinagar. Rinpoche had private time with the team who are working on the Bodhgaya project and also with the newly appointed director of the Kushinagar project, Thubten Jangchub (Nimai Vijay). Rinpoche also welcomed His Holiness the Karmapa to Root Institute and to Maitreya School, and His Eminence Tai Situ Rinpoche to Maitreya Project land in Bodhgaya. Rinpoche met with head of the Nyingma school His Holiness Taklung Tsetrul Rinpoche and had tea with His Holiness the Sakya Trizin.

Rinpoche seemed very happy with his stay at Root and praised the center and director for all its social activities and harmony, taking care of not just the students and local community, but even many animals, with compassion. When it finally came time to go, he presented yet more gifts to all the staff and students and gave this very poignant parting advice, "Not to harm others and to benefit them – all the Buddha's teachings are contained in this advice. Serving others with a good heart is the best Dharma practice. Then you will have no regret at the time of death and the future will be better and better."

There's more online! You can find a new translation by Lama Zopa Rinpoche explaining the meaning of the eight auspicious signs and a story on Root Institute's goats – all with this issue's online edition at mandala.fpmt.org.

More information about Root Institute and the programs it offers can be found online at www.rootinstitute.com.

Why Bodhgaya Is So Important

By Lama Zopa Rinpoche

Bodhgaya is not only the place where the Buddha showed the holy deed of achieving enlightenment under the Bodhi tree but also where all the great pandits such as Nagarjuna and Asanga practiced and made so many prayers. Also, many great enlightened beings and yogis from Tibet, China, Nepal and other countries came here and made so many prayers to benefit us sentient beings so there would be unbelievable, unbelievable opportunity for us to purify negative karma and accumulate merit as quickly as possible.

That is why it is so important to come to Bodhgaya to practice; to circumambulate and make prayers under the tree. Even if you don't know much Dharma, try to circumambulate as much as possible. It makes your life so special; there is unbelievable purification and it collects so much merit to quickly be free from the oceans of samsaric suffering and achieve enlightenment.

[The Mahabodhi Stupa] is so precious that if you don't get to circumambulate it for even one day, it's worse than losing skies filled with wish-granting jewels or billions of dollars.



Lama Zopa Rinpoche circumambulating the Mahabodhi Stupa in Bodhgaya, India, January 2014. Photo by Ven. Roger Kunsang.

Colophon: Dictated to Ven. Sarah Thresher by Lama Zopa Rinpoche at Root Institute, Bodhgaya, India, February 4, 2014.

For more on visiting stupas, see FPMT Education Services' page "Stupas: A Resource Guide": http://fpmt.org/education/practice/holy-objects/stupas-resources/

PICNIC AT Vulture's Peak

By Ven. Sarah Thresher





From left: Lama Zopa Rinpoche walking up Vulture's Peak; Rinpoche making an offering to a beggar on Vulture's Peak, Rajgir, India, March 2014. Photos by Andy Melnic.

In 2003, Ven. Antonio Satta requested Lama Zopa Rinpoche to give the oral transmission of the Vajra Cutter Sutra. *Eleven years later that wish came true in a most remarkable way when Rinpoche kindly gave the transmission during the Days of Miracles at Vulture's Peak in Rajgir, India.*

Ever since his arrival at Root Institute in Bodhgaya in January 2014, Rinpoche had been hinting at giving the oral transmission of the *Eight Thousand Verse Perfection of Wisdom Sutra* at Vulture's Peak. Some years back, Rinpoche and a few select high lamas were invited to accompany His Holiness the Dalai Lama on pilgrimage to Vulture's Peak where they recited the sutra. Now Rinpoche thought to return and recite it again, this time giving the transmission at the same time. But, Rinpoche warned, it would take several days to complete, which meant either traveling back and forth or staying in the small town of Rajgir itself. In the end, that plan was replaced (for now) by a less ambitious, but equally fortunate, proposal to give the *Vajra Cutter Sutra* transmission instead.

Rajgir, the former capital of Magadha, home to King Bimbisara and his son Ajatashatru, and a place often frequented and regarded with deep fondness by the Buddha, is a two-to-three-hour drive from Bodhgaya depending on the time of day. The idea was to leave very early morning and be at the peak by 10 A.M. at the latest, thus giving plenty of time for the teaching. However, the previous day Rinpoche came to lead *Guru Puja* at 4 P.M. and unexpectedly gave teachings and instructions past midnight. That made leaving early the next morning more challenging! Although half the jeeps made it off on time, several young American students attending the Experiencing Buddhism at the Root course got heat-stroke while exploring the mountain waiting for Rinpoche to arrive and consequently the whole group was evacuated to the green and shady parks of the nearby ruins of Nalanda Monastery to recover instead, missing the teachings.

Rinpoche finally arrived in Rajgir around noon and began the ascent to the peak. On the walk up, he engaged Ven. Antonio Satta in debate on emptiness (e.g., "Who is climbing? The self or the aggregates?") and stopped at each beggar (or as Rinpoche says, "merely labeled" beggar) to respectfully present them a ten-rupee note while teaching them how to correctly pronounce OM MANI PADME HUM. Pausing at the final ascent to the peak, Rinpoche pointed to one of the huge rocks and reminded us that it had been there since the Buddha's time and was therefore very blessed. By the time Rinpoche arrived at Vulture's Peak, it was mid-day and baking hot. Without pause, he launched straight into the motivation, preliminary prayers, prostrations and seven-limb prayer before sitting down to take lunch. "To us this place appears ordinary," Rinpoche explained, "but the great bodhisattva Khunu Lama said that holy beings see the Buddha still teaching. When the Thirteenth Dalai Lama visited Rajgir, he saw the whole mountain piled high with texts and didn't walk up to the peak for fear of stepping over them!"

So as not to waste time, a picnic lunch for 70 people had been ordered from a small restaurant in Rajgir and carried up to the Buddha's cave at the foot of the peak along with precious bottles of water. Some people opted to eat with Rinpoche and entourage on the peak – which meant fending off the hungry monkeys that hid behind the wall and pounced at the food – while others chose to shelter in the candle-blackened, gold-leafed cave below.

And then the real magic began. Seated on that hallowed spot where Buddha taught the *Perfection of Wisdom* sutras, Rinpoche began by reading out a prayer by Mipham Dawa citing the benefits of the *Vajra Cutter Sutra:*

> It is said by Buddha that writing or reading one word of the *Prajñaparamita* has greater benefit than making offerings to all the buddhas for 1,000 ten million eons.

And then Rinpoche launched into the transmission itself. By this time, the sun had gone down slightly and it was a near perfect day, still and clear. Visitors to the peak blended their own prayers and devotions in myriad languages with those of the fortunate group gathered to attend the sutra transmission.

Rinpoche would pause now and then to translate yet another astonishing benefit of listening, reflecting and meditating on the *Vajra Cutter* and to remind us that these benefits were increased 100 million times during the Days of Miracles:

> Further, Subhuti, compared to some man or woman at the time of dawn, totally giving up bodies numbering the grains of sand of the river Ganges – also totally giving up bodies numbering the grains of sand of the river Ganges at the time of midday and evening, in such number totally giving up bodies for many hundred thousands of ten million, hundred billion eons – if someone, having heard this Dharma discourse, keeps faith in it, if they themselves would produce much greater merit on that basis, incalculable, unfathomable, what need to mention someone who, having written it in letters takes it up, memorizes, reads, understands, and correctly and thoroughly teaches it to others in detail?[1]

Three portable sound systems and microphones were set up to catch every word, but still Rinpoche strained his entire body to project his voice louder and louder (against a persistent cold) not wanting to waste the opportunity to benefit each bird, insect and creature that could catch a syllable or sound of the sutra. It felt as if the trees themselves were sentient and attentive.

When it was finished, Rinpoche said, "Now we have heard the teaching on emptiness, it might be good to meditate on it for just a minute." He led everyone in meditation on emptiness using a quotation from the Seventh Dalai Lama. It was the most extraordinary sight. A group of Thai pilgrims stared in amazement at the Tibetan Buddhist lama sitting on Vulture's Peak absorbed in meditation, guiding his students in unfaltering



Rinpoche offering oral transmission of the Vajra Cutter Sutra, *Rajgir, India, March 2014. Photos by Ven. Roger Kunsang.*

English. Rinpoche's voice was stable and clear and resounded as he guided us step by step on how to realize emptiness and cut the root of samsara:

> Things appear real, truly existent, to our hallucinated mind due to ignorance, but don't cling to that appearance.
>
> Don't believe real. Look at them empty. Look at the 'I' empty, action empty, object empty, all samsara and nirvana empty.
>
> Look at the whole thing empty, as it *is* empty.

For a moment time stood still.

And then it was over. Time for dedications as the sun was setting and a quick transmission of the *Heart Sutra.* One student stood up to voice heartfelt gratitude and to request Rinpoche to please, please live long and continue to teach. Then a final descent back to the mundane world with Rinpoche once again debating Ven. Antonio on emptiness and the monks purchasing garlands of malas from the locals for Rinpoche to offer to fortunate disciples in the future. At the bottom of the hill, two key members of the Maitreya Buddha Kushinagar Project offered chai all round, and we piled back into the jeeps ready to leave, glowing with joy, and cheered at the prospect of a future opportunity to take more teachings from Rinpoche at this most holy site. ◆

Visit *Mandala's* online edition for this issue to find links to the *Vajra Cutter Sutra* meditation led by Lama Zopa Rinpoche on Vulture's Peak, mandala.fpmt.org.

Rinpoche's translation of the prayer by Mipham Dawa citing the benefits of the *Vajra Cutter Sutra* as well as the text of the *Vajra Cutter Sutra* in nine languages can be found at:
http://fpmt.org/education/teachings/sutras/vajra-cutter-sutra/

The *Heart Sutra* can be found at:
http://fpmt.org/education/teachings/sutras/heart-sutra/

[1]English translation by Ven. George Churinoff.

SHAPING THE FUTURE:

FPMT's Child-Focused Activities in India and Around the World

The FPMT mandala of centers, projects and services includes many activities focusing on benefiting children. This work takes many different forms, but all are united in a belief that the more we help and benefit the children of today, the better off the world will be tomorrow.

During Lama Zopa Rinpoche's most recent stay in Bodhgaya, India, (see pages 16-21), Rinpoche talked with many children who are helped by the projects and programs run by Root Institute and MAITRI Charitable Trust. Root Institute, the FPMT center in Bodhgaya, is a beautiful oasis of Dharma, calm and verdure, where many visitors come to escape the craziness and harsh conditions associated with traveling in India. Apart from its busy and varied seasonal programs, Root oversees a number of social projects that include: Maitreya School, a free school for local village children; Shakyamuni Buddha Community Health Programme, a fully functional onsite and mobile clinic; and Tara Children's Home, the orphanage for HIV-affected children. MAITRI Charitable Trust began its work in 1989, helping people with leprosy and working towards its eradication. Since then, the project has expanded greatly to meet the needs of people, including children, in the Bodhgaya-area in Bihar, one of the poorest, least literate and most densely populated states in India.

Together, the social services provided by Root and MAITRI are giving care to and creating opportunities for hundreds of children each year. In addition, dozens of FPMT centers worldwide host activities and programs for children, many taking advantage of some of the Universal Education for Compassion and Wisdom programs, like the 16 Guidelines. *Here's a closer look at some of this work.*



Lama Zopa Rinpoche arriving at Maitreya School on the day of His Holiness the Karmapa's visit, Bodhgaya, India, February 2014. Photo by Ven. Roger Kunsang.

Maitreya School

By Sally Myatt, Maitreya School project manager

On February 1, 2014, 116 children lined up along the driveway of the Maitreya School with bowed heads and hands in prayer. Lama Zopa Rinpoche came walking casually down the driveway of the school and two of our youngest students met him, offering flowers. There had been great excitement that morning as preparations were finished, including decorating the outside of the school and grounds with flowers. Not long after Rinpoche arrived, dozens of bodyguards poured through the gates with a car behind. Out stepped His Holiness the 17th Karmapa, Ogyen Trinley Dorje. The energy was incredible when the Karmapa and Lama Zopa Rinpoche met, their foreheads touching in greeting.



His Holiness the Karmapa with Lama Zopa Rinpoche before addressing the students of Maitreya School and Tara Children's Home, Bodhgaya, India, February 2014. Photo by Ven. Roger Kunsang.

The Karmapa visited the school hall, which contains a large Maitreya statue on the altar and also had the children's craft items out for display. Small groups of children sang and meditated before His Holiness gave a special talk to everyone, including the children of Tara Children's Home. Pema, one of our teachers, was honored to be translator for His Holiness, who personally gave every child a small rug, drink, book and pencil.

The school was extremely fortunate to receive Lama Zopa Rinpoche on two other occasions this year. He offered precious advice to the children and generously gave each child a new backpack, towel, toothpaste, toothbrush and drink. Rinpoche also had tea with the teachers in the garden. His words of wisdom and guidance have been recorded for the future benefit of the school.

The school year finished in March. New student applications were placed on the school gates. Unbelievably 1,000 new applications were received, but Maitreya School *only had 30* places for new students. We opened in 2012 with 62 children. In 2013, we had 116. Now for 2014 school year, we have 167 students. *If only we could take them all!* The selection and assessment process for new students includes an interview with the principal and then a home visit by two school staff members, noting the conditions the applicants live in, meeting their families and talking to people in their villages.

On April 1, the school gates open with the first bus load of 58 children arriving, running eagerly down the driveway into school. Old students with their backpacks on diligently chant the mantra OM MANI PADME HUM as they walk around our Enlightenment Stupa three times. Class 3 children wait patiently at the gates to take the brand new "little ones" (Pre-Kindergarten students) on their first day into school.

The children have school six days a week. This year the school has six classes: Pre-Kindergarten, Lower Kindergarten, Upper Kindergarten, Classes 1, 2 and now 3. They are taught math, Hindi, English, general knowledge, science, physical education, arts and crafts, yoga, drama, music, and for the older children, information technology (the school has four computers to share with 30 children). We employ six teachers, a principal, one volunteer English teacher who also trains the teachers, and myself, another volunteer. We share staff with Tara Children's Home, including a handyman, gardener, painter, bus driver, cleaner and a kitchen helper, who cuts up and delivers fruit for the children's break.

This year we had a brand new water station built for drinking water, which the children think is fantastic. It has six taps connected to a new water tank on the roof, a cement drain, and a tiled roof for shade, all because of a generous sponsor. Many of the children come from villages that have to share water with many families. The children now can fill up their water bottles easily when they arrive, during and after school. Last year, with 116 children, we went through 120 liters (32 gallons) in a morning. This year, it will be even more.

All of our 51 new students have already had a health check by Dr. Sanjay from Shakyamuni Clinic, who looks for worms, scabies, typhoid, cavities, poor eye sight, etc. Children have a hepatitis B injection and a dental check-up from a wonderful Taiwanese dentist team who come to the clinic.

The majority of our students do not have a toilet or running water, so we have the nurses from the clinic teach the new children what an Asian toilet looks like, the correct way to stand and how to use it, in addition to showing how to use a bar of soap and water to properly wash their hands. It's an ongoing task to remind the older children the importance of these things.

Hygiene checks are done twice a week to check that their nails are kept short and clean (otherwise the nurse cuts them) and check



From top:
Maitreya School teachers meeting with Lama Zopa Rinpoche, Bodhgaya, India, March 2014; Lama Zopa Rinpoche with students from Maitreya School and Tara Children's Home, Bodhgaya, India, March 2014.
Photos by Andy Melnic.



if uniforms are clean and if they've had a bath and their hair is tied back off their faces. Nearly every child has head lice. The nurse tries to delouse their hair, but the problem is endemic. We're lucky to have an overseas nurse volunteer who visits the school. Usually there is a line of children waiting to see him or her. They may have a tummy ache (sometimes, worms) or fever, blocked ears full of wax or whatever. Many children seem to just enjoy the care and attention.

Dharma teachings happen after assembly in the mornings. It's a wonderful sight watching the children sing a Tibetan mantra with Ven. Sarah Thresher as they are walking around the stupa. They love having so much fun in the hall, copying all her actions as she spreads her arms out wide asking "do you have a BIG HEART" and all the children copying her as they sing, "Happy, happy, happy!"

Tara Children's Home

By Andy Melnic, Tara Children's Home project manager

Tara Children's Home (TCH), located across from Root Institute, shares the same walled piece of property as Maitreya School. The land features a lawn and garden. The children of Tara Children's Home sleep in dormitories. We have a kitchen where all our meals are prepared. There is even a small courtyard where we grow vegetables such as spinach, tomatoes, coriander, pumpkins, etc. This year we managed to harvest five kilos (11 pounds) of spinach a week. Currently, 22 children ranging in age from three to 15, live together at the home; 18 of them are HIV positive. They are looked after by a house mother-*cum*-manager and full-time carers, village widows, some of whom also live with HIV. The five youngest children attend Maitreya School, while the others go to a very good local school. In this we are fortunate, because HIV can often impede the placing of children in schools.

We share our home with three dogs – Dorje, Ninje and Jampa. They were rescued as puppies from the streets, and all resemble dingoes. The children treat them as part of the family. A number of seasonal fauna also visit the home. For a couple of weeks, thousands of stripy centipedes cover the floors and walls and make for careful walking. The kids are conscientious in not stepping on them. It is great that they show this care. The dogs, however, tread on the centipedes – they do not care at all. After the centipedes come frogs. They make interesting shower companions. With frogs come snakes. The staff, children, workmen and dogs, are all very respectful and in awe of the snakes. Everyone comes rushing out to see a visiting snake, but from a distance. Squirrels, lizards, bats, geckos, hoopoes and visiting goats make TCH a place where you could not be lonely. We are even visited sometimes by an elephant called Ragnini.

The children are generally fortunate to live at the home. Most have come from nearby villages, some from other Indian states referred to us through Delhi organizations. HIV is a vast problem in India, creating a large number of affected orphans. Due to the stigma of the disease, this leads to rejection and abandonment of children by families and by villages. To date, Tara Children's Home is the only orphanage caring for such children in the whole of Bihar.

Born into mainly Hindu families, the children certainly identify with being Hindu. However, we try as much as we can to instill Buddhist values into their daily lives. We are determined to introduce the principles of Universal Education through the *16 Guidelines* and more specifically, the Six Essential Guidelines of "Rejoicing," "Apology," "Forgiveness," "Kindness," "Courage" and "Patience." The kids are quick to learn Buddhist mantras. Every mealtime they recite several mantras, taking turns to lead. They also meditate together every day in our small gompa. Following Lama Zopa Rinpoche's advice during his amazing recent visits to TCH and Maitreya School, the children have learned the multiplying merit mantras for circumambulating holy objects.





From top: Children from Tara Children's Home waiting to greet Lama Zopa Rinpoche, Bodhgaya, India, February 2014; Rinpoche offering backpacks to TCH children, March 2014. Photo by Ven. Roger Kunsang.

With all children, it is important that they are prepared to meet the world. One of the main preparations is ensuring the children all speak English, which is very important in India. As 11-year-old Payal says in answer to every question "why?" it's "… because the sky's so high!"

The main aim of the Tara Children's Home project, apart from ensuring that the children receive the love and care required to get them through each day, is to prepare them for a meaningful life and to help them to understand that the achievement of a happy life is a by-product of being concerned about the happiness of others.

Most NGOs depend upon donations for survival. We are lucky in India that the government pays for the very expensive antiretroviral medicines needed to control HIV and prevent its transformation into AIDS. However, all other medicines and expenses are covered by the generosity of donors and sponsors, to whom we are grateful.

If you would like help support Maitreya School or Tara Children's Home, please visit www.rootinstitute.com, where you can make a donation or learn about volunteer opportunities. You can also find "Tara Children's Project" on Facebook.

MAITRI's Program for Children

By Adriana Ferranti, MAITRI Charitable Trust director

Children's health, of which nutrition is a major element, and education are two complementary factors influencing the future structure of any society and are a key elements of the work of MAITRI Charitable Trust. When MAITRI started our pre- and post-natal care program 18 years ago, the real objective was to help women from the most deprived castes bring to term and safely deliver healthy, strong babies. A year later, we initiated our child care program, which aims to save the lives of young children and infants who are critically malnourished mostly due to lack of mother's breast milk. Children here fare poorly when compared to children in other middle-income countries in overall well-being involving health, education and nutrition. Malnutrition is still endemic in India, particularly in girls, who are culturally regarded as less valuable. Special attention in the area of nutrition is required at least up to the age of five.

An example of this work is Suman Kumari, a baby who was born in one of the lowest and poorest *harijan* (so-called untouchable) castes, the Manjhis, from a mother who died of tuberculosis two months after Suman's birth. The baby was left in the care of her maternal grandmother, Munki Devi. On one of his routine rounds, MAITRI field worker Chandar Sen learned from Munki of the child's plight and her inability to feed the baby. Chandar invited her to MAITRI's Saturday clinic, where the baby was registered and immediately provided with powdered milk and supplements, which have been vital to Suman's survival and her future well-being. Since then, Suman has grown into a healthy infant, who is the pride of her grandmother.



Munki Devi and her granddaughter Suman Kumari, Bodhgaya, India. Photo courtesy of MAITRI.

Child immunization is a crucial part of providing health care for children, thus since 2004 we have supported the government's efforts in this field. We offer government-supplied vaccines mainly to the children born of women from our pre-natal care program, whom we also provide anti-tetanus vaccination immunizing mothers-to-be and their unborn babies to ensure a safer delivery.

The creation of educational facilities in isolated villages is an important aspect of rural development, which has always been





Field worker Chandar Sen Pathak vaccinating a child at a MAITRI clinic; Teacher Umesh Rajak and Chandar at the village school in Fulchatar; Photos courtesy of MAITRI.

an integral part of MAITRI's vision. The aim and concept of MAITRI's village schools, established in 1999, are based on the co-participation of villagers and MAITRI. The former have had to provide land and build the schools as well as to maintain them, while the latter's commitment has been providing teachers, books, stationery, and other materials like desks, doors and windows.

The schools are located in Ramnagar, Fulchatar and Paner, at the center of clusters of remote villages. The involvement of villagers has established a mutual bond between the schools and the organization, and their interaction is facilitated by the setting up of representative school committees. Village parents are encouraged to have all of their children attend school regularly for the "uplifting of society." MAITRI's project is regarded as a boon, bringing literacy to villages that lack the most basic infrastructure.

The village of Paner is mainly populated by two castes – the Khans, Muslim upper caste landowners, and the Manjhis, *harijans* and manual workers in the Khans' fields. The government's proposal to build a school had been consistently rejected as the Khans refused to share the same space with the Manjhis. However, thanks to MAITRI's constant work in the area, when we proposed the plan for a village school, it was promptly accepted and the Khans themselves invested in the construction and maintenance of the building. Since 1999, Manjhi and Khan children have sat side by side in our school.

Sarjun Kumar, a Manjhi now 15 years old, has benefited greatly from the school in Paner. Born with a slight disability to illiterate and indigent parents, he attended the MAITRI village school for six years. "I am very happy and proud of myself, because when I was studying at MAITRI village school, I achieved excellent results. I used to study very hard, day and night," he said. After residing at MAITRI for one year while attending a local English medium school, Sarjun was admitted to a special boarding school for gifted, underprivileged children from Gaya District, giving him the prospect of a brilliant future.

To learn more about all the beneficial work of MAITRI Charitable Trust and to offer support, visit MAITRI's website at www.maitri-bodhgaya.org.

You can read more *Mandala* stories online about MAITRI, Maitreya School and Tara Children's Home, by using the search feature on *Mandala's* home page at mandala.fpmt.org.

School Visits to Jamyang Buddhist Centre

By Adnan Hadzi, Jamyang Buddhist Centre communication officer

Jamyang Buddhist Centre in London has been offering tours of its building to schools for many years as part of our engagement with the local community. Some of the school groups even come from outside London as part of a day trip to the capital. We've even had a group from Copenhagen visit.

A small team of volunteers makes time available to host these visits, showing the school groups around our beautiful and historic building, which served as a courthouse into the 1970s. Visitors see our two gompas, the courtyard garden and the old holding cells, which are nearly unchanged from when they were used to hold accused criminals.

During the tour, we also talk about Buddhist beliefs and traditions and offer information about the many religious objects, thangkas and statues in our center. We often share the story of the Buddha's life and one or two other stories that explain the more exotic holy objects such as the many arms of Chenrezig or our stupas.

The children and young people who visit are always very keen to hear about our own personal understanding and practices, so we find we are able to make a real connection. It is never our intention to proselytize. The children of London come from very varied backgrounds, some are Christians, some Muslim, Hindu or Sikh, and many have no particular belief at all. It is our aim to help these children learn a bit more about Buddhism in order to nurture mutual understanding in our multi-cultural society.

We are very fortunate in having a large thangka of the Wheel of Life in the foyer so this is usually the starting point of the tour where they enjoy a biscuit and a drink while we explain the psychological basis of the six worlds in the desire realm and point out that the Buddha stands outside of this world system, indicating the path whereby the Buddhist aspirant can find liberation. There are always challenges explaining things to children. We like to point out the 21 Taras and we usually have a lively discussion about what the children would do with a second body let alone 20 other bodies.

The school visits finish in our main meditation hall and we usually do a short secular meditation, introducing them to the idea that they can work on their minds. This is usually a total revelation to most of the students (as well as the teachers). It is always satisfying to see groups of older children lingering and taking photos, having enjoyed their time at Jamyang. Some of the schools return year after year and some have started asking for Jamyang volunteers to talk at their school assemblies. All this takes a lot of dedication and commitment from a very small pool of people. We are very grateful to our volunteers for all their efforts. It is encouraging to see how much of a positive influence on the local community they can have.

For more on Jamyang Buddhist Centre, visit www.jamyang.co.uk.

Child-Focused Activities at Sydney's Vajrayana Institute

By Kathy Graham, Vajrayana Institute communications manager

Vajrayana Institute (VI) in Sydney, Australia, offers several activities for children and parents. The weekly "Meditation for Parents & Bubs," is a calm, welcoming and supportive space where it's okay for babies and toddlers to be unsettled or grizzly. Parents and grandparents bring their little ones into VI's gompa to meet each other, share stories and parenting tips, and practice meditation together.

The "Meditation for Kids" program is a weekly after-school session for children age five to 12. Children learn about and have an opportunity to discuss topics like mindful eating, mindful showering, being a "kindness detective" or noticing one's connection to all living things. Children often report acts of kindness they've noticed in their friends, their parents and in themselves. The session also includes two meditation periods, usually lasting five to 10 minutes. One is mindfulness of breath, the other a loving kindness or a visualization practice.

There is also a monthly "Buddhism (Dharma) for Kids" class on Sundays, where children and parents receive an introduction to the stories, principles, values and practices within the Buddhist tradition. Participants learn about meditation, prayer, the importance of an altar and about holy objects such as thangkas and Buddha *rupas* (statues). There's also a discussion every week about an important human value, usually sourced from *16 Guidelines for a Happy Life*, after which the children do a bit of craft making. The grown-ups also join in.



Katie Afrakoff Kelly with her son Eoin and Emma Jean with her son Sam at Meditation for Parents & Bubs, Vajrayana Institute. Photo courtesy of VI.

This is just a summary of the children's activities at VI. To learn more, including hearing from participants and suggestions for doing these activities in your own community, check out this issue's online edition at mandala.fpmt.org.

Teen Camp and Family Camp at Vajrapani Institute

By Heidi Oehler, Vajrapani Institute spiritual program coordinator

Every summer for the past 20 years the sounds of children laughing and playing can be heard at Vajrapani Institute. The retreat center hosts two camps for youth and their parents: Teen Camp, this year July 18-21, 2014, and Family Camp, July 24-27, 2014. The purpose of our Family Camp is to offer children a foundation in Tibetan Buddhist thinking and practice, to remind or instruct parents in some basics of philosophy and rituals, and to foster the values of Dharma in daily life. In a delightful mix of play and structure, both kids and adults have the opportunity to do an art project or two, meditate in age-appropriate groups, enjoy a docent-led nature walk, learn how to offer water bowls, participate in or applaud a talent show, and much more. It creates the opportunity for adults and children to share in shaping a family foundation in the Dharma.

"Through teaching and in helping to run Vajrapani's Family Camp, I have come to a conclusion: kids love Buddhism and can easily understand its basics," said Bev Gwyn, a teacher at Tara Redwood School and Vajrapani Family Camp. "As far as practicing it, they each have their own karma, which makes it easier for some and more difficult for others. But all of the children I've worked with and still work with have a big advantage over grown-ups because, as they've been introduced to Buddhism at an earlier age, it is easier and more natural for them to incorporate wisdom, compassion and skillful means into their lives than it is for those who meet the Dharma as adults."



Arts and crafts at Family Camp, Vajrapani Institute. Photo courtesy of Vajrapani.

Out of Family Camp evolved Teen Camp. Now in its fifth year Vajrapani's Teen Camp brings together teens to address some of the current realities they face while offering a Buddhist point of view

that is basically hopeful and optimistic. "We try to focus on values that help each of us make positive change in the world. Doing good things can have an effect no matter how small," said Ven. Drolma, who co-develops Teen Camp along with Julia Hengst.

Gabe Brewdant, a graduate of Vajrapani's Family Camp and facilitator at Teen Camp, described some of last year's activities. "Highlights included a big sky meditation, where teens were instructed to visualize their mind as the sky and all thoughts as merely passing clouds. A reframing pantomime exercise helped illustrate how we can consciously choose our thoughts to influence our mood and a workshop on relationships allowed teens to explore the awkward and powerful world of dating. The 'guys group' and 'girls group' discussions were highly acclaimed, as they gave participants an opportunity to deepen their discussions of the unique challenges of their gender in a safe and supportive atmosphere."

For more information on Teen and Family Camp, visit vajrapani.org.

Dharma Club for Kids at Chenrezig Institute

By Eva Mueller, Chenrezig Institute spiritual program coordinator

Dharma Club is a regular event at Chenrezig Institute, in Queensland, Australia, for children aged five and older. Meeting on the first Sunday of every month, 20 to 30 people – ranging from babies to teens, along with parents and other adult family members – gather to participate in the *16 Guidelines: Ready Set Happy* program. Volunteer facilitators Ros Thomsen and Jan Clark lead the group through a topic each month with meditation, stories, group activities and the very popular art and craft activities. There are also suggested readings, projects and activities which can be done at home – all freely accessible on the *Ready Set Happy* website.

A most inspiring experience for those attending Dharma Club is the meditation session, where the children (and grown-ups) sit for a guided meditation – and there is silence, if only for a few minutes! Dharma Club is now on its third time around the *16 Guidelines* and continues with great success and popularity. ◆

Learn more about Chenrezig Institute at www.chenrezig.com.au.

Visit *Mandala*'s online edition, to read about Tara Redwood School in California and hear from a few of the now-adult children who have grown up in FPMT, plus resources for parents and more at mandala.fpmt.org.

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Featured Charitable Projects

LAMA ZOPA RINPOCHE BODHICHITTA FUND AND SERA JE FOOD FUND:

Helping Children with Their Buddhist Education



Lama Zopa Rinpoche with the students from Ngari Institute of Buddhist Dialectics during their visit to Sera Je Monastery, India, January 2014. Photo by Ven. Roger Kunsang.

Lama Zopa Rinpoche's endless capacity for benefiting others is evidenced by the many charitable projects Rinpoche has initiated and generously supports year after year. In addition to many other priorities, Rinpoche has demonstrated time and again his commitment to providing young students resources needed for them to succeed in their studies.

For the last two years, the Lama Zopa Rinpoche Bodhichitta Fund has sponsored all meals for 35 children studying at Ngari Institute of Buddhist Dialectics in Ladakh, India. Also offered are funds to help with expenses associated with the cost of the students' shelter, clothing, basic education, and training in nutrition and hygiene. The annual cost of this sponsorship is US$15,720. The children at the Ngari Institute are orphans or have come from abusive or very poor families. They follow the standard government educational curriculum during the day and learn about Tibetan Buddhism and culture during after-school hours.

Lama Zopa Rinpoche also offers, through the Lama Zopa Rinpoche Bodhichitta Fund, all of the midday meals for the 882 children studying at the Central School for Tibetans in Bylakuppe, a Tibetan settlement in South India. Rinpoche also sponsored a new kitchen for the school. The children are provided a good quality vegetarian lunch that is prepared daily in the new kitchen. The yearly cost of the lunches is US$8,087.

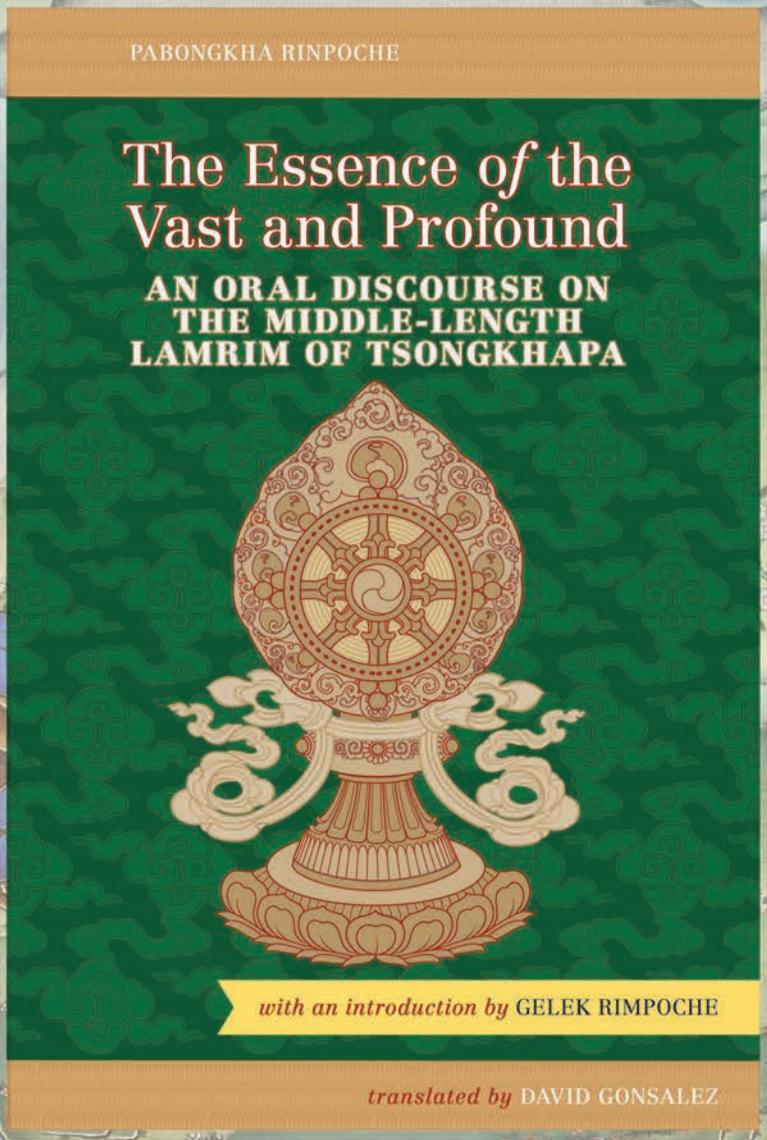
In addition to offering three nutritious meals daily to all 2,500 monks studying at Sera Je Monastery, Lama Zopa Rinpoche sponsors, through the Sera Je Food Fund, breakfast for 800 young monks studying at the Sera Je School. Another kind benefactor sponsors lunch and dinner for these students.

Offerings toward healthy and substantial food for these students allows the children to focus their attention on their studies without worry of their next meal, and permits the schools to focus their limited resources on successfully administering the educational curricula.

For more information on the Lama Zopa Rinpoche Bodhichitta Fund and the projects it helps fund, visit fpmt.org/projects/fpmt/lzrbf/. For more on the Sera Je Food Fund, go to fpmt.org/projects/fpmt/seraje/.

a new classic

Oral teachings by Pabongkha Rinpoche (1874–1941)
edited by Trijang Rinpoche (1901–1981)



Pabongkha Rinpoche's masterpiece *The Essence of the Vast and Profound* is an "undiscovered" classic now revealed to English-speaking audiences for the first time. This awe-inspiring text–a commentary on Lama Tsongkhapa's *Middle-Length Exposition on the Stages of the Path to Enlightenment*–will soon find its place as one of the greatest lamrim commentaries ever given.

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–**Joshua W.C. Cutler**, editor of *The Great Treatise on the Stages of the Path to Enlightenment*

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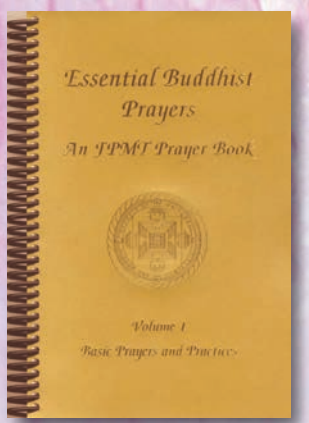

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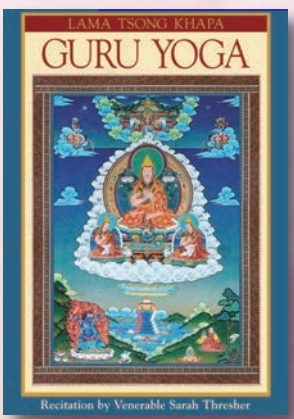

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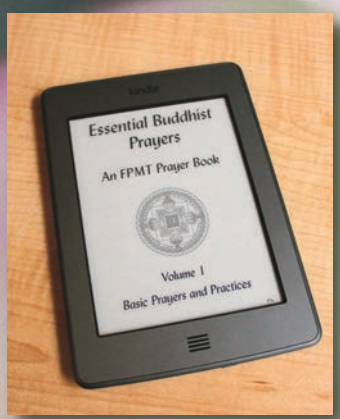

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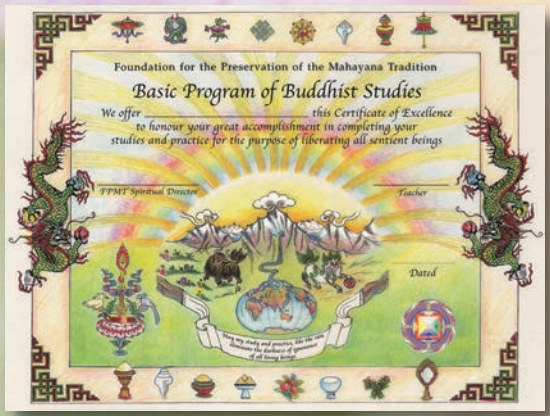

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Resources for Your Sutra Practice

By FPMT Education Services



Lama Zopa Rinpoche teaching at Choe Khor Sum Ling in Bangalore, India, March 2014. Photo by Ven. Roger Kunsang. During the teachings, Rinpoche gave an expansive explanation of the penultimate verse of the Vajra Cutter Sutra.

What Is a Sutra?

Sutras are records of teachings given by the historical Buddha, Shakyamuni. The Buddha's discourses were memorized by his disciples and later written down in various languages, the most complete collections of teachings being in Pali and Sanskrit.

Because sutras contain the actual words spoken by the Buddha, by reproducing that speech ourselves during recitations, our voice becomes a conduit for the spread of Buddha's teachings in the world. A special set of sutras called *dharmaparyayas* or "transformative teachings," including the *Sanghata Sutra*, function to transform those who hear, recite or write them out in the same way as meeting a buddha in the flesh.

Sutra Resources Available

FPMT Education Services is committed to ensuring that students of Lama Zopa Rinpoche have access to authentic Dharma. We have collected sutras and advice on sutra recitation, published in English as well as several other languages, including commonly used sutras such as the *Heart Sutra* and the *Vajra Cutter Sutra* as well as lesser known sutras such as *Entering the Great City of Vaishali*, *Noble Stack of Auspiciousness* and the *Sutra of the Exalted Great Glorified Female Being.*

You can freely access and utilize our collection of sutras at any time: fpmt.org/education/teachings/sutras

Additionally, the FPMT Foundation Store offers printed versions of a variety of sutras and commentaries as well as CDs and MP3 recordings of sutras: shop.fpmt.org

The *Sutra of Golden Light*

A sutra that Lama Zopa Rinpoche frequently encourages others to recite is the *Sutra of Golden Light*. The benefits from reciting, listening to, or even hearing the name of the sutra are immeasurable, from eliminating conflict, terrorism, torture and famine to achieving full enlightenment. An entire page of fpmt.org is dedicated to supplying students with all they need to engage with this sutra including an online form for reporting recitations completed. The sutra text is currently available in 14 languages: Chinese, English, French, German, Indonesian, Italian, Mongolian, Nepali, Portuguese, Russian, Sanskrit, Spanish, Tibetan and Vietnamese.

fpmt.org/education/teachings/sutras/golden-light-sutra

Group Recitations

Sutras can also be recited as a group, with chapters assigned to each participant so that the entire sutra is read by many and the merit is shared by all. The group doesn't need to be in the same room or even the same continent – there are sutra reading groups spanning the globe.

The Benefits

Whether you are reciting, reading, listening to, printing or copying a particular sutra, the benefits are transformative. Due to the power of Buddha's words, engaging with sutras is a wonderful way to leave positive imprints in one's mind stream and to accumulate merit needed to have realizations of the path to enlightenment. To learn more about the benefits of reciting sutras, in addition to our "Sutras" page on fpmt.org, "Lama Zopa Rinpoche's Online Advice Book," on the Lama Yeshe Wisdom Archive website, offers a collection of advice from Rinpoche on sutra recitation and its benefits. Here's an excerpt of Rinpoche's commentary on the *Vajra Cutter Sutra*, also known as the *Diamond Cutter Sutra*:

"The *Diamond Cutter Sutra* is unbelievable. It is one of the most profitable practices, because the root of all sufferings, yours and others, is the ignorance holding the 'I' as truly existent, even though it is empty of that; and the ignorance holding the aggregates as truly existent, even though they are empty of that. The only antidote to cut that, to get rid of that, and through which to achieve liberation, the total cessation of the causes of suffering – delusions and karma – is the wisdom realizing emptiness. This is the subject of the *Diamond Cutter Sutra*: emptiness. So, each time you read it, it leaves such a positive imprint. Without taking much time, without much difficulty, it is easy to actualize wisdom."

You can find "Lama Zopa Rinpoche's Online Advice Book" on the Lama Yeshe Wisdom Archive website at lamayeshe.com.
For more on FPMT Education Services, visit fpmt.org/education.

Foundation for Developing Compassion and Wisdom

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

Change and Growth at FDCW

By the FDCW team

The very nature of the work done by The Foundation for Developing Compassion and Wisdom (FDCW) – finding fresh, contemporary ways to share the benefits of Buddhist philosophy and psychology with children, young people and adults – means that it is always changing and growing. In this issue of *Mandala,* we are particularly pleased to report that FDCW and its recognized programs – Creating Compassionate Cultures, Transformative Mindfulness Methods (TMM) and The Potential Project – are now offering opportunities to study remotely over the internet. If you have wanted to engage with Universal Education for Compassion and Wisdom (UECW, Universal Education for short), but have not yet been able to access the activities, please consider joining the recently launched Online Institute for Creating Compassionate Cultures or one of the TMM's remote learning programs, download TMM's app, or explore the new virtual opportunities offered by The Potential Project team in Singapore. (For more, visit our website at www.compassionandwisdom.org.)



After 10 years in the post, Alison Murdoch is happily handing over FDCW directorship to Linda Gyatso, former director of Tushita Meditation Centre in Dharamsala. "I am very grateful to have had this opportunity to support the development of Lama Yeshe and Lama Zopa Rinpoche's vision for Universal Education," said Alison, "and to all the people who have offered their support and friendship. I look forward to finding new ways to work together to promote positive values and peace in the world."

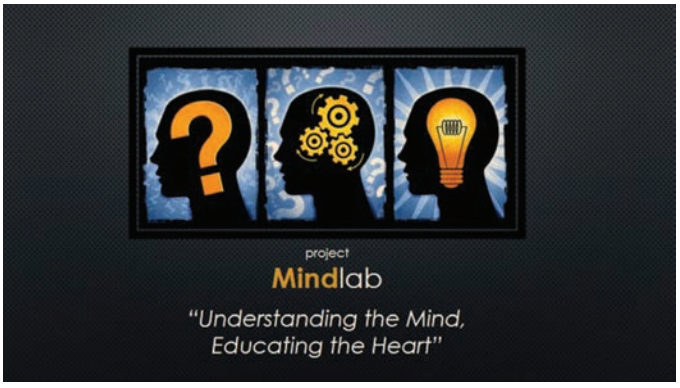
The two articles that follow illustrate complementary aspects of what has been achieved over the past 10 years: public recognition for a project based on FDCW's inaugural *16 Guidelines* program and the inspiring team that is coming together to create the Foundation Learning Programme, which will be at the heart of FDCW's future activities.

Project Mindlab Wins National Award, Presented to His Holiness the Dalai Lama

By the FDCW team



Students of the Orion Lyceum group that presented Project Mindlab at the "Educating the Heart" symposium attended by His Holiness the Dalai Lama in the Netherlands, May 2014. Photo by Pim van Wulfen. Below: Mindlab branding; Peter Leslie.





We are delighted to announce that FDCW community educator Peter Leslie has just won a national Youth and Compassion award from the Charter for Compassion in the Netherlands.

"Project Mindlab awakens young people's compassion," said the jury. "At a time when performance and academic achievement in education are receiving increasing attention, it is very valuable for students to also have opportunities to reflect on the role they want in society and how they find fulfillment. And that is what Peter has been offering students at the Orion Lyceum School in Breda since 2012."

Peter plans to use the prize money of 1,000 euros to establish a foundation that will enable Project Mindlab to "expand like a wildfire" throughout the Netherlands. "This prize is not only my work: many people have inspired me and made it possible for me to do this project," says Peter. "I am so proud of everyone, especially my students at Orion Lyceum. They have also earned this award through their efforts during the lessons, their curiosity about what it means to be human, and their willingness to organize activities around the theme of compassion."

Peter, along with six of his students, was also invited to present this project to His Holiness the Dalai Lama as part of the "Educating the Heart" symposium that took place in Rotterdam on May 12, 2014.

How Project Mindlab Started

By Peter Leslie

"Become the laboratory by standing still, or sitting on the cushion provided. Proceed to do no-thing. Relax your posture and attitude, and observe, with a light touch, whatever comes into experience. That's the experiment. Note the specific manifestations of mind as if they were data. Repeat as many times as you can this gesture of full presence, of mindfulness. The laboratory is now portable and you may carry it with you wherever you go. Keep track of your findings!"

– Francisco Varela, neuroscientist and co-founder of the Mind & Life Institute

My deep motivation to bring the *16 Guidelines* to teenagers is inspired by His Holiness the Dalai Lama's wish to promote universal human values and Francisco Varela's vision to pair the oldest wisdom traditions with cutting-edge scientific research. The idea was born in October 2010 at Institut Vajra Yogini in Lavaur, France, during a *16 Guidelines* Level 2 workshop, when Patrizia Gavoni, Zandra Mantilla, Simona Azzarello and myself were tasked to develop an exercise for teenagers around the guideline of "Principles." We came up with a model that combined yoga, mindfulness, *16 Guidelines* and the Seven Steps to Knowledge, Strength and Compassion, the methodology used by Creating Compassionate Cultures.

The ultimate purpose of the project is to educate, motivate, and inspire teenagers to explore their potential as human beings, so we decided on the name "Project Mindlab" because we felt it captured the fact that teenagers would be experimenting and testing things for themselves, as opposed to being told what to do. In September 2012, I was given the opportunity to set the project in motion at Orion Lyceum, a high school situated in the city of Breda in the Netherlands.

Having taught yoga to teenagers for the last five years, I know that they are very busy in their heads: laughter, chatting, and serious problems with concentration make yoga classes difficult. In one of the first lessons, following yoga, relaxation and mindfulness of the breath, we did an exercise related to the Dutch coalition agreement that had played heavily in the news that week. I asked the students (12-14 years old) to consider themselves the leaders of a new country and to discuss with each other in groups what qualities a good leader should embody. They had three minutes to discuss this with each other. The feedback was wonderful. They literally named six of the *16 Guidelines* straight away: "Respect," "Honesty," "Courage," "Kindness," "Patience," and "Service."

I was so happy to hear them discuss with each other in a deeply philosophical manner how a leader must represent the people and lead them with honesty. They also clearly saw that a leader had to embody these characteristics herself. These teens are the leaders of the future, so there is hope for this world.

Other positive feedback from the group was when one of the students commented, "Peter, you should teach this mindfulness stuff to our teachers." "Why?" I replied. "They need it, they're always so busy. If they're relaxed, then the atmosphere at school is more relaxed."

It was an amazing insight for this young man to realize that mindfulness had helped him become calm and focused, and that he benefited from helping others. I challenged the group to practice at home so that then they could teach the teachers. They loved this idea, and we're well on course to making it reality.

FDCW's New Foundation Learning Programme

By the FDCW team

As explained in previous issues of *Mandala*, FDCW is in the process of developing its first Foundation Learning Programme for "community educators," that is, people who work in education, social and caring professions, business, or any other setting where they can make a positive difference with the people they interact with. The program has three levels, each level taking participants progressively deeper into their own understanding of how to develop compassion and wisdom. The program covers three main themes: *How to Find Inner Happiness, How to Cultivate a Good Heart,* and *How to Develop a Clear Mind*, which include all the topics that Lama Zopa Rinpoche has advised for Universal Education for Compassion and Wisdom, brought together with the latest scientific research and the universal insights of the world's wisdom traditions.

During 2013, Mike Murray worked with FDCW contents manager Gabor Reder to analyze all of Lama Zopa Rinpoche's advice for the Universal Education manuals; to divide the subject matter into nine main topics; to source relevant literature in Pali, Sanskrit, Tibetan and English that underpins each topic; and to identify the main learning outcomes for participants of the program. Mike is an FPMT-registered teacher with over 30 years' experience of Buddhist study and teaching. He holds a Masters degree from the School of Oriental and Asian Studies at the University of London, is a fellow of the Royal Asiatic Society, and brings an understanding of the academic study of Buddhist philosophy to the organization of the source materials.

Mike was greatly helped in his work by Geshe Tashi Tsering, the resident teacher at Jamyang Buddhist Centre in London, and

by Geshe Graham Woodhouse, an English geshe who graduated from the Institute of Buddhist Dialectics (IBD) in Dharamsala. It is hoped that other geshes and senior students will be able to engage with the project as it unfolds.

All FDCW resources are checked for authenticity by Tubten Pende (James Dougherty), the FDCW Buddhist content editor. Pende was an early student of Lama Yeshe and Lama Zopa Rinpoche and studied extensively, following the traditional geshe curriculum. As the FPMT's former education director, he was instrumental in setting up the *Masters Program* at Istituto Lama Tzong Khapa in Italy and in developing the *Discovering Buddhism* curriculum. He is one of the most experienced and qualified Western teachers in the FPMT.

The first program is being developed throughout 2014 by content developer Bruno Thubten Dadak and methodologies developer Ros Boughtflower. Bruno has practiced in and taught both the Theravada and Tibetan traditions for the past 35 years and studied the topics of the traditional geshe curriculum at Nalanda Monastery, France. He also holds a Masters degree in philosophy and has a particular interest in scientific research on meditation, inter-religious dialogue, and the bridging of Eastern and Western traditions. Ros is a long-term FPMT student with diplomas in teaching, facilitation and coaching, who for the past 15 years has run a successful consultancy specializing in the design and delivery of adult learning programs that empower individuals, groups and organizations.

Both Bruno and Ros have participated in various FDCW events and activities over the past 10 years and will be working with Gabor and Nat Bolonkin, who now represents FDCW in the area of program development and delivery. Alongside their commitment to Mahayana Buddhism, Bruno, Ros and Nat are also teachers of MBSR (Mindfulness-Based Stress Reduction), while Gabor brings a background in biomedical research. This international development team, which already brings together people from Australia, England, France, Germany, Tibet and the United States, will gradually broaden out as senior educators are recruited to pilot the Foundation Learning Programme in their respective localities and are invited to provide feedback. ◆

FDCW would like to express its deep gratitude to the benefactors who have supported this significant project to date and is now seeking further funding to be able to pilot the first of the new programs in early 2015. Please contact linda@compassionandwisdom.org and visit www.compassionandwisdom.org for more information.

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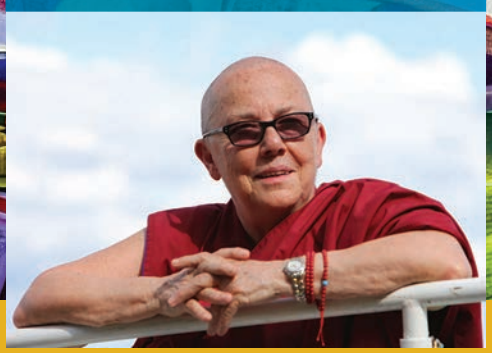

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Lama Zopa Rinpoche giving the oral transmission of the Sutra of Golden Light *at Mahabodhi Stupa in Bodhgaya, India, March 2014. Photo by Andy Melnic.*

Do Ngak Sung Juk Centre's International Sutra Reading

Do Ngak Sung Juk Centre in Tokyo, Japan, began its international sutra reading group in 2007. Twice a month, practitioners from all over the world read aloud either from the *Sanghata Sutra* or the *Sutra of Golden Light,* each taking a pre-arranged part. Doc O'Connor, center director at Do Ngak Sung Juk, reported on the Day of Miracles (this year, March 16) the sutra recitation totals for 2013.

"With much gratitude to all our friends around the world, in 2013," Doc wrote:

- We read sutras in three different languages: Japanese, English and Chinese
- We've had readers in nine countries: Japan, United States, Taiwan, China, Australia, Thailand, Singapore, Saipan and Canada
- We read sutras together on 26 occasions
- We averaged 38 people reading each time
- Together we read 157 recitations of the *Sanghata Sutra* in English, Japanese and Chinese
- Together we read 178 recitations of the *Sutra of Golden Light* in Chinese and English

"It's often said there's more merit and synergy created when doing things as a group," Doc wrote. "I've heard it compared to trying to sweep with one piece of grass; it can be done, but it's more effective with many blades of grass. Our small sutra reading group is a nice opportunity for people who feel isolated to join with other like-minded people internationally in our efforts to spread positivity and benefit. In September 2014, it will be seven years that we've been together, so thank you for making this possible. Maybe sometimes we question why we continue, but with faith we know it has to be helping at some level because as it's said in the *Sutra of Golden Light:*

> "This sutra is inconceivable,
> For its ocean of virtue is without end;
> It frees every being
> From countless oceans of suffering ...
>
> "… For beings without merit,
> The store of their merit
> Will grow into a limitless,
> Incalculable, inconceivable mass …
>
> "… This King of Glorious Sutras
> Fully destroys external enemies,
> Turns back legions of foreign armies,
> Removes the fear of the terrified and poor
> And causes supreme virtue …"

Let us rejoice in these beneficial activities!

You can learn more about Do Ngak Sung Juk and their sutra recitation practice online at www.fpmt-japan.org.



Ven. Tenzin Paldron (with yellow khata) with Geshe Tsering Choephel and pre-ordination course participants, McLeod Ganj, India, March 2014. Photo courtesy of Tushita Meditation Centre.

2014 Pre-Ordination Course at Tushita

By Ven. Tenzin Paldron (Julie Thomas)

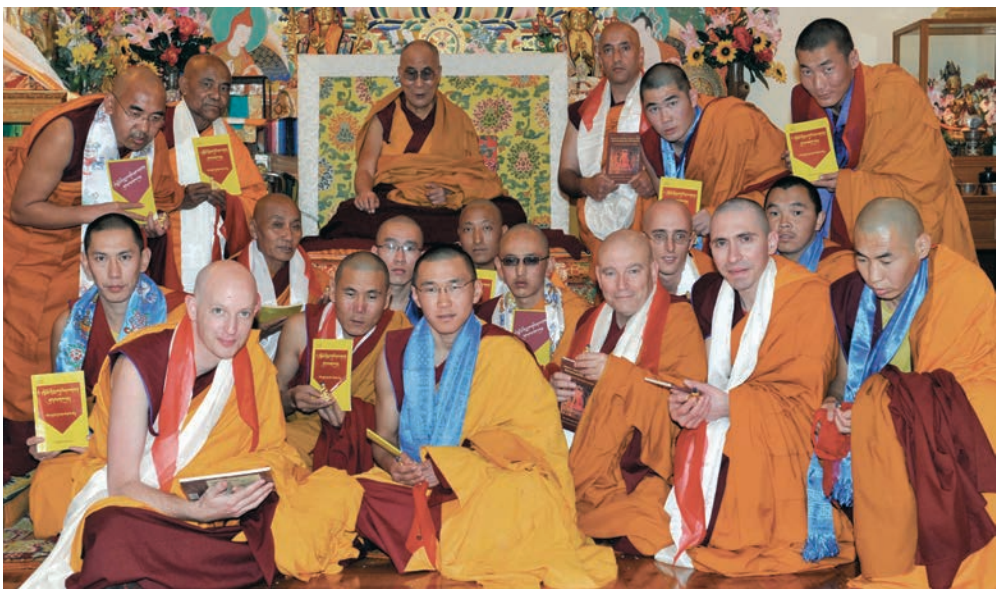
"More and more people from non-Buddhist backgrounds are expressing a wish to become ordained as Buddhist monks and nuns. Sometimes they face unexpected problems. These may occur because they did not properly understand what ordination entailed or because they lack the social and spiritual support that is taken for granted in traditional Buddhist societies. …

"Ordination is not something to be taken lightly. In the Tibetan Buddhist tradition, it is intended to be a lifelong commitment. The Buddhist tradition itself will not be strengthened merely by increasing the numbers of people who become ordained. That will depend rather on the quality of our monks and nuns. Therefore, those who sincerely seek ordination deserve proper guidance, encouragement and support." – His Holiness the 14th Dalai Lama

Tushita Meditation Centre's 2014 Pre-Ordination Course began during the auspicious period of the Tibetan New Year on the evening of March 4, 2014. Thirteen participants – eight women and five men – traveled from Argentina, Brazil, Canada, England, France, Germany, India, Israel, Italy, Mexico and the United States to the beautiful hilltop FPMT center overlooking McLeod Ganj to attend. The main purpose of the course was to learn about the monastic vows, the process of ordination and the way to live purely in the vows post-ordination, and thus avoid the difficulties monks and nuns in the past have experienced. Due to the kindness and vision of His Holiness the Dalai Lama, Lama Zopa Rinpoche and monastics such as Sister Jotika and Ven. Rita Riniker, the Pre-Ordination Course at Tushita was designed and developed.



Novice nuns and monks receive their vows from His Holiness the Dalai Lama, McLeod Ganj, India, March 15, 2014.



Fully ordained monks receive their vows from His Holiness the Dalai Lama, McLeod Ganj, India, March 28, 2014.

Photos courtesy of Tushita Meditation Centre.

Ven. Tenzin Namdak, a Dutch monk who has been studying for the past 17 years at Sera Je Monastery for his Geshe degree, was designated the 2014 course leader. Due to his vast and in-depth knowledge of the Vinaya, his previous experience in leading this course, along with his familiarity with the various key figures involved in the ordination process, the course proved to be very fruitful. It provided a forum through which the participants received a thorough overview of Buddhism; an opportunity to share, reflect and dialogue on myriad topics about monastic life; and a chance to pray together around the holy stupas in the area and to offer pujas. Engaging in these activities engendered a sense of camaraderie among the participants, giving us a taste of how to live and work together as a harmonious and joyful Sangha community.

The daily schedule began early in the morning with prayers and lam-rim meditations. Each participant led a meditation and we cycled through almost all of the lam-rim topics during 17 days. This provided us with an invaluable opportunity to teach and learn from each other. After breakfast, we had Q&A sessions that helped clarify and deepen our understanding of the various topics we were introduced to the previous afternoon by Geshe Tsering Choephel, a geshe from His Holiness' Namgyal Monastery. Geshe-la, an outstanding teacher, gave us a very concise and precise overview of the main points of Buddhism with particular emphasis on deepening our understanding of refuge so that we had a strong basis for taking and keeping our vows purely. In addition, he reviewed the entire list of vows for the *getsuls* (novices) and then for the *gelongs* (fully ordained monks) with patience and good humor. We were also fortunate to receive practical teachings from Khadro-la (Rangjung Neljorma Khadro Namsel Drolma) and personal advice from Geshe Kelsang Wangmo, the world's first female geshe. In the evenings, we had another round of prayers and meditations and the day ended either with pujas or a review of the manual *Living*

a Monastic Life, compiled by Ven. Namdak. We also received several concise booklets about the vows and *sojong* (a purification ceremony for the ordained), which were very helpful.

The highlight of the course was receiving the ordination in a moving and inspiring ceremony from His Holiness the Dalai Lama at his palace in McLeod Ganj in front of an esteemed Sangha. The novices received their ordination on March 15. Due to the kindness of Ven. Namdak, we were able to receive advice and blessings from three high lamas – Khensur Denma Locho Rinpoche, Jhado Rinpoche and Dagri Rinpoche – on the same day. On the next day, the Day of the Miracles, we rejoiced at the chance to attend teachings by His Holiness. The novices also participated in their first sojong that morning in the presence of His Holiness! The gelongs, three of whom were from Nalanda Monastery in France, received their ordination on March 28. We all felt particularly fortunate and joyful at receiving our ordination in light of the chaos and uncertainty that preceded it and not knowing until the very last moment as to whether it would be possible to receive the vows from His Holiness given his extremely busy and tight schedule.

On the last day of the retreat, we were invited to a sumptuous luncheon by Ven. Sangmo, the director of Thosamling, which is the only nunnery established for Western nuns located in lower Dharamsala. Several of the nuns were planning on staying at Thosamling after ordination. We also had a chance to make offerings at Norbulingka Institute and at Gyuto Monastery, the temporary residence of His Holiness the Karmapa.

The hardworking, hospitable and friendly staff of Tushita, led by their fearless and good-humored spiritual program coordinator, Ven. Kunphen; their three beautiful dogs; and the resident monkeys who provided non-stop entertainment, created the perfect backdrop for us to study and practice together. Moreover, the ever-changing weather at Tushita, which ranged from freezing cold, torrential downpours and intense thunderstorms to beautiful, sunny days with stunning sunsets, was also helpful in driving home the lessons of impermanence, patience and acceptance. We all feel deeply grateful to both Tushita and the International Mahayana Institute – FPMT's organization for nuns and monks – for so kindly sponsoring some of the participants for the entire duration of the course.

To learn more about Tushita Meditation Centre's Pre-Ordination Course visit tushita.info/programs/pre-ordination-course/.

Discover and support the International Mahayana Institute at imisangha.org.

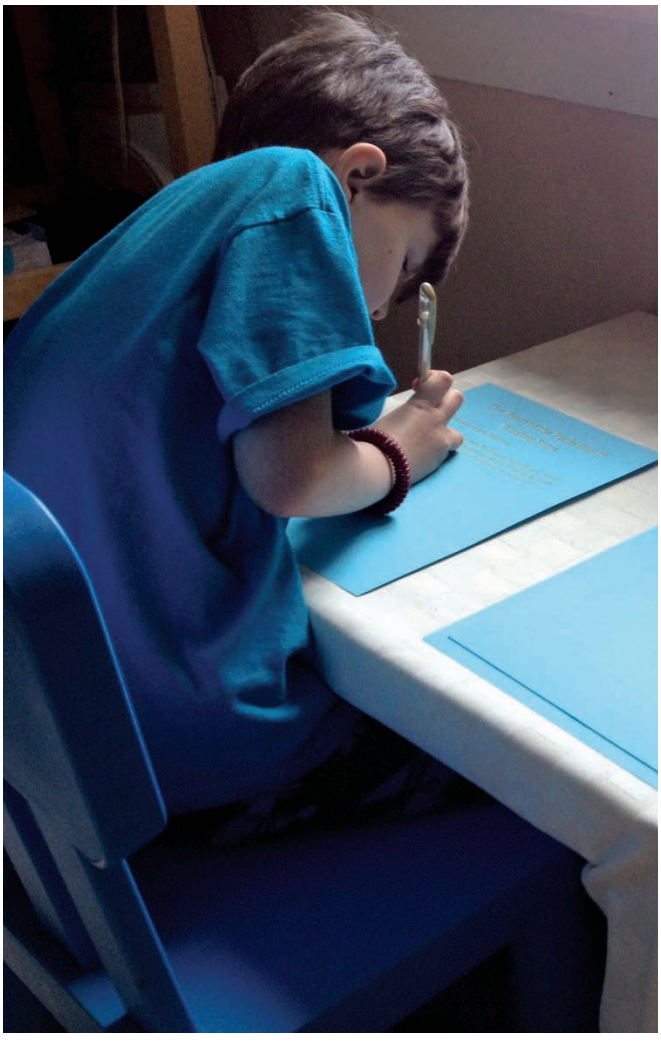


Dechen Bloom offering Lama Zopa Rinpoche a hand-traced copy of the Heart Sutra *outside FPMT International Office, Portland, Oregon, US, April 21, 2014. Photo by* Mandala.

Dechen Offers the *Heart Sutra*

April 21, 2014, was a big day for Dechen Bloom, age six. Lama Zopa Rinpoche was visiting Dechen's hometown of Portland, Oregon, and Dechen had something special to offer Rinpoche. Leading up to Rinpoche's visit, Dechen had been working very hard to both memorize the *Heart Sutra* and to write it out, dedicated to Rinpoche's long life. Dechen bounced with excitement as he waited for Lama Zopa Rinpoche to arrive at FPMT International Office. When Rinpoche's car pulled up, Dechen was out on the sidewalk with his copy of the *Heart Sutra*. He offered it, smiling, to Rinpoche, who was very pleased.

A year and a half earlier, in late 2012, when Dechen was only five, his mother Carina Rumrill wrote to Rinpoche, asking for advice on Dechen. "We knew Dechen was extremely bright and had some interest in Dharma," recalled Carina, former managing editor of *Mandala* and now editorial support for FPMT Education Services and Charitable Projects, "but he had some behavior issues and strong stubbornness I was trying to figure out. I was just trying to get all the advice I could to help him along."



Dechen Bloom writing out the Heart Sutra *for Lama Zopa Rinpoche, Portland, Oregon, US, April 2014. Photo by Carina Rumrill.*

Rinpoche advised:

> As Dechen is very smart, then it is good if you can in some way encourage him to memorize or say mantras, such as *Heart Sutra* mantra, or even the *Heart Sutra,* to recite it slowly. Also other different mantras, as he is able to learn. Then try to encourage more Dharma philosophy, study, etc. Of course, this refers to when he is older, but keep this in mind. This is the reason he is born as a human being: to be meaningful for Dharma, to learn Dharma and practice Dharma. This stops rebirth in the lower realm, by practicing Dharma. This is what will liberate him (and all beings) from the oceans of samsaric sufferings and this will bring all sentient beings to enlightenment, free the numberless sentient beings in the six realms from the oceans of samsaric sufferings and bring them to enlightenment. This is the real purpose of being a human being, the real purpose of having children. It is not for oneself, that is just self-cherishing. The real purpose is for the enlightenment of all beings.

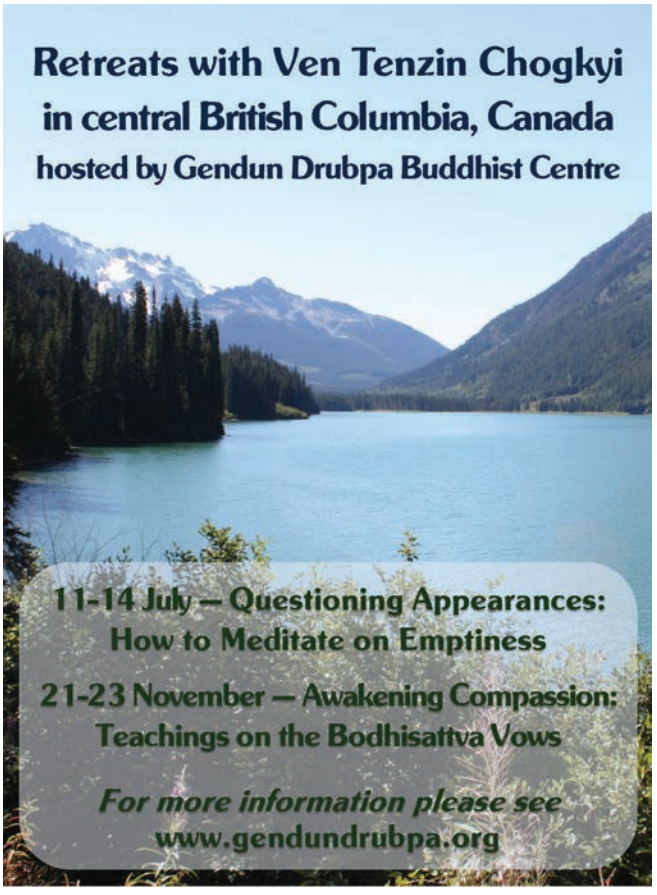
Dechen started learning mantras and memorized them very quickly. Carina then thought Dechen could start memorizing the *Heart Sutra*. "Ven. Robina Courtin, who has known Dechen since birth and has been very engaged with him since then, was due for a visit a few months after I received Rinpoche's advice so I thought he could at least have the first paragraph memorized by then. In order to help Dechen memorize it, I asked if he would like to type it out on the computer, then print it, then trace it. He said he'd like to try that," Carina told *Mandala* in May 2014. Dechen worked on tracing the entire sutra and completed it in time to offer a copy to Ven. Robina. "During Ven. Robina's visit we read the sutra with her, and she gave some commentary on the sutra, and Dechen became very interested in it."

Inspired, Dechen continued to work on memorizing the sutra, taking only one break of about two months. Ven. Robina returned to Portland in March 2014. By then Dechen was close to having the entire sutra memorized, which he recited for Ven. Robina. "Dechen had to be prompted on a few lines and couldn't get the last part entirely right. But Ven. Robina encouraged him to finish memorizing so he could offer it to Rinpoche when he came to town in April. Dechen also decided he wanted to write the sutra out again and offer that as well. Whenever Dechen finished his session of memorizing or writing, he dedicated it to Rinpoche's very long life." Carina said. "From mid-March until mid-April when he offered it, he worked very hard. He worked on memorizing it every single day and also writing it out. He had so many problems writing this version out. He would make mistakes and have to start over – I believe about eight times. He was fairly tormented about this and several times I told him he had to stop, he was making himself so crazy to get it right."

But Dechen persevered and completed writing out the sutra the weekend Rinpoche arrived in Portland. He had also memorized it completely. When Carina told Dechen he'd be able to offer his written out version of the *Heart Sutra* to Rinpoche in person, Dechen became very enthusiastic. "For him to offer the sutra to Rinpoche, he was just so, so, so happy to do it!" Carina said. "When Dechen left the office, he told me I had to find out what Rinpoche would like him to memorize next."

Rinpoche told Carina later that day that what Dechen had done was good and gave him his next challenge: to memorize Rinpoche's translation of *Three Principal Aspects of the Path* by Lama Tsongkhapa. "So we've started on that," Carina shared. "A tough one!" To encourage Dechen, Ven. Robina has committed to memorize the text as well and will be checking in on Dechen's progress during her next visit to Portland. ◆

Visit *Mandala* online where you can read Dechen's email exchange with Ven. Robina with his questions about the *Heart Sutra* and find links to the *Heart Sutra* text to memorize or just recite. All this and more with this issue's online edition at mandala.fpmt.org!



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Obituaries

Lama Zopa Rinpoche requests that "students who read *Mandala* pray that the students whose obituaries follow find a perfect human body, meet a Mahayana guru and become enlightened quickly, or be born in a pure land where the teachings exist and they can become enlightened." While reading these obituaries, we can also reflect upon our own death and rebirth, prompting us to live our lives in the most meaningful way.

Advice and practices for death and dying from Lama Zopa Rinpoche are available in the Foundation Store (shop.fpmt.org).

Ayushjav Urtnasan, 52, died in Darkhan, Mongolia, July 5, 2013, of liver cancer

By Ven. Tenzin Tsapel and Odgerel



Urtnasan was born in Guchin-Us, Uvurkhangai in 1961. She was the first daughter of Ayushjav. She and her family lived in Darkhan. She worked as a cleaner in the local government court rooms and her husband, Batmunkh, works as a guard in Aged Association Building where the Golden Light Sutra Center (GLSC) rents its gompa, office and storeroom. It was through her husband that Urtnasan was able to connect with GLSC. She became an active center member for over five years. She is dearly remembered as quiet, harmonious, kind and generous and also for her keen attendance at every Dharma teaching.

Unfortunately, her liver cancer was diagnosed too late to obtain any treatment, so she came back home for palliative care. Senior students were able to visit her at home where she rested with the *Golden Light Sutra* next to her pillow. She recited this sutra until she died.

Anna Faapigutu Fiatamali'i Fanene, 66, died in Rotorua, New Zealand, December 25, 2013, of cancer

By Ecie Hursthouse



Anna lived to help people. Her large Samoan Catholic family came to New Zealand when she was five years old. She not only raised her own three children, but also her 10 grandchildren, teaching them to meditate. She married a Maori man and lived most of the time in Rotorua and sometimes in Auckland to help her children and the two FPMT centers. Whenever Anna was in Auckland, she would attend teachings at Dorje Chang Institute (DCI). Before Anna had cancer, she led DCI's Dharma Kids Club. The children and their parents loved her. They learned from her about making offerings and the importance of kindness.

Anna also became a volunteer for Amitabha Hospice Service, traveling three hours to Auckland for six weeks for the hospice training. Anna wrote one of Amitabha Hospice's webpages on Maori and Pacific Island customs and beliefs and she was a guest speaker for a public event at the hospice.

What was most remarkable was the way she accepted her dying. She prepared herself with her Buddhist practices. Kala Dostal, my husband and I went to Rotorua to see her a few weeks before she died and she stayed awake for two-and-a-half hours while we read her favorite prayer, *The King of Prayers*, and did Medicine Buddha puja. She had no fear. Her daughter, Desley, did Chenrezig practice with her every day. She wanted to die as Buddhist and not be touched for three days after death. She died in a beautiful way: with a sneeze and then a sigh of bliss – ahhh!

Four days later, her funeral was in her home filled with many people of English, Maori and Samoan cultures and Catholic, Buddhist and other spiritualities. Even a Samoan chief spoke about her! Anna's grandchildren made everyone laugh when they said how hard she was on them, but they "learned a lot." Her Catholic sister sang a prayer and some Maori prayers were said. But Desley made sure *The King of Prayers* was read first according to her dear mother's wishes.

Deirdre Holahan Frank, 69, died in El Sobrante, California, United States, January 1, 2014, of natural causes

By Bob Frank



Deirdre was the director of the Tsa Tsa Studio/Center for Tibetan Sacred Art for 10 years. She cast and hand-painted thousands of tsa-tsas and sent them to Dharma practitioners all over the world. She figured out a way to make tsa-tsas from rubber, so she could send them to people in prison. She also rewrote the Tsa-Tsa Prayer to read: "May anyone who comes in contact with these tsa-tsas, no matter if they break them, steal them, or throw them away, be inspired to practice Dharma and become enlightened." She guided new practitioners in Buddhism; some of them refer to her as their "Dharma mother."

For 30 years, she ran before- and after-school day-care centers, sometimes in her own home, sometimes in public schools. She took care of children from broken homes, divorced parents, alcoholic parents, abusive parents. Many kids thought of her as their second mom. She rescued addicts from all sorts of dangerous situations, bailed them out of jail, took them home and treated them like family. She made jewelry, which she sold at craft fairs, painted pictures, and wrote Dharma poems and prayers. She had four children of her own and three grandchildren. She not only was a professional astrologer, but invented a unique way to do this. She laid a client's whole chart out on the floor, like a giant mandala, and had the client sit in the middle of it and see "how it felt." In this way, she was able to integrate art, religion and psychology.

Her whole life was a spiritual journey that took her through many different practices until at last she arrived at the Mahayana, when she took a geshe from Tibet into her home and gave him a room of his own to live and practice in, cooked him big hearty Tibetan-American meals, took him to teachings, and generally helped him in every way she could. This geshe later became the abbot of Sera Me, Khen Rinpoche Lobsang Jamyang.

When she died, she was at home, surrounded by her family and Dharma friends. She was very aware, right up to the end, glowing with light and warmth and radiating compassion. The last thing she said was, "Be cheery."

Bertrand Arnaud, 44, died in Bordeaux, France, January 22, 2014, of cancer

By Marie Adeline

Although he had a lot of health obstacles, Bertrand had faith in the holy Dharma and deep love and respect from the heart for Lama Zopa Rinpoche. Because of that, he helped me organizing many



nyung nä retreats in his lovely family house near Paris and then inspired his kind and very generous parents to become sponsors for Centre Kalachakra, enabling us to find a nice and spacious place in Paris. At that time, Bertrand worked very hard with the Nalanda monks who kindly came to help us to refresh the place and make it as beautiful as possible for Rinpoche and his students.

I am very grateful to Bertrand for his precious help and all the activities which developed in Centre Kalachakra due to his generosity and I pray that, until enlightenment, he will always be under the protection and guidance of authentic, sublime spiritual guides like Venerable Lama Zopa Rinpoche.

Luis Miguel Arreola Santander, 58, died in Mexico City, Mexico, February 9, 2014, of viral pneumonia and diabetes

By Rocío Arreola



My brother, Luis Miguel, met Lama Zopa Rinpoche and received teachings in January 2000. He was a leader of self-development talks and helped many people recover from negative states of mind. In 2009, he was a key person in the organization of the Maitreya Loving Kindness Tour (then, the Maitreya Project Heart Shrine Relic Tour) in Morelia where we had 12,000 visitors.

May he be able to find a human rebirth where he can be in contact with Dharma wisdom and keep helping mother sentient beings as he did in this life.

Pat Haber, 53, died in Hollywood, Florida, United States, February 13, 2014, of cancer

By Brian Burns, Losang Dechen and Losang Drolma



We are deeply saddened to report the passing of Pat Haber, a former director of the Tubten Kunga Center in Deerfield Beach, Florida. Pat embodied what a true Dharma practitioner and friend should be: kind, loving, compassionate, generous and filled with laughter. She represented the true meaning of why we are here: to help where help is needed – humans and animals alike.

Pat had a successful career as a medical lawyer, in which she used her great legal talents to help people in trouble. But the main concerns of her life were her profound

love for her family, her friends and for all animals – especially dogs! The mere sight of a dog could fill Pat with incredible joy. She was a dedicated animal rights activist and a devout Buddhist.

Pat's life was cut short by a rare and aggressive form of cancer. In her last days, in great suffering, she continued to inspire her friends and family with her loving concern for others. Pat was devoted to the Medicine Buddha practice and when her friends would tell Pat they were doing this practice for her healing, she would always say, "No, do it for all the suffering animals instead." Pat died embracing a small Medicine Buddha thangka.

She left us a gift and a reminder to not waste a single day on mundane things, but to focus and be prepared for when our own time comes, and to go on our journey in peace without any regrets. She is survived by her mother, brother and sister. We, her grieving friends, ask all who can to please do Medicine Buddha practice or mantra in Pat's memory. But, as Pat would have it, please do it for all the suffering animals in the world. For the next year, Medicine Buddha pujas are being recited at Kopan Monastery in Pat's memory.

Dr. Alessandra M. Bini, 63, died in Bethesda, Maryland, United States, February 26, 2014, of liver cancer

By Guhyasamaja Center



Alessandra was a devoted Buddhist practitioner, a student of Lama Zopa Rinpoche and Khyongla Rato Rinpoche, a long time student and supporter of Guhyasamaja Center, and she also became close and quite devoted to the center's resident teacher, Gyumed Khensur Rinpoche Lobsang Jampa. She is survived by her son Matteo Lorenzet.

Alessandra made it her life's work to benefit others. Considered by her colleagues as an esteemed scientist and scholar, Alessandra was most recently the program director in the Diversity Training Branch within the Center to Reduce Cancer Health Disparities at the National Cancer Institute (NCI). In this role, she oversaw several national medical research fellowships and grants. In addition, she was involved in many collaborative initiatives for NCI and the National Institutes of Health (NIH) with the aim of advancing medical research in all disease areas and across all basic, translational, and clinical research fields.

Alessandra served as the scientific review officer for the Center for Scientific Review. She also worked with the National Institute on Aging; the National Heart, Lung and Blood Institute; the Lindsley F. Kimball Research Institute of the New York Blood Center; the American Institute for Biological Sciences; and the Department of Veterans Affairs Merit Review Boards.

Alessandra received her Ph.D. in Pathobiology and Molecular Medicine from Columbia University in New York for work on the role of thrombosis in the progression of human atherosclerosis. She obtained a Dr. Biol. Sci. degree from the University of Milano, Italy, and trained and specialized in pharmacology in the Thrombosis Laboratory at Mario Negri Institute, Milano, which pioneered new studies on the interaction between thrombosis and cancer. She also trained in the Thrombosis and Vascular Biology Center at the University of Leuven (Belgium).

As part of her Dr. Biol. Sci. degree, she studied behavioral-cognitive psychology and received further training in counseling at the Italian Association for Demographic Education. Alessandra was also head of the Coagulation and Fibrinolysis Research Unit at Consorzio Mario Negri Sud, Italy, and a visiting scientist at the New York Blood Center.

Samdan Tseren, 86, died in Ulaanbaatar, Mongolia, March 2, 2014, of natural causes

By Purev Khurlee

Samdan Tseren was born on July 15, 1928, in Batnorov, Khentii the youngest daughter of Samdanjamts.

Her father, Samdanjamts, was a monk at a monastery in Mongolia during his youth and later, due to the communist political purge, became a lay person, married and spent time herding livestock. Her father's deep knowledge of Buddhist philosophy and the teachings served as an excellent foundation, inspiring and supporting her interest in Dharma. She started her recitation of mantras during her childhood and was taught by her father and uncle, who was also a monk.

She adored many high lamas such as His Holiness the Dalai Lama, Bakula Rinpoche, Jhado Rinpoche and received teachings from them. Samdan first met Lama Zopa Rinpoche in 1999 when he came to Mongolia, at which time she attended teachings and received initiations. Each time Lama Zopa Rinpoche visited Mongolia she would attend his teachings and take the empowerments that Rinpoche offered. She was very dedicated to Rinpoche and her last time of being in Rinpoche's presence



was September 2013, after the 100 Million Mani Retreat.

Her husband Daramsuren works in the cultural and art sector. Their only son, D. Enkhtur, has two children.

She was a very honest and kind person and had the qualities of sincerity, faithfulness, generosity and helpfulness towards others, which those of us who knew her well, felt was a clear result of practicing Dharma.

Elaine Blumenkranz, 77, died in Delray Beach, Florida, United States, March 8, 2014, of cancer

By Maggie Bustamante



Elaine was born on July 30, 1936, in Brooklyn, New York. As a young child she began taking violin lessons, became an excellent player and later would teach young children using the Suzuki method.

She married and had two daughters. Later she divorced and remarried a few years later, while continuing to be a loving mother and grandmother. After her husband became ill, she moved with him to Florida and took care of him until his death. Elaine then began to practice yoga, became a vegetarian, and embarked in a two-year study to become a licensed massage and reflexology therapist. After obtaining her degree, she would do reflexology treatments to the caregivers at Hospice by the Sea in Boynton Beach at no charge to them. Around this time, Elaine also found Buddhism.

Her belief in the core tenets of Buddhism brought her to the doorsteps of Tubten Kunga Center (TKC), where she attended classes and became increasingly involved in the activities of the center, and volunteered as membership director as well as attendant to Geshe Kunchok, our resident teacher. In addition, she was a mother figure to many of us at TKC. Elaine was known to greet all members and friends at the reception desk with her beautiful, welcoming smile, taking the time to talk and personally getting to know all who came through our doors. She would organize our monthly potluck lunch, always making sure there was enough wonderful food for everyone. She kept active at TKC until just a few months before her passing and embraced her Buddhist practice with all her heart. We will miss her sorely and we pray to meet again soon.

Karina Tong, 38, died in Singapore, March 8, 2014, of heart failure

By Ven. Tenzin Tsultrim

Karina Tong, a long-time member of Amitabha Buddhist Centre (ABC), passed away on March 8 at the age of 38. She was the daughter of Amy Tong, who is a senior member and active



Photo by Steven Ching

volunteer at ABC. Karina herself served in different ways since she joined the center with her parents 20 years ago.

The Sangha members at ABC as well as those who visited over the years from Kopan Monastery and Nunnery will always remember Karina for her ready service to them and her gurus. During occasions such as Vesak, Karina would lead the team that prepared meals and refreshments for the Sangha. She was also a volunteer teacher in ABC's Sunday school for children. With her good-humored ways, one could hardly tell that Karina lived with critical health problems.

Here is an account of Karina's life from her mother, Amy: "She was born with two major congenital problems, a defective heart and a dislocated knee cap. Doctors stated that Karina would not live beyond five years if nothing were done. Karina overcame her destiny, living to 38 years and was employed as a kindergarten teacher.

"She had the will to live and took all the sufferings of her ill health with a smile. She was always positive and cheerful. Also, she had the good karma to have advances in medical sciences, and dedicated doctors and nurses to help her survive. It was her cheerful smiles, friendly character and generous nature that earned her many friends. In the hospital, she was a friend to the head of the cardiac department, senior and junior doctors, nurses, as well as cleaners.

"Apart from her heart problem, she had corrective surgery done on her dislocated right knee at the age of six. At the age of eleven she had meningoencephalitis, a serious brain disease, which kept her in coma for more than a week. Her memory was affected and she had to re-learn how to speak and use her limbs. In 1994 at age 18, she had her second open-heart surgery.

"Her biggest hurdle was her third open-heart surgery in 2006. In the process, her heart stopped twice, her right lung collapsed and her kidneys failed. She was on life support for two weeks and had to stay in a cardiac intensive care ward for one whole month. The prayers from her gurus and Dharma friends helped her in a miraculous full recovery.

"Her gurus who prayed for and helped her included most venerable Lama Zopa Rinpoche, His Holiness the Sakya Trizin, Jhado Rinpoche, Geshe Lama Konchog, Khensur Rinpoche Lama Lhundrup, and Khen Rinpoche Geshe Chonyi.

"She had another eight years to practice Dharma and enjoy a quality life. Unfortunately, her heart valve began

to fail and she was due for another very high-risk open-heart surgery. On March 8, 2014 she had a sudden heart attack and passed away peacefully.

"Karina showed us how she overcame her destiny of a short life with her determination to survive, and taking the sufferings of samsara with a smile. Prayers and blessings by her gurus gave her eight more years to practice Dharma and remain truly happy."

One of her friends at ABC, Wee Khiang, shared his thoughts: "I can't remember how I got to know Karina. But I remembered that she brought me to help out in serving the Sangha during Vesak Day and major events. She was the one who pulled me closer to the Sangha and importantly, my guru. Being always cheerful and with a loving heart, she's someone whom we can learn from. Deep in my heart, I rejoice in knowing her. Thank you, Karina. You helped many people around you. May you be enlightened quickly to benefit all!"

Michael Davis, 62, died in Byron Bay, Australia, March 13, 2014, of pancreatic cancer

By Ven. Tencho

A long-time Dharma student, Michael spent many years as a professional nurse caring for others experiencing sickness and terminal illness. A devoted student of Geshe Dawa in Sydney, he was also closely associated with many FPMT centers and projects, particularly Vajrayana Institute and Kunsang Yeshe Retreat Centre in Australia; Root Institute in India (he passionately worked with Tara Children's Home); and Kopan Monastery in Nepal (he helped care for Geshe Tsering, Lama Yeshe's half-brother and trained monks in caring for elderly Sangha).

After living with pancreatic cancer for five months, Michael took his last peaceful breath attended by his devoted partner, Bill, and long-time friend, Ven. Tencho. Surrounded by images of his beloved teachers and deities, and with Tara mantra gently playing, Michael's sister and friends gathered in the night to quietly send him off while Ven. Tencho recited the appropriate prayers and mantras.



One day before entering hospital for the last time, Michael and Bill had a private viewing of the Maitreya Loving Kindness Tour relics. Receiving a crown blessing of Shakyamuni Buddha relics, Michael burst into joyful sobs.

Michael touched many people with his generosity and kindness, which was repaid with the many prayers, pujas and light offerings being performed in his name around the world. A good man, a good life, a good death. We pray for a continued good rebirth. ◆

Want to Help Animals?

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

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

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

Motivate, donate, dedicate, share the merit!

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

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

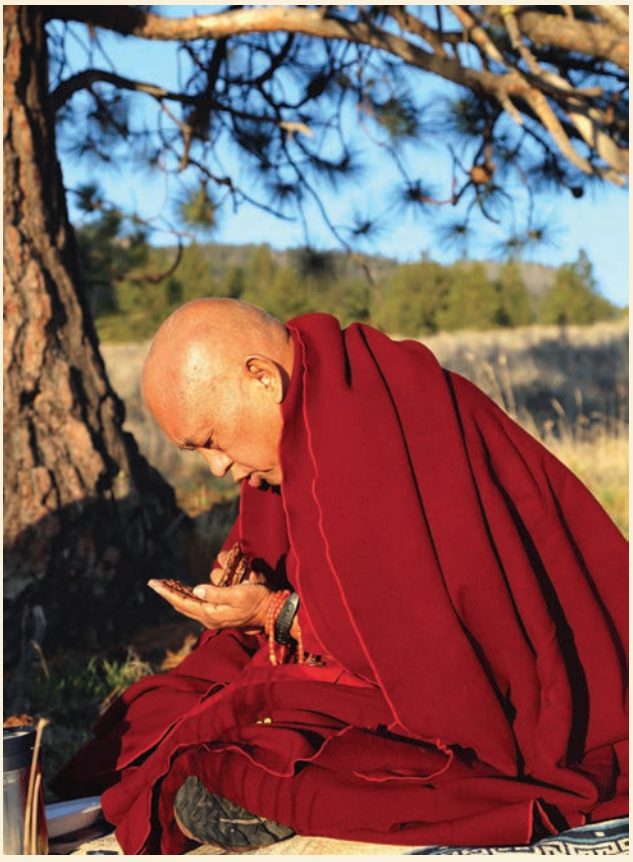
Lama Zopa Rinpoche News

FPMT spiritual director **Lama Zopa Rinpoche**'s non-stop beneficial activities spanned three countries from March to May 2014. Rinpoche celebrated Losar and the Day of Miracles at Root Institute in Bodhgaya, India (see page 17). Rinpoche next taught in Bangalore at Choe Khor Sum Ling. Rinpoche then traveled to Taiwan in early April, where he took part in the opening ceremony for the newly renovated Jinsiu Farlin in Taipei and offered a Hayagriva long-life initiation.

Rinpoche next traveled to the United States. He spent part of April at Buddha Amitabha Pure Land in rural Washington State. One day while having tea outside on the retreat land, Rinpoche found a large ant nest; he spent time blessing food that he then offered to the ants. Rinpoche has said in the practice *Charity to Ants*, "The ants cannot practice lam-rim; there is no way for them to learn. You can explain to them for one billion eons day and night without break for even a second that the cause of happiness is virtue, but there is no way they can learn. But now, by relying on this short practice, we can repay the kindness of our mother sentient beings the ants."

Rinpoche also visited Maitripa College and FPMT International Office in Portland, Oregon. While in Portland, Rinpoche offered a Vajrasattva initiation, transmission of the Dorje Khadro practice and White Tara long-life initiation. He also attended the FPMT Inc. Board of Directors meeting and met with International Office staff. Rinpoche next traveled to North Carolina where he spent a day at Kadampa Center in Raleigh, teaching on the *Eight Verses of Thought Transformation* and blessing the center's Kadampa Stupa, completed in 2013. Rinpoche then taught at the Light of the Path retreat in Western North Carolina, May 4-18 (see page 54).

In June, Rinpoche visits Istituto Lama Tzong Khapa (ILTK) in Italy for the teachings of His Holiness the Dalai Lama hosted by ILTK, followed by teaching in England in July. Rinpoche will participate in the CPMT meeting at the Great Stupa of Universal Compassion in Australia in September and then lead a month-long retreat.



Lama Zopa Rinpoche at Buddha Amitabha Pure Land, Riverside, Washington, US, April 2014. Photo by Ven. Thubten Kunsang.

For more on Lama Zopa Rinpoche, his schedule, photos and advice, visit Rinpoche's homepage: fpmt.org/teachers/zopa/

For the latest updates on Rinpoche, read the blog "Lama Zopa Rinpoche News": fpmt.org/teachers/zopa/lama-zopa-rinpoche-news/

The practice *Charity to Ants* is available in the FPMT Foundation Store: shop.fpmt.org

International

Celebrate the 12th International Sangha Day on July 31!

For 40 years, the monks and nuns of **International Mahayana Institute** (IMI) have helped bring the Buddha's teachings to the far corners of this planet. The Sangha, by taking vows, living in morality and having the space to focus on the Dharma, are an integral part of maintaining the existence of the Buddha's teachings. It is for this reason that FPMT International Sangha Day is set to fall on the day marking the First Turning of the Wheel of Dharma, this year on July 31.

International Sangha Day is an opportunity to generate a deeper awareness and appreciation of the Sangha jewel. It is an auspicious occasion to celebrate the presence of our monks and nuns and their contributions, and to express our respect and gratitude. It is a time to educate students about the importance and the role of the Sangha to the Dharma and our community; and to honor the special relationship between

Sangha and centers, projects and services by organizing a Sangha-related event.

Ideas for how to celebrate International Sangha Day in your local community:

- Request a talk from an IMI senior Sangha member on living in the vows
- Invite Sangha to share their story of service
- Organize a lunch or tea with Sangha members
- Invite lay members of the community to share their experience of the value of Sangha
- Feature local Sangha and/or the IMI in your newsletter
- Provide the opportunity for the lay community to make offerings to the local Sangha or to the Lama Yeshe Sangha Fund

One of the responsibilities of FPMT centers, projects and services is to make an annual contribution of US$240 to the Lama Yeshe Sangha Fund. International Sangha Day is a perfect day to make your donation for 2014. (More at fpmt.org/projects/other/lysf/.) – *From Ven. Chantal Dekyi*

www.imisangha.org



Khadro-la at Thubten Shedrup Ling, Victoria, Australia, holding a drawing of His Holiness the Dalai Lama offered by an LPP group at Loddon Prison, April 2014. Photo courtesy of Liberation Prison Project.

Imagine our joy when Khadro-la (Rangjung Neljorma Khadro Namsel Drolma), accepting the invitation to visit Australia, remarked she was especially looking forward to visiting prisons! The **Liberation Prison Project** (LPP) and LPP chaplain Libby Mowlam arranged for Khadro-la to visit two prisons where there are groups of LPP students studying and practicing Dharma. A few of the inmates are studying *Discovering Buddhism*; one is currently completing module 11. It was the first time Khadro-la had visited prisons in Australia and she remarked that the conditions there were "like a holiday" compared to conditions in prisons in Tibet. At Loddon Prison in Victoria, the group presented Khadro-la with an image of His Holiness the Dalai Lama drawn by one of the group members. Khadro-la promised to personally present it to His Holiness. At Junee Correctional Centre in New South Wales, prison officials attended the session, showed Khadro-la the cultural center where an inmate had a painting of His Holiness, and presented Khadro-la with a new painting done by one of the prisoners. One of our students was extremely fortunate to take refuge with Khadro-la, who said, "I told His Holiness that there was one prisoner requesting to take refuge, so now we can go ahead." The refuge ceremony followed an hour's Dharma talk by Khadro-la on managing disturbing emotions. At both prisons, the inmates waited for over an hour anticipating Khadro-la's visit and were incredibly attentive to her every word.

Liberation Prison Project also welcomes new programs in Germany at Aryatara Institut and Choe Khor Sum Ling in India. Please get in touch with LPP director Ven. Thubten Chokyi (chokyi@liberationprisonproject.org) if your center is supporting prisoners or interested in offering the Liberation Prison Program. Grants are still available for centers wishing to offer the Liberation Prison Program. – *From Ven. Thubten Chokyi*

www.liberationprisonproject.org



Ven. Thubten Norbu and Amanda Russell, Mexico tour managers, and the relics at Teotihuacan, Mexico, 2014. Photo courtesy of Maitreya Loving Kindness Tour.

The first part of 2014 saw the **Maitreya Loving Kindness Tour** visit Mexico, Australia and New Zealand. There were six events throughout Mexico culminating in 11,000 visitors during a 10-day Mexico City event. Just northeast of Mexico City, the tour team with the relics visited the Teotihuacan Pyramids. While on the Pyramid of the Sun, they recited parts of both the *Heart Sutra* and the *Sutra of Golden Light* while in the presence of the relics, creating a blessing for the land and people there. Meanwhile "Down Under," there were nine events throughout Australia and New Zealand, many of which were hosted or organized by local FPMT centers. – *From Victoria Coleman and Michael Fouts*

www.maitreyarelictour.com

Regional and National FPMT North America Celebrates Compassion Day on July 6!

On July 6, 2014, the **FPMT North American** region is thrilled to be hosting our third annual Compassion Day celebration! Compassion Day falls on His Holiness the Dalai Lama's birthday each year, and this year His Holiness is turning 79. Compassion Day's main goals are to honor and celebrate His Holiness the Dalai Lama, create community through compassionate action, and foster community service. In just our first two years, with the help of our



Beth Dart and Fabienne Pradelle presenting His Holiness the Dalai Lama with a gift created from the offerings made by numerous people in honor of His Holiness' 2012 birthday, Kurukulla Center, Medford, Massachusetts, US, October 2012. Photo courtesy of Compassion Day.

Compassion Day supporters, we have had some amazing accomplishments. In 2012, we met with His Holiness the Dalai Lama in person at Kurukulla Center in Massachusetts and offered a gift on behalf of all Compassion Day participants.

Compassion Day now reaches more than 13,000 fans on Facebook. Most importantly, dozens of FPMT centers and many individuals across the continent have participated by engaging in food drives, environmental cleanups, animal liberations, meditations, pujas, celebrations of His Holiness' birthday, visiting with the sick, and much, much more! *– From Ven. Carol Corradi, Beth Dart and Michael Ium*

www.compassionday.org

Australia
New South Wales

Enlightenment for the Dear Animals has been working in partnership with the Australian charity Tree of Compassion to rescue animals from death row at Sydney high-kill pounds. In April, we rescued crickets from a pet store during Khadro-la's visit. The crickets were very fortunate to be blessed by Khadro-la, circumambulated around Vajrayana Institute's stupa and released at the center. We also continue our work to treat wildlife in Australia and offer prayers for animals who die. *– From Tania Duratovic and Phil Hunt*



Khadro-la blessing crickets for animal liberation, Sydney, Australia, April 2014. Photo courtesy of Enlightenment for the Dear Animals.

www.enlightenmentforanimals.org

India

Choe Khor Sum Ling (CKSL) in Bangalore felt supremely blessed to have a week of extensive teachings by Lama Zopa Rinpoche at the end of March 2014. Rinpoche mentioned that we at CKSL were fortunate to receive many teachings on Buddhist philosophy, due to our close proximity to our precious teachers, many of whom reside at Sera Monastery. Rinpoche thus wanted to focus more on practice.

Rinpoche's teachings were first announced to be about Lama Tsongkhapa guru yoga, but Rinpoche, in his omniscient wisdom seeing what was most beneficial, gave extensive explanations on the prayers given before teachings, especially the verse from the *Dhammapada*, "Do not commit a single negative action …," and the verse from the end of the *Vajra Cutter Sutra,* "A star, a visual aberration …." Rinpoche gave us a mind-blowing experiential commentary on the subtle points of the nature of reality. Then Rinpoche with full force and energy gave a commentary on Pabongkha Rinpoche's *Heart Spoon* text on remembering death, which helps us abandon attachment to this life.

One of the more memorable exchanges in the question and answer session with Rinpoche came from a beginner student who was coming to the center for the first time. He asked in Hindi that was translated into English, "There have been many enlightened beings on this earth, so we know it's not impossible. Why hasn't everybody been able to achieve nirvana yet?" Rinpoche responded with a question of his own, "How many are practicing even the five lay vows, abstaining from killing, stealing, sexual misconduct, lying and alcohol? Why isn't everyone practicing that?" The student answered, "Because of our own desire." Then Rinpoche with his effervescent laugh told the student that the answer to Rinpoche's question was the answer to his own question. *– From Ven. Namjong*

www.cksl.in

MAITRI Charitable Trust's schedule was full of major activities that culminated with Rinpoche's visit to our center on March 19, when most of the 355 students of MAITRI's three village schools welcomed "Guruji" along with the staff and inpatients. Rinpoche transmitted the mantras of Buddha Shakyamuni, Tara,

Lama Zopa Rinpoche Invigorates at Light of the Path Retreat

Lama Zopa Rinpoche returned to North Carolina, in the United States, in May 2014 to lead the Light of the Path, a retreat series with Rinpoche organized by Kadampa Center. The root text for the course is Lama Atisha's Lamp for the Path to Enlightenment. *This is Rinpoche's third year teaching at Light of the Path, the first two years were in 2009 and 2010. Lisa Besso offered this report on the retreat.*

More than 200 students traveled to the retreat venue at the YMCA Blue Ridge Assembly in Black Mountain, located in North Carolina's beautiful Blue Ridge Mountains. Both long-time practitioners and new students attended, arriving from Spain, Thailand, Canada, Germany, Switzerland, Mexico, France, Brazil, Denmark, Italy, Colombia, Malaysia, Mongolia, Belgium, Turkey, the Netherlands, the United Kingdom, Guam, Singapore and the United States.

Practices and teachings started each day at 5 A.M. with precepts, usually led by Ven. Steve Carlier, and followed by Jorchö and Lama Chöpa. Either Lama Zopa Rinpoche; Geshe Gelek Chodha, resident geshe at Kadampa Center; or Ven. Steve would lead the 10 A.M. session. Geshe Gelek also led question and answer sessions to help students digest all the teachings. Ven. Sarah Thresher led an extensive Lama Chöpa session with instructions on aspects of the practice.

Rinpoche discovered early on that there were several newcomers to Buddhism. He asked FPMT registered teacher Ven. Amy Miller to shepherd the newcomers through the retreat and the practices. Discussion groups were held each afternoon to discuss and review the previous day's teachings. Teachings with Rinpoche resumed at 4 P.M. and went to 6 P.M. The evening teaching started at 7:30 P.M. and finished when Rinpoche decided it was time.

At the request of several students, Rinpoche offered refuge during the retreat. One morning Rinpoche led morning precepts and explained the importance of keeping the precepts. He also decided it was most beneficial to offer a Vajrasattva initiation.



Lama Zopa Rinpoche doing full-length prostrations at Light of the Path, Black Mountain, North Carolina, US, May 2014. Photo by Ven. Thubten Kunsang.

Rinpoche focused a substantial part of the teachings on guru devotion, which led to a lot of discussion on the topic. He emphasized how crucial making offerings to the guru is as well as offering service and avoiding heresy. He talked about precious human rebirth and emptiness, among other important points.

Retreat participants were invigorated and gratified to be at the retreat and spending time with Rinpoche. The atmosphere at the venue was very calm and peaceful, creating a comfortable setting that allowed students to fully receive and contemplate the teachings. Rinpoche's energy, animated teachings and his sense of humor inspired participants despite the demanding schedule. Even though he has still not fully recovered all of his physical capabilities due to manifesting a stroke in 2011, Rinpoche did full-length prostrations and walked a considerable distance up a hill to his residence each night after teachings, setting an example of tireless and joyful effort for all.

Living in the Path is an online program that has been created from the Light of the Path teachings of 2009 and 2010. You can find this as well as all of the resources from the 2009, 2010 and 2014 Light of the Path retreats on the FPMT Online Learning Center at onlinelearning.fpmt.org.

Video recordings of the 2014 teachings can be viewed at: http://new.livestream.com/FPMT/lop2014/



Rinpoche thanking Adriana Ferranti and MAITRI staff, Bodhgaya, India, March 2014. Photo by Ven. Roger Kunsang.

Chenrezig and Medicine Buddha before distributing malas to all people present. Rinpoche particularly supervised the tying of blessed strings on each of MAITRI's 25 goats and blessed the variously disabled dogs under the care of MAITRI.

MAITRI's major programs – leprosy and tuberculosis elimination and control – have always been directly connected to the national programs of India, and every year we celebrate the world days with special awareness drives about the cause and cure of these diseases. World Leprosy Day occurred on January 26 and World TB Day on March 24, on which days two jeeps with teams of field workers toured the district and then met at MAITRI's stall to continue the awareness campaign. Overall 361 villages with a total population of 877,800 were reached. On World TB Day, the event was also celebrated by all the students of MAITRI schools, who participated in processions through 20 of the surrounding villages and carried posters drawn and written by them.

From February 10 through March 15 we carried out the annual ABC (Animal Birth Control) Camp for the sterilization of street dogs from Bodhgaya Town and surrounding villages with the collaboration of Dr. Shivam and the German veterinarians Drs. Iris and Andreas Ege, who treated 232 dogs, 151 females and 81 males. Including the five mini-camps of the previous 11 months, the total number of animals treated is 516 dogs and two goats. – *From Adriana Ferranti*

www.maitri-bodhgaya.org

Japan

Do Ngak Sung Juk (DNSJ) was very pleased to host Nahoko Watanabe on two weekends for Losar and Days of Miracles teachings. Nahoko is a graduate of FPMT's first *Masters Program* in 2004 and DNSJ's events were some of her first organized Dharma teachings. She stayed not only in Tokyo, but was also invited to the Kansai area (Osaka) to give two additional teachings. Nahoko taught on the four noble truths and then the Medicine Buddha sadhana, which included a visit to a Japanese temple with a many centuries' old connection to Medicine Buddha. Nahoko's visit was well worth our wait. We hope she'll continue to teach Dharma at DNSJ in the many years ahead. – *From Doc O'Connor*

www.fpmt-japan.org

New Zealand

Last November, the New Zealand Buddhist Council and **Amitabha Hospice Service** started training carefully vetted Theravada and Mahayana applicants from all over the country to become New Zealand Buddhist Chaplains with a Level 1 course. The successful participants were qualified by both organizations as Apprentice Buddhist Chaplains. The apprentices need to complete several more requirements and trainings in order to become fully qualified NZ Buddhist Chaplains.

The Level 1 course was held at Amitabha Hospice and it covered listening skills, the role of chaplains in medical situations and the different lineages and practices of Buddhism and other subjects. The three full days of training are meant to ensure that the trainees will be safe and helpful to the people whom they will serve. As Apprentice Buddhist Chaplains, they can facilitate mental comfort, support a troubled person's own Buddhist practices and help that person use their own beliefs to investigate their concerns. At this stage, they are trained for medical situations but not yet for schools or prisons. The Apprentice Buddhist Chaplains may be contacted by hospitals, hospices, nursing homes or privately with the assurance that they will endeavor to address an individual's own spiritual needs while fostering a peaceful environment and maintaining strict



Nahoko Watanabe (center in black) with the students of Do Ngak Sung Juk, Tokyo, Japan, March 2014. Photo by Doc O'Connor.



Geshe Dondup Tsering with nyung nä retreatants, Romania, February 2014. Photo by Dan Toganel.

confidentiality. There are currently three fully qualified NZ Buddhist Chaplains: Sensei Amala Wrightson, chairperson of NZ Buddhist Council; Kala Dostal, SPC of Chandrakirti Meditation Centre; and Ecie Hursthouse, managing director of Amitabha Hospice and vice-chairperson of NZ Buddhist Council.
– *From Ecie Hursthouse*

www.amitabhahospice.org

Romania

Grupul de Studiu Buddhist White Tara did a nyung nä retreat to welcome the Tibetan New Year, and on March 2, we did tsog. We also put up prayer flags and celebrated Losar with Tibetan music, dance and food. Geshe Dondup Tsering, resident geshe at Kushi Ling Retreat Centre in Italy, responded with kindness to our invitation and helped us with all these activities. Tashi Delek for all our family around the world!
– *From Thubten Saldron*

buddhism.romania@gmail.com

United Kingdom

Togme Sangpo Study Group in Findhorn, Scotland, has completed the first three modules of *Discovering Buddhism*, including the practice days. Medicine Buddha pujas are now taking place monthly, held by a small group. We celebrated our second anniversary on the Day of Miracles with a puja. There was enthusiastic response for a Vajrasattva practice day. Ven. Angie Muir led a Green Tara retreat during a gorgeous sunny Easter weekend, profoundly enjoyed by the 18 participants. Thanks to a donation from the Findhorn Windpark, we were able to buy 10 beautiful meditation cushions in turquoise and purple.
– *From Margo van Greta*

www.togmesangpo.org.uk



Ven. Angie Muir with Green Tara retreat participants, Scotland, April 2014. Photo courtesy of Togme Sangpo Study Group.

United States

Vermont

Milarepa Center has had an exciting few months. In March we said goodbye to our previous staff and welcomed three new team members: Felicity Noël Keeley, director; Harry Ruffner, facilities manager; and Devon Smolca, kitchen manager/cook. Thanks to our very kind friends and donors we were able to purchase a new Subaru, perfect for our snowy winters and muddy springs, and a new, energy-efficient washer and dryer. We have an exciting spring and summer! In June, we host Gyumed Khensur Rinpoche Lobsang Jampa for a retreat on the *Wheel of Sharp Weapons*. We also have planned day-long meditation and yoga sessions, a nyung nä retreat, our Kopan Vermont retreat and a family camp. There are several beautiful cabins available for private retreat year round. ◆
– *From Felicity Noël Keeley*

www.milarepacenter.org

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Chenrezig Institute, Queensland, Australia
Centre Kalachakra, France
Lhungtok Choekhorling Buddhist Monastery and Nunnery, Italy
Rinchen Jangsem Ling Retreat Centre, Malaysia
Maitreya Instituut Loenen, the Netherlands
Animal Liberation Sanctuary, at Kopan Monastery, Nepal
Land of Calm Abiding, California, United States
Tubten Kunga Center, Florida, United States

mandala.fpmt.org/posts/





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FPMT Directory

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

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

Lama Thubten Zopa Rinpoche
c/o FPMT International Office

FPMT International Office
1632 SE 11th Avenue
Portland, OR 97214 USA
www.fpmt.org
Tel: +1 (503) 808 1588

Projects of FPMT International Office include:
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INTERNATIONAL PROJECTS

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www.imisangha.org

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

Liberation Prison Project
Ashfield, Australia
www.liberationprison project.org

Lotsawa Rinchen Zangpo Translator Programme
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http://lrztp.blogspot.com/

Maitreya Loving Kindness Tour
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www.maitreyarelictour.com
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Maitreya Buddha Projects
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www.maitreyaproject.org

Universal Education for Compassion and Wisdom
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FPMT REGIONAL AND NATIONAL OFFICES

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

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

European Regional Office
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Tel: +52 (987) 869 2222

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

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

Kunsang Yeshe Retreat Centre
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www.kunsangyeshe.com.au
Tel: (02) 4788 1407
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Vajrayana Institute
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www.vajrayana.com.au
Tel: (02) 9798 9644
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Geshe Ngawang Samten
Resident Teacher:
Wai Cheong Kok

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Eudlo
www.chenrezig.com.au
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Projects of Chenrezig Institute:
info@chenrezig.com.au

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The Enlightenment Project for Purification and Merit

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Tel: (07) 3632 8300

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

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shenpenling@hotmail.com
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www.tarainstitute.org.au
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Resident Geshe:
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Thubten Shedrup Ling
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www.tslmonastery.org
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Gyaltsab Je Study Group
Ile de la Reunion
association.gyeltsabje@gmail.com

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Resident Teacher:
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INDIA (Tel Code 91)

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

Maitreya Project Trust
Gorakhpur
india@maitreyaproject.org
Tel: (551) 2342 012

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Bylakuppe
seraimihouse@gmail.com

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mahayanadelhi@gmail.com
Tel: (11) 2651 3400

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Tel: (1892) 221 866

INDONESIA (Tel Code 62)

Lama Serlingpa Bodhicitta Study Group
Jambi
herni_kim@yahoo.com

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www.yigachodzin.lv

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Resident Geshe:
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MAURITIUS (Tel Code 230)

Dharmarakshita Study Group
Vacoas
dharmarakshita@myt.mu
Tel: 5258 3054

MEXICO (Tel Code 52)

Bengungyal Center
Aguascalientes
www.bengungyal.org
Tel: (449) 973 5550

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

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Tel: (33) 3122 1052

Khedrup Sangye Yeshe Study Group
Morelia
khedrup_sangye_yeshe@yahoo.com.mx
Tel: (443) 308 5707

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

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vajrapanigrouphuatulco@gmail.com
Tel: (958) 587 0902

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Cozumel
yeshegyaltsen@eninfinitum.com
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Tel: (11) 480 741

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Golden Light Sutra Center
Darkhan
Tel: (1372) 28856
Resident Teacher:
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Ganden Yiga Chözin Buddhist Meditation Centre
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www.kopannunnery.org
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Resident Geshes:
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Geshe Konchog Nodrup,
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Kopan Monastery
Kathmandu
www.kopanmonastery.com
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Resident Geshes:
Geshe Lobsang Nyendrak,
Geshe Jampa Gyaltsen,
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Resident Teacher:
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Projects of Kopan Monastery:
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www.fpmt/projects/tsum
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Rachen Nunnery
Chhekampar
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Tara Pure Land Nunnery and Educational Centre

Thubten Shedrup Ling Monastery
Solu Khumbu
Resident Geshes:
Geshe Thubten Yonden,
Geshe Tenzin Khentse

Lawudo Retreat Centre
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Maitreya Instituut Loenen
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A project of Maitreya Instituut Loenen:
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www.amitabhahospice.org
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Chandrakirti Tibetan Buddhist Meditation Centre
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www.chandrakirti.co.nz
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Resident Geshe:
Geshe Jampa Tharchin

Dorje Chang Institute
Avondale
www.dci.org.nz
Tel: (09) 828 3333
Resident Geshe:
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Mahamudra Centre
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www.mahamudra.org.nz
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www.aryadeva.spb.ru
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Ganden Tendar Ling Center
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Geshe Ngawang Thugje

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Resident Geshe:
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Tekchen Chö Ling
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www.centrobudistaontinyent.es
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Tushita Retreat Center
Arbúcies
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Tsog Nyi Ling Study Group
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Yeshe Norbu Study Group
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http://fpmt-stockholm.se
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Longku Center
Bern
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Resident Geshe:
Geshe Tsethar

Jinsiu Farlin
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Resident Geshe:
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Shakyamuni Center
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www.jamyangbath.org.uk

Jamyang Buddhist Centre
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Resident Geshe:
Geshe Tashi Tsering

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

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

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

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

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

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

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Gyalwa Gyatso (Ocean of Compassion) Buddhist Center
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Tel: (408) 866 5056
Resident Teacher:
Emily Hsu

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

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

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

Tara Redwood School
Soquel
www.tararedwoodschool.org

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

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

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

FLORIDA

Land for Nagarjuna's Sutra and Tantra Dharma Study Group
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gedun@mindspring.com
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Tubten Kunga Center
Deerfield Beach
www.tubtenkunga.org
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Resident Geshe:
Geshe Konchog Kyab

MASSACHUSETTS

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

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

MONTANA

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

NEVADA

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

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

Ksitigarbha Tibetan Buddhist Center
Taos
www.ktbctaos.org
Tel: (575) 779 0139

NEW YORK

Shantideva Meditation Center
New York
www.shantidevameditation.org

NORTH CAROLINA

Kadampa Center
Raleigh
www.kadampa-center.org
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OHIO

Manjushri Study Group
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http://manjushristudygroup.org

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Maitripa College
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Land of Compassion and Wisdom
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www.austinfpmt.org
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Milarepa Center
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www.milarepacenter.org
Tel: (802) 633 4136

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Centreville
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Resident Geshe:
Khensur Lobsang Jampa Rinpoche

WASHINGTON

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

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

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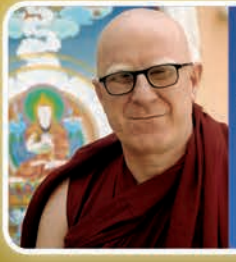

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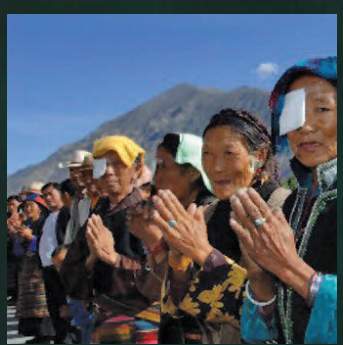



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