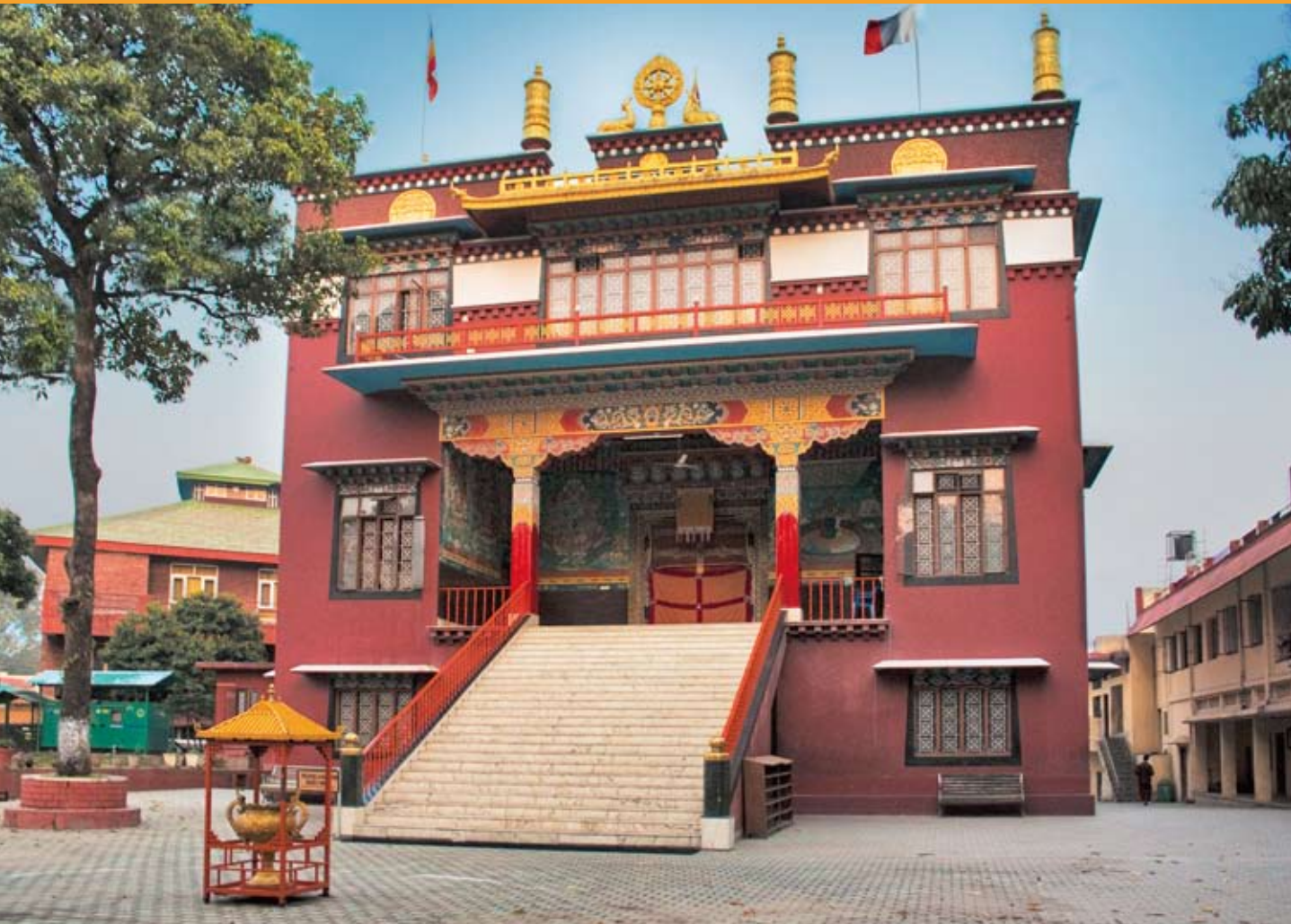


Melody of Dharma

☸ **Emptiness as Expressed in the Heart Sutra**
A Teaching by His Holiness the Sakya Trizin

☸ **Buddha Nature**
A Teaching by H.E. Ratna Vajra Rinpoche

☸ **His Holiness the Sakya Trizin in Kathmandu**



*A Publication of the Office of Sakya Dolma Phodrang
Dedicated to the Dharma Activities of*

HIS HOLINESS THE SAKYA TRIZIN

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Three Generations

From The Editors

Dear Readers,

We hope that this issue finds you well, and that 2010 has been a good and fruitful year for all.

This is our fourth issue of Melody of Dharma, the final one for this year, and so we have come full circle. It has been a huge joy and privilege for us to dedicate our pages to the teachings and activities of His Holiness the Sakya Trizin, as well as to those of other revered masters, past and present.

We would like to express our deepest thanks to Their Eminences Dagmo Kalden Kushok and Dagmo Sonam Kushok for their precious guidance. In addition, we owe a huge debt of gratitude to all our sponsors who generously made this endeavour possible, as well as to those of our readers who have shown their interest and support by subscribing to the magazine.

We are also extremely grateful to contributors who confided their thoughts and experiences to its pages, and we firmly hope that, with time, more and more Dharma friends will be inspired to do so. And we are very appreciative of all encouragement, corrections and suggestions that were offered us throughout the year. These have been of great worth to us.

And finally, heartfelt thanks to all our readers for accompanying us in this journey. We hope that each and everyone will continue to find something in our pages that will capture their interest and make their life richer.

Yours in the Dharma,

The Editing Team

H.H. the Sakya Trizin's 2011 North and South American Teaching Schedule

HOST	DATE	EVENT
SILVER SPRING, MD Sakya Phuntsok Ling	May 21	Long-Life Initiation and Dharma Talk
	May 22	Manjushri Namasamgiti Empowerment – Day 1
	May 23	Manjushri Namasamgiti Empowerment – Day 2
354 Prelude Drive Silver Spring, MD 20901-5041 +1 301 592-9286 www.sakyatemple.org/spl		
BOSTON, MA Boston Sakya Center	May 26	Dharma Talk
	May 27	Chakrasamvara in the Vajra Gantipa Tradition – Day 1
	May 28	Chakrasamvara in the Vajra Gantipa Tradition – Day 2
	May 29	Long-Life Initiation
Holiday Inn Convention Center 242 Adams Place, Boxborough MA01719 +1 978 263 8701 www.sakya.net		
BERNE, NY Tenzin Gyatso Institute	May 31	Visit to the Centre
165 Game Farm Rd Berne, NY 12023 +1 518 872 1250 info@tenzingyatsoinstitute.org www.tenzingyatsoinstitute.org		
WALDEN, NY Tsechen Kunchab Ling	June 1-30	LAMDRE
	June 1	Soft Opening of the Centre Ushinisha Vijaya Initiation Lamdre begins
	June 11	Consecration of the Temple
	June 19	Grand Inauguration of the Temple Long-Life Initiation for the Public
12 Edmunds Lane Walden, New York 12586 +1 301 9063378 www.sakyatemple.org		
NEW YORK, NY Sakya Chokor Ling	June 25	Amitabha Initiation Jambala Initiation
Queens, New York CALL: +1 917 386 5572		
NEW YORK, NY Tsechen Tsopa	June 26	Program to be confirmed
CALL: +1 646 724 0551		
NEW YORK, NY Palden Sakya Center	July 2	White Tara Initiation
	July 3	White Tara Teaching
	July 4	White Tara Teaching
paldensakya@vikramasila.org www.vikramasila.org		

HOST	DATE	EVENT
MINNEAPOLIS, MN Sakya Thupten Dhargye Ling	July 8	Public Talk: Advice on World Peace from a Buddhist Perspective
	July 9	Avalokiteshvara Initiation in the Gyalpo Lug Tradition
	July 10	Long-Life Initiation
	July 11	Vajrakilaya Torma Empowerment
619 8th St. SE, No 112 Minneapolis mnsakya@mac.com www.mnsakyacenter.org		
LOS ANGELES, CA Tsechen Chokhor Ling	July 13	Dharma Talk
	July 14	Manjushri Initiation
12037 Clark St Arcadia, CA 91006 tsechenchokorling@yahoo.com www.sakyacenterla.org		
MEXICO CITY, MEXICO Sakya Dolma Ling	July 16	Parting from the Four Attachments (to be confirmed) Manjushri Initiation (to be confirmed)
	July 17	Vajrakilaya Initiation (to be confirmed)
+52 55 55 23 82 67 mexico@dechen.org		
SAN JOSÉ, COSTA RICA	July 19	Consecration of the Dharma Centre Bodhisattva Vows Teaching on 'Parting from the Four Attachments' Mantra Blessings of Sakyamuni Buddha & Guru Rinpoche
elenapanca@gmail.com		
SÃO PAULO, BRAZIL Espaço Hakka (To be confirmed)	July 22	Manjushri Empowerment and Teachings of Sakya Pandita
CABREÚVA, BRAZIL Sakya Tsarpa Thupten Dekyid Öedbar Ling	July 23	Chenrezig Empowerment Teaching on 'Practice of Compassion'
	July 24	Afternoon: Mahavairocana Initiation and Teaching on Practice of Sadhana H.E. Gyana Vajra Rinpoche will give an Empowerment and Teaching relating to Ngondro (Time to be confirmed)
RECIFE, BRAZIL Universidade de Pernambuco	July 25	Lecture
		H.E. Gyana Vajra Rinpoche will give an Empowerment and Teaching (Time, place and teaching to be confirmed)
RECIFE, BRAZIL Centro de Estudos Budistas Bodisatva	July 26	Consecration of the Land for New Sakya Gonpa Guru Rinpoche Initiation
Rodovia Vereador José de Moraes, Km 6 - Sítio São Roque - Centro - Cabreúva - SP +55 11 4528 1737 www.sakyabrasil.org		
SANTA CRUZ, CA Vajrapani Institute	July 29	Visit to Centre
SAN FRANCISCO Ewam Choden	July 30	Hevajra Cause Empowerment – Day 1
	July 31	Hevajra Cause Empowerment – Day 2
	Aug 1	Guru Rinpoche Long-Life Initiation Public Talk (in Tibetan)
	Aug 2	Public Talk (in English)

HOST	DATE	EVENT
PALO ALTO, CA Sakya Sfbay	Aug 3	Public Talk Chenrezig Initiation in the Kadampa Tradition
254 Cambridge Avenue Kensington, CA 94708 +1 510 527-7363 info@ewamchoden.org www.ewamchoden.org		
CAZADERO, CA Padmasambhava Peace Institute	Aug 4-7	Empowerments and Transmission of the Treasure Cycles of Orgyen Trinley Lingpa, Apong Terchen
+1 707 632 5629 info@padmapeace.org www.padmapeace.org		
PORTLAND, OR Portland Sakya Center	Aug 9	Teaching: 'Parting from the Four Attachments' Teaching: 'The Nature of Mind'
	Aug 10	Medicine Buddha Initiation Guru Rinpoche Initiation
www.sakyausa.org		
OLYMPIA, WA Olympia Sakya Centre	Aug 12	Avalokiteshvara Initiation Teaching: 'The Nature of Mind'
www.nalandaolywa.org		
SEATTLE, WA Sakya Monastery of Tibetan Buddhism	Aug 14	Chenrezig Empowerment in the Gyalpo Lug Empowerment
	Aug 15	Two-Armed Mahakala Initiation
108 NW 83rd Street Seattle, WA 98117 +1 206 789 2573 Monastery@Sakya.org www.sakya.org		
VICTORIA, BC Sakya Thubten Kunga Choling	Aug 17	Trikulanatha Initiation
www.island.net/~sakya		
VANCOUVER, BC	Aug 18	Dharma Talk
	Aug 19	Vajrakilaya Empowerment
	Aug 20	Vajrakilaya Empowerment
	Aug 21	Vajrakilaya Teaching
Sakya Tsechen Thubten Ling 5231 Maple Road Richmond, B.C. V7E 1G2 vancouver.vajrakilaya@gmail.com www.sakyasechenthubtenling.org		
CALGARY, ALBERTA	Aug 25	Long-Life Initiation
CALL: +1 403 217 1667		
TORONTO, ONTARIO	Aug 27	Dharma Talk
	Aug 28	Long-Life Initiation
	Aug 29	Trikulanatha Initiation
CALL: + 1 647 233 5159		
WALDEN, NY Tsechen Kunchab Ling	Sept 1	Welcome Ceremony for His Holiness
	Sept 2	Tenzhug Celebration
	Sept 3	Tenzhug Celebration – Main Event
www.sakyatemple.org		

H.E. Ratna Vajra Rinpoche's 2011 European Teaching Schedule

DATE	VENUE	CONTACT	
May 11-16	Sakya Kalden Ling Frankfurt, Germany	Linkstr.66 65933 Frankfurt Tel: +49 (0) 69 9563 7237	info@sakya-foundation.de www.sakya-foundation.de
May 18-19	Sakya Dechen Ling Stuttgart, Germany	Alexanderstr, 141A 70180 Stuttgart Tel:+49 (0) 711 780 3763	sakya.stuttgart@gmail.com www.dechen-sakya.de
May 21-22	Ngakpa Rangshar Ling Lahr, Germany	Schillerstrasse 3 77933 Lahr – Schwarzwald	info@tibet-lahr.de www.tibet-lahr.de
May 25-26	Dzogsar Ngari Dharma Mati Institute Near Detmold, Germany	Rustenhof 5 33034 Brakel Tel: +49 (0) 172 214 3180 Tel: +49 (0) 172 691 6576	himalasia@wlink.com.np susanne.v.d.heide@gmx.de
May 28-29	Sakya Kalden Ling Frankfurt, Germany	Linkstr.66 65933 Frankfurt Tel: +49 (0) 69 9563 7237	info@sakya-foundation.de www.sakya-foundation.de
June 15-30	Sakya Kalden Ling Frankfurt, Germany (Pujas performed by monks- His Eminence will be at Lamdre in New York)	Linkstr.66 65933 Frankfurt Tel: +49 (0) 69 9563 7237	info@sakya-foundation.de www.sakya-foundation.de
July 2-3	Rigpa-Zentrum Berlin, Germany	Soorstraße 85 14050 Berlin Tel: + 49 (0)30 232 550 24	info@rigpa-zentrum-berlin.de www.rigpa-zentrum-berlin.de
July 5-14	Moscow, Russia		Kunga Yudroen kungayudroen@yahoo.com Sergey Zemskov sakyaserg@mail.ru
July 16-19	Sakya Tashi Choling, Budapest, Hungary	Kiryok Utja 38 H-1038 Budapest	www.szajka.hu
July 21-24	Sakya Ngonga Ling Florence, Italy	Via Castello di Cireglio 54 51020 Cireglio (PT) Tel: + 39 0571 659 063 + 39 0573 391 83	info@vasubandhu.org info@sakyangongaling.it
July 26-31	Sakya Thukje Ling Biarritz, France	Le Sahel - 25,av Edouard VII 64200 Biarritz Tel: +33 (0) 06 14 02 45 53	sakya.thukje.ling@gmail.com sakya64.net
Aug 2-3	Sakya Ling Reading, UK	97A Swansea Road Reading, Berkshire, RG1 8HA Tel: +44 (0) 118 967 2744	sakyaling@hotmail.com
Aug 5-7	Sakya Buddhist Centre Bristol, UK	121 Sommerville Road Bristol BS6 5BX Tel: +44 (0) 117 924 4424	info@dechen.org www.dechen.org
Aug 9-15	Sakya Thubten Ling Bournemouth, UK	167 Shelbourne Road Bournemouth BH8 8RD Tel: +44 (0) 1202 538 108	info@stl.org.uk www.stl.org.uk
Aug 16	Sakya Dechen Ling London, UK	31A St Lukes Road, Notting Hill London W11 1DB Tel: +44 (0) 20 7183 2109	london@dechen.org www.dechen.org
Aug 19-25	Fundación Sakya Pedreguer Alicante, Spain	Avda. del Comtat, 1 Bis Residencial La Sella 03750 Pedreguer (Alicante) Tel: +34 (0) 96 576 07 77	secretaria@fundacionsakya.org www.fundacionsakya.org
Aug 26-27	Sakya Drogon Ling Denia, Spain	Partida el Palmar Cami Les Bovetes al Mar, 26 03700 Denia (Alicante) Tel: +34 (0) 96 576 09 48	info@sakyadrogonling.com www.sakyadrogonling.com
Aug 29- Sept 2	Sakya Gephel Ling Barcelona, Spain	Carrer de Trafalgar 50 08010 Barcelona Tel: +34 (0) 933 150 240	sakyagephelling@gmail.com sakyagephelling.wordpress.com



The Sakya Centre, flanked by the Mahakala shrine house and monks' quarters

The Sakya Centre

Tsechen Tenpai Gatsal Shedup Chokhorling:

The Sakya Centre in Dehradun, India, is the main seat of the Sakya Order of Tibetan Buddhism outside Tibet. While the old Sakya Monastery in Tibet remains the heart monastery of the lineage, Sakya Centre is His Holiness the Sakya Trizin's personal monastery in India, and it has taken its place at the centre of Sakya activity worldwide.

The Sakya Centre saw its beginnings in 1964, when it was founded by His Holiness the Sakya Trizin with the purpose of preserving the cultural and religious tradition of Tibetan Buddhism, and in particular of the Sakya lineage. Its initial years

were presented with enormous difficulties: the hostile conditions that drove a considerable part of the Tibetan population into exile in 1959 meant that they were forced to leave their motherland with nothing more than the clothes on their backs and a few handfuls of tsampa. For most, this meant having to face hardship and penury in a land whose culture, language, food and weather were foreign to them. His Holiness and other high lamas were not exempt from these conditions, and although they received some assistance from the government of India and foreign aid agencies, their task of shepherding their flock took



His Holiness and Their Eminences the Dungeyses presiding at the Centre

on gargantuan proportions.

Undaunted, His Holiness lost no time in undertaking the reestablishment of the Dharma in His new country of adoption. He stopped at nothing in His

effort to recover scriptural texts and sacred objects, which often involved selling what few personal possessions were His, and at the same time eagerly seeking Dharma teachings from high lamas of all four



His Holiness with the first group of Sakya Centre monks. To His Holiness' right, Chiwang Tulku, director. Early 1970's

lineages. The creation of the Sakya Centre was a cornerstone of this endeavour, and it became the main repository for the Dharma treasures that His Holiness gradually assembled.

When it first came into being, the Centre found shelter in a rented hall, provided through the kindness of a compassionate layperson. But difficult times were ahead, when its monks were forced to vacate the hall and relocate to tents, only to be later driven out from these tenuous premises. And so the Centre was forced to suspend its activities.

Eventually, though, thanks to the financial support of His Holiness the Dalai Lama and other generous donors, a bungalow was first rented and then purchased in Rajpur, Dehradun, along with the parcel of land surrounding it, and gave the Centre its permanent home. Having found steady roots, the Centre began to attract more and more monks, and soon a program of study was created for the younger ones, based on the curriculum that had traditionally been used in Tibetan monasteries.

The growing number of monks led to the decision to dismantle the existing structure and build a new, larger monastery in its stead that could provide an adequate response to the increasing demands placed on the Centre. In 1990, His Holiness the Sakya Trizin laid the foundation stone



Acharya Lama Jamyang Lekshey

Lama Jamyang Lekshey was born in Tibet in 1953, and came to India when he was a small child. He became a monk when he was eight years old, and spent the following years at Sakya Centre in Rajpur. He was among the first seven monks chosen to attend the course of advanced study at Sakya College, which was then headed by its founder, the Most Venerable Khenchen Appey Rinpoche. Upon graduating from the College, he was sent by His Holiness the Sakya Trizin to Singapore, where he was to act as resident lama at the Sakya Tenphel Ling Centre. In 1989, he was asked by His Holiness to return to the Sakya Center in Rajpur, where he assumed the role of General Secretary. Lama Lekshey remains in this position to this day, dividing his time between the enormous responsibilities that this post involves, and his duties as guiding teacher to Sakya centres abroad.



Vajrakilaya puja at Sakya Centre

to what was to become the current Tsechen Tenpai Gatsal Shedup Chokhorling and, in 1994, construction of the new Sakya Centre was finished. In 1995, it was officially inaugurated by His Holiness the Sakya Trizin.

Not only is the Centre graced with being His Holiness' personal monastery, but it is, in addition, exceptionally beautiful. It harbours many precious sacred texts and objects, not least among which is the superb golden statue of the Buddha that is centerpiece to the shrine. A Mahakala shrine, found on the top floor of an adjoining building, is of outstanding beauty. A puja is held there every day, and monks take turns in performing the ritual.

Important yearly pujas are conducted at the centre, notably those of Vajra Nairatmya, Mahavairocana, Vajrakilaya, Hevajra, Chakrasamvara and Dochen, over which His Holiness and their Eminences the Dungseys preside whenever they are in residence at

Rajpur. These are important events, which are not only attended by all of the Centre's monks, but also by hundreds of monks and nuns from surrounding Sakya institutions. Some, like Vajrakilaya, attract large crowds of devout Tibetan lay followers, who find here the same spiritual solace that had, for several centuries, blessed their forebears in their country of origin.

The Centre is now home and school to nearly



Young monks attending a lesson



Young monks helping with the workload

300 monks, under the watchful guidance of the Centre's General Secretary, Lama Jamyang Lekshey. Their education continues to emulate the traditional course of monastic studies used in Tibet, which includes daily prayers, performance of rituals – notably Mahavairocana, Mahakala and Vajrakilaya, ritual music and dance, the making of tormas and sand mandalas, and yidam retreats. Secular subjects have been added to the curriculum, such as Hindi, English and Maths, in order to equip the students with the necessary skills to survive in the modern world.

Twenty years have now passed since His Holiness laid the foundation stone to the Sakya Centre. Since then, the Centre has served as spiritual home to hundreds of monks and nuns, thousands of exiled Tibetans and an ever-growing number of followers worldwide. As main monastery to now three generations of Sakya Dolma Phodrang throne holders, its continuance is assured for decades to come as a base from which His Holiness and His Heirs can pursue their holy activity of guiding disciples along the Dharma path.



Sakya Centre staff and students

Remembering Great Masters:

Atisha (952-1054)

The 18th day of the 9th Tibetan lunar month (25th October), marked the anniversary of Atisha Dipamkara Shrijñana. Foremost among the great Buddhist scholars of India, he was responsible for the purification and revitalization of the Buddhist faith both in his own country of birth and in Tibet.

Atisha was born into royalty in 982, in the city of Jahor, in East Bengal, amidst wondrous signs, as a shower of flowers fell over the city, multiple rainbows garlanded the sky, and celestial music filled the air.

As an infant, he revealed qualities of devotion and compassion that far transcended his tender age. When he was 18 months old, he was taken to the temple for the first time. The king's subjects gathered from all around, and everyone was overwhelmed when the young child spontaneously prostrated to the holy statues in the temple, paying homage to them. Upon being told that the assembled crowd were his future subjects, he prayed that each one of them might have a fortunate rebirth, and that he himself might be able to renounce worldly life and dedicate his life to religious pursuits in order to benefit beings.

He was an extraordinarily precocious and intellectually gifted child and, when he was but a few years old, began his learning at the nearby Vikramashila Monastery. With every year that passed, his desire to renounce the world and take robes became stronger and stronger. This did not suit his parents, who were hoping that, gifted as he was,



he would assume royal responsibilities. Tradition dictated that, at the age of eleven, he should take a bride. The day before he was to be married, however, his tutelary deity Tara appeared to him in a dream, and warned him against this marriage, explaining to him that it would sink him into the mire of samsara, from which he would find it extremely difficult to extricate himself.

Deeply shaken, Atisha became determined to abandon worldly matters and embark on the spiritual path. Feigning a hunting trip, he skilfully managed to free himself from this marriage, left the palace, and set out on a quest to find a spiritual teacher. In his search, he first met a Buddhist recluse called Jetari, from whom he received teachings on refuge and took the Bodhisattva vows; he then went on to receive teachings on Bodhicitta, emptiness and Madhyamika from such great masters as Bodhidhara, Vidhyakokila, and Avadhutipa. The latter eventually advised him to go back to his parents' palace, in order to fully realize for himself the futility of all that samsara had to offer.

The king and his wife were elated to see the young prince arrive back at the palace, but their joy was short-lived, as Atisha very soon announced that he wanted above all else to abandon the trappings of royal life, pursue his spiritual studies and rejoin his teacher Avadhutipa. He was so earnest in his resolve that his parents were forced to abide by his decision. One condition that they did attach to his leaving, though, was that he should be accompanied by a large retinue of attendants. Atisha had not yet managed to disentangle himself from the karmic web of samsara.

Soon after he reached Avadhutipa's side, the latter sent him to study under Rahulagupta, a tantric adept referred to as the 'Black Mountain Yogi'. And so, Atisha set out for the latter's mountain abode and, as Atisha approached him, the vajrayogi tested him by throwing a thunderbolt in his direction. Undaunted, Atisha approached the great master and beseeched him to help him free himself from his karmic chains. Recognizing Atisha as a great bodhisattva, Rahula conferred the Hevajra empowerment upon him, and sent him back to his parents' palace, this time escorted by eight scantily clad tantrikas. Atisha stayed at the palace for three months with his new entourage, whose eccentric appearance and behaviour led his

parents to believe that their son had gone mad, and convinced them that perhaps it was best if he did leave the palace after all.

Atisha yearned so fervently to achieve realization that he decided to dedicate himself entirely to tantric practice. But his teacher Rahulagupta appeared to him in a dream and advised him to instead take robes, become a mendicant monk, and adopt a more gradual approach to enlightenment. Atisha heeded his teacher's advice and, at the age of 29, took his ordination vows from Shilarakshita, and received the monastic name of Dipamkara Jñana, "He Whose Deep Awareness Acts as a Lamp", a name that was particularly apt, given that one of his most celebrated works was to be the "Lamp for the Path of Awakening".

But Atisha continued to hunger for a swift path to full realization and, during a pilgrimage to Bodhi Gaya, he had a vision of Tara in the form of two statues, one asking the other what was the quickest way to attain enlightenment, and the other answering that the quickest way was through the practice of bodhicitta, loving kindness and compassion. And so Atisha's quest turned to finding a teacher who could deepen his understanding of bodhicitta. His search led him to one Dharmarakshita, who was renowned to be unsurpassable in his deep knowledge and practice of bodhicitta.

This teacher, known to Tibetans as Serlingpa, was to be found in the Golden Isle of Suvarnavipa, in modern day Sumatra. And so, at the age of 33, Atisha set off in the company of 125 monks, on a perilous journey that was to last over a year, in search of this eminent teacher. Atisha stayed with Serlingpa for 12 years, concentrating on the study of mind-training techniques and bodhicitta. He recognized him as his teacher from former lives and felt intense devotion for him. A strong bond developed between the two, and Serlingpa offered his student a golden statue of the

Buddha, predicting that he would one day tame the minds of the people from the Land of Snows. From Serlingpa, Atisha was to learn the sublime technique of ‘Tonglen’, exchanging oneself for others, which was to eventually become the core practice of Tibetan Buddhism. Tonglen represents the quintessence of loving kindness and Bodhicitta. After twelve years of applying himself to the study and practice of bodhicitta and fully realizing its deepest meaning, Atisha returned to India, now aged 45, and became an elder at Vikramashila Monastery. Of all his teachers, and Atisha had many, Serlingpa would be the one who inspired him with most devotion, and tears would fill his eyes whenever his name was mentioned.

... he had a vision of Tara in the form of two statues, one asking the other what was the quickest way to attain enlightenment, and the other answering that the quickest way was through the practice of bodhicitta, loving kindness and compassion.

Once back in India, Atisha became known far and wide for his compassion and accomplishments. He greatly contributed to the spread of the Dharma by creating places of religious study and restoring the Dharma to its purity wherever it had been corrupted.

He was supremely adept at debate, in which his sharp reasoning more than once defeated enemies of the Dharma. He played a key role in the resurgence of Buddhism that took place in India at that time.

But, as Serlingpa had predicted, Atisha was to fulfil another destiny, that of reviving the Dharma in the Land of Snows. Several factors were to contribute to this new turn in Atisha’s life. To begin with, he had been told by his tutelary deities and teachers that he should go to Tibet, in order to benefit beings there, and in particular one upasaka.

The Dharma had been all but eradicated in Tibet during the reign of King Langdarma, who did all he could to suppress its teachings and persecute its followers. The Dharma was also suffering from another ill. Its tantric teachings had become corrupted to the utmost, mostly by the growing belief that tantric practice was not compatible with ethical conduct, and that enlightenment could be reached by engaging in licentious behaviour.

Lha Lama Yeshe Yod, king of Western Tibet, was a protector of the Dharma, and made great efforts to restore it to its former purity. He set out for India to find a master who could help him in this task, and was told by all that Atisha was the one that he sought. Unfortunately, Yeshe Yod was made prisoner by the King of Garlog in India before he could accomplish his mission, and died in his shackles.

His nephew, Jangchub Yob, took it upon himself to pursue his uncle’s quest, and sent a delegation of monks to plead with Atisha to come to Tibet.

At first, Atisha hesitated, as there was still so much to do for the Dharma in his native country of India. Besides, he felt that he was now too old to travel and, furthermore, his deities had told him that, while he would do much for the country of Tibet, his labours there were to cost him his longevity: he would only live to the age of 72. But, upon hearing

how Jangchub Yob's uncle had suffered an atrocious death in prison in his attempt to find him, Atisha felt tremendous compassion and decided to follow his tutelary deities' advice and accede to the emissaries' pleas. And so, at the age of 53, he set out for Tibet, where he was to spend the last years of his life. This decision was to have an incommensurable effect on the Land of Snows.

He first travelled to Nepal, where he spent one year spreading the Dharma. When he finally reached the Tibetan border, Atisha was greeted by a huge delegation of horsemen sent by Jangchub Yob, dressed in lavish clothes, bearing banners and playing ceremonial music, while singing hymns to the Triple Gem. And, by means of beautiful and melodious songs, the ministers heading the delegation formally invited Atisha to stay in Tibet and teach.

After two years of travelling through the country, the party reached Ngari in Western Tibet, the capital of Lha Lama's kingdom, where Jangchub Yob had taken his unfortunate uncle's place as king. Atisha received an overwhelming welcome by monks and lay population alike, and spent the following three years at Jangchub Yob's side.

One day, the king asked Atisha for a teaching that would help his people tame their minds and lead them to virtuous behaviour. He requested a simple teaching that, while embracing all the essential points of the doctrine, would be simple and accessible to all. Atisha was touched by this sensible plea and, in response, composed his famous work "A Lamp for the Path to Enlightenment", which was to place the principle of bodhicitta at the centre of spiritual practice in Tibet.

From the start of his stay in Tibet, Atisha had kept watch for the upasaka that Tara had prophesied would materialize and help him spread the Dharma, until one day they finally met. From that very moment, Dromtomba became Atisha's main disciple.


He convinced Atisha to visit Central Tibet, where a strong Buddhist legacy had survived. On their way there, they visited Samye, Tibet's first Buddhist monastery. Atisha was awed by the wealth of Buddhist texts, both in Sanskrit and in Tibetan, that were contained in its library.

Dromtomba informed Kawa Sakya Wangchuk of the great teacher's imminent arrival, and the latter set out to welcome him, along with other great Tibetan Lamas. As they approached Sakya, Atisha pointed in its direction, and prophesied that many emanations of the great Bodhisattvas would take birth there. He had his attendants set up a shrine and made offerings to these future holy beings.

He settled in Nyethang, near Lhasa, from where he explored the surrounding region, discovered a font of scriptural texts and did much to promote the spread of Dharma.

As had been prophesied by Tara, Atisha died there in 1054, at the age of 72.

Atisha left behind him an invaluable Dharma legacy both in his native country of India and in the Land of Snows. He laid foundations for the Buddhist doctrine that were to prevail in Tibet until the 1950's, when the teachings newly suffered persecution, this time at the hands of invading forces. He was responsible for the building of many centres of Buddhist study, the writing of over two hundred books on Buddhist doctrine and other sciences, and the copying and translating of countless more. Among his works are to be found several that were to become the tenets of lojong (mind-training) practice, such as his 'Lamp for the Path of Awakening', the 'Jewel Rosary of the Bodhisattvas', and his famous work on Seven-Point Mind Training. Shortly after his death, his heart disciple Dromtomba established the Radreng Monastery that was to be the cornerstone of the Kadampa tradition.



The Jewel Rosary of the Bodhisattvas

by Atisha

Homage to great compassion!
Homage to the masters!
Homage to the deities who inspire devotion!

Put aside all doubt and hesitation,
And take delight in earnest practice,
Abandon entirely lethargy, dullness and laziness,
And exert yourself constantly with enthusiasm.

With mindfulness, vigilance and carefulness,
Guard the doors of your senses at all times.
Again and again, thrice by day and by night,
Examine the continuum of your mind.

Proclaim your own failings,
But do not look for faults in others.
Hide any good quality you may have,
While declaring others' virtues.

Let go of concerns for gain or respect,
And always renounce the desire for fame.
With few wants, remain contented,
And repay any kindness you receive.

Cultivate loving kindness and compassion,
And make your bodhichitta stable.
Avoid the ten unwholesome actions,
And let your faith be forever strong.

Overcome all anger and conceit,
And adopt an attitude of humility.
Renounce unethical forms of livelihood,
And sustain yourself according to the Dharma.

Forsake material possessions,
And adorn yourself with the riches of the Aryas.
Leave behind all busyness and distraction,
And remain in places of solitude.


Refrain from idle gossip,
And always guard your speech.
Whenever you see your masters or preceptors,
Cultivate the wish to serve them, with respect.

Both those possessing eyes of Dharma,
And those first setting out upon the path,
Are to be regarded as your teachers.
And when encountering any other beings,
Look upon them as your parents or your children.

Do not befriend those who act in harmful ways,
But rely instead on true spiritual friends.
Abandon any feelings of hostility or ill will,
And be always joyful, wherever you may go.

Avoid becoming attached to anything at all,
And remain free from craving and desire.
Attachment prevents the attainment of happy states,
And, furthermore, destroys liberation's vital force.

Should you discover a means to happiness,
Strive constantly to put it into practice.
Any task you have set out to do,
Should be completed before embarking on another.
With this approach, both will be achieved.
But doing otherwise, nought will be accomplished.



Take no delight in harmful deeds.
Should thoughts of superiority arise,
There and then, subdue your pride,
And recall the instructions of your master.

Should you ever feel daunted or dejected,
Uplift yourself with encouragement and praise.
And meditate on the emptiness of both.
When encountering objects of attachment or aversion,
Regard them as mere apparitions and illusory.

Should you hear unpleasant words,
Consider them merely echoes.
Should you suffer physical harm,
Consider it the fruit of your past deeds.

Keep entirely to solitude, far beyond the town,
And, like the carcass of a beast,
Hide yourself away,
Remaining free of all attachment.

Be forever firm in your commitment.
Should laziness or lethargy take hold,
Be sure to enumerate your faults,
And recall the essence of yogic discipline.

Should you chance upon another,
Speak calmly and sincerely,
Taking care not to frown or grimace,
And always maintaining a cheerful smile.

Generally, whenever you encounter others,
Do not be miserly, but delight in giving,
And forsake entirely feelings of envy.

To protect the minds of others,
Be sure to avoid all quarrels,

And remain always patient and forbearing.
Do not flatter others or be fickle and disloyal,

But remain forever steadfast and reliable.
Avoid disparaging people in any way,
And treat everyone with respect.

When giving advice or instructions,
Do so with compassion and goodwill.
Be sure never to denigrate the teachings.
Set your sights on what inspires you most,
And, through the ten forms of Dharma practice,
Exert yourself, in sessions, by day and night.

Whatever virtues you amass in the past, present and future,
Dedicate them all towards great, unsurpassable awakening.
Divide your merits among all sentient beings.
Continually make prayers of aspiration,
Combining them with the seven branches.

Practising in this way, you will complete
The twofold accumulation of merit and wisdom,
And eliminate the two forms of obscuration.
By making meaningful this human existence,
In time, you will gain unsurpassable awakening.

The jewel of faith, the jewel of discipline,
The jewel of giving, the jewel of learning,
The jewel of dignity, the jewel of self-control,
And the jewel of wisdom—these are the seven riches.

These most sacred forms of wealth
Are seven riches that cannot be exhausted.

Do not speak of this to non-human beings.
In the company of others, guard your speech;
Whenever you are alone, guard your mind..

***This concludes The Jewel Rosary of the Bodhisattvas composed by the Indian preceptor
Dipamkara Shrijnana.***

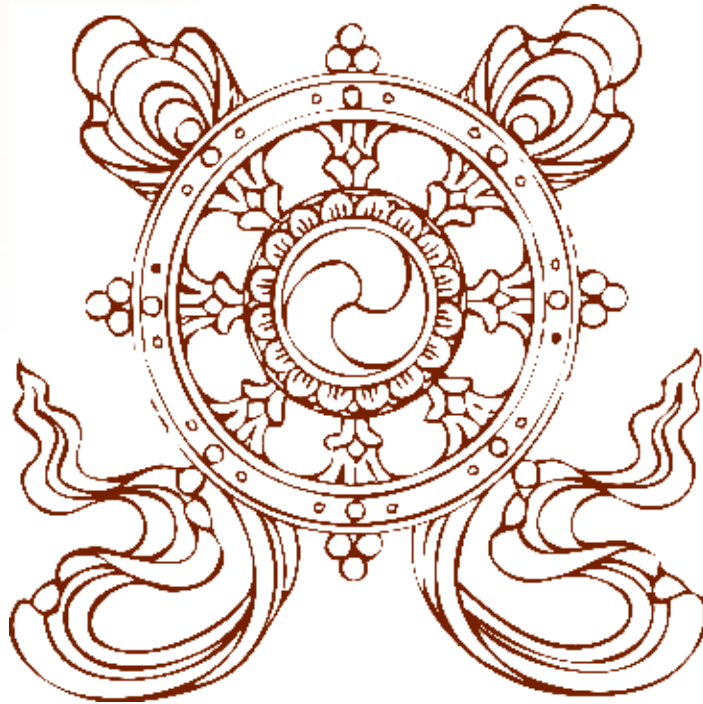
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Emptiness as Expressed in the Heart Sutra

A Teaching by His Holiness the Sakya Trizin

The teachings of the Buddha are the source of all happiness and benefit, in this life as well as in future ones. Life makes many demands on us - we need food, shelter and other basic necessities for our survival. But the most meaningful thing in our lives is to discover the truth of all phenomena. One of the most important teachings that the Buddha gave us is that everything is impermanent, particularly our human life, which faces so many obstacles, and which can be cut short at any time. Whatever gains we attain in this life, whether it be wealth, fame, or prosperity, these gains will only last us during this lifetime, which is a very limited amount of time. This is why Jnanakirti, the great master, said that we must strive to realize truth while we have this great opportunity, as to have such an opportunity is very difficult, and it may not happen again for a very, very long time. And so, the most important, the most meaningful thing that we can do during this lifetime, which provides all the right conditions and is free from all the unfavourable





states, is to discover the truth about the nature of reality.

But, how to find this truth? Normally, what we see, what we hear, what we think, all of our experience, we consider to be reality. But in fact, it is not necessarily reality - reality could be something else altogether. Our notion of reality is in complete contradiction with what is true reality. For example, in our daily life, we meet many people, and we form an opinion of each one of them. One person we find to be a very good person, and we really like him or her. And then, days, months, or years later, this person changes, and suddenly we don't see them as a good person at all, but rather as a very bad one. So where is the truth? All good and all bad cannot coexist - this person cannot be both all good and all bad at the same time. So, most of the time, our perception is wrong. What we think today might be wrong tomorrow. And what we'll think tomorrow might be in contradiction

with what we'll be thinking the day after. This shows that we do not see reality as it really is, we do not see the real meaning, or the true nature, of phenomena.

Since we do not have the potential or the power to see and perceive reality as it is, we need to rely on an authentic master, the Lord Buddha, and on His teachings, in order to discover the truth about reality. The Lord Buddha, in his infinite wisdom, compassion and power, bestowed an incalculable amount of teachings in order to suit every level of mentality, every level of propensity, every level of intelligence. If we wish to divide the Buddha's teachings into categories, we can do so in many different ways. One way is to place them in chronological order, according to which there are three main teachings, or Wheels of Dharma: the First, Second, and Third Wheels of Dharma.

In the First Wheel of Dharma, the Buddha taught the Four Noble Truths. In general, the Buddha's

teachings have two aspects, the interpretive meaning, and the definitive meaning. The First Wheel of Dharma is mostly interpretive, although it does have some definitive meaning. Since the majority of people are not ready to directly perceive ultimate truth, the Buddha had such great skilful means that, in order to lead these people to truth, He gave the first type of teaching, which is known as interpretive.

And then, there is the Second Wheel of Dharma, which consists mainly of definitive teachings. Here, the Buddha gave the teaching of the Perfection of Wisdom, or the Prajnaparamita, which is contained in a great number of volumes. The essence of this Perfection of Wisdom is what is known among Buddhists as the Heart Sutra.

And then, there is the Third Wheel of Dharma, which consists of a mixture of definitive and interpretive teachings.

The most important of the Three Wheels of Dharma is the second one, the Prajnaparamita, which explains emptiness, or the absolute truth of the real nature of phenomena. Although the Lord Buddha Himself gave this teaching to His many followers, He gave the prophecy that after His Mahaparinirvana, there would be a bikshu named Naga and that only he would be able to explain the true meaning of these Perfection of Wisdom sutras.

... the most meaningful thing that we can do during this lifetime, which provides all the right conditions and is free from all the unfavourable states, is to discover the truth about the nature of reality.

Ordinary persons, of course, aren't really interested in discovering the true nature of all phenomena. But religions and different philosophical schools do try to elucidate the real meaning of life, the truth behind everything that we see, hear, and do, the truth behind our entire experience. What is the true meaning, what is the real nature of all these phenomena? Each different school or religion that

investigates the nature of reality comes to a different conclusion. Even within the Buddhist tradition, there are different schools, each with their own conclusion. Some schools or religions assert that everything is created by God, others say that it is made of elements, while others affirm that it is made of atoms but that atoms are impossible to isolate. There are many, many different explanations of ultimate reality.

The unique thing about master Nagarjuna is that he didn't say 'reality is this, or it is that'. He explained the Middle Way, known as Madhyamika. After examining phenomena, and applying acute reasoning to his observation, he deduced that nothing could be affirmed. He saw that there is no such thing as "it is this way", or "it is that way", as reality is beyond description. Since it is impossible to express this truth, or even more so to find a suitable name for it, it is often referred to as 'emptiness'. But this does not mean that everything is empty. For example, when we say that a cup is empty: empty of what? Empty of water, or of anything else. But this does not mean that the cup doesn't exist, or that water doesn't exist. It is not a nihilistic statement.

The meaning of emptiness is not that phenomena do not exist. What is truly meant by emptiness is that everything that appears to our senses, absolutely everything, is interdependent. Nothing exists independently, without depending on causes and conditions. If things truly existed, then they would exist without depending on causes and conditions. In theory, for something to really exist, it has to exist independently of anything else. But in fact, in order to exist, everything depends on causes and

conditions: due to this cause, that result appears. Everything is interdependent. All phenomena exist through interdependent origination, and this is what we refer to when we say emptiness. Emptiness means interdependence, and interdependence means emptiness. So interdependence is very important. Since everything that we perceive is created through causes and conditions, or interdependent origination, everything is interdependent, and nothing exists independently. Although things appear on a relative level due to causes and conditions, they cannot be described on an absolute level. And this is what is referred to by emptiness, the fact that there is no conclusion possible as to the nature of reality, no description possible. That is why it says in the Heart Sutra that 'form is emptiness'. Form refers to everything that we perceive with our senses. Form is emptiness. Form is not separate from emptiness – for example, when we say that the cup is empty, we're saying that the cup itself exists, but that it is empty of water. In fact, the cup itself is empty, and its form is also emptiness. Form is emptiness and, on another level, emptiness is also form.

Form is no other than emptiness, and emptiness is no other than form.

Buddha Nature

A Teaching by H.E. Ratna Vajra Rinpoche

(Continued from the previous issue...)

We can classify the mind into two aspects: relative and ultimate truth. In the relative truth, there is mind; in the ultimate truth, or absolute truth, there is no mind. It is important to differentiate between these two truths. If we confuse these two truths, we cannot understand their actual meaning. .

And then, we can also classify the relative mind into two aspects. One is the mind that focuses on external phenomena; this aspect of the mind is very active, very involved with sense objects. The other aspect of the relative mind doesn't focus on external objects, but rather focuses inwards; it is very clear and calm, free from dualistic thoughts, free from subject and object. So there are two aspects of the mind in relative truth: the external aspect of the mind and the internal aspect of the mind, or the mind that focuses on external objects and the mind that is free from dualistic thoughts; one mind with two aspects.

The mind that focuses on external objects is very busy, full of thoughts, full of movement. The internal aspect of the mind is clear and calm, and it is called the clarity of mind. This is one aspect of Buddha nature.

If we examine this clarity from the perspective of ultimate truth, we cannot find the mind at all. Actually, even in relative truth, we cannot find the mind in any



shape, colour or size, and yet there is mind. There is no mind that is inherently existent or truly existent, but there is mind. It is like a dream, or like a mirage. But in ultimate truth, there is no mind at all. After

careful examination and logical reasoning, we cannot find the mind at all. The nature of the mind, the natural clarity part of the mind, is emptiness, which is free from the four extremes: extreme of existence, of non-existence, of both, and of neither. So the real nature of the mind in the ultimate truth is something that we cannot describe through words; it is beyond words. But in order to explain it, ultimate truth is given a name, for example 'emptiness'. When we say that the nature of mind is emptiness, it does not mean that the mind is empty. Actually it is beyond emptiness. The Madhyamakavatara explains different kinds of emptiness, and one kind of emptiness is called the emptiness of emptiness. Although we use the word 'emptiness' to qualify the mind, we shouldn't think of the nature of mind as emptiness. The real nature of mind is inexpressible; 'emptiness' is just a word to help explain the nature of mind.

So, there are two aspects of mind; one is relative truth, and one is absolute truth. In the relative truth, the mind is clear and calm; it is the clarity of mind. In the absolute truth, there is emptiness of mind.

These two truths, clarity and emptiness, are not separable. They are inseparable because the clarity of the mind is none other than the emptiness of mind and emptiness of mind is none other than clarity of mind. These two are inseparable, and this is called the non-duality of clarity and emptiness of mind. This is Buddha nature.

All beings are endowed with this Buddha nature, whether they are noble beings, ordinary beings, or hell beings. The nature of mind is the non-duality of clarity and emptiness. So this Buddha nature, the non-duality of clarity and emptiness, prevails in all beings.

The real nature of mind is inexpressible; 'emptiness' is just a word to help explain the nature of mind.

Although the clarity of mind itself changes from moment to moment, the mind stream, the stream of this clarity, does not cease; it will go on uninterrupted right through to Buddhahood. And Buddha nature, the non-duality of clarity and emptiness, is pure from beginningless time. The nature of the mind is pure from beginningless time. It is never stained by any obscuration, all its obscurations are merely temporary, and because of this, all its obscurations are removable. As an example, we look at a cloth that has dirt or dust on it. The dirt or dust is not the nature of the cloth. And, if we use the right method, we can remove the dirt and dust from the cloth. Similarly all these obscurations, such as the obscuration of knowledge and the obscuration of defilements, are not the nature of mind; they are temporary, like dirt or dust on a clean cloth. So if we use the right remedy or method, we can remove all these obscurations. All beings have Buddha nature, and all obscurations are removable, and Buddhahood is attainable. We all have the potential to attain Buddhahood because we have this Buddha nature, and Buddha nature is pure from beginningless time, although this Buddha nature, with

which all sentient beings are endowed, is temporarily obscured by defilements. The scriptures explain this through these nine examples:

First example: if a magnificent Buddha, adorned with the 32 signs and 80 qualities, is in the bud of a lotus flower, then we cannot see this Buddha because He is covered or obscured by the bud. Similarly, Buddha nature is like the magnificent Buddha, and the bud of the lotus flower is like the defilements that obscure our Buddha nature.

Second example: Buddha nature is like delicious and wholesome honey, which is covered by bees. The honey is like Buddha nature, and the bees are like the obscurations.

Third example: Buddha nature is like rice in the husk. The husk prevents us from seeing the grain of rice itself. The actual meaning is the same: Buddha nature is like a grain of rice, and obscurations are like the husk.

The fourth example is like a gold coin that is dropped in mud.

The fifth example is a large treasure chest full of jewels lying under a poor family's house. The family does not know that there is a great treasure under their house. And, because of their ignorance, they live in poverty.

The sixth one is like rice seeds kept in a dry box or in a container. Given the right conditions, these seeds have the potential to produce a crop, but without meeting the right conditions they cannot turn into a crop.

The seventh example is a magnificent Buddha statue made out of precious jewels wrapped in a rotten cloth. Although that rotten cloth has a Buddha statue

in it, and it is lying on a busy road with many people passing by it, nobody can see the Buddha statue inside the rotten cloth.

The eighth example: in a poor and destitute mother's womb, there is a baby destined to become a universal emperor, but at the moment no one, not even the mother, knows that she is pregnant with a future universal emperor. So for the moment, the mother still experiences suffering and humiliation. The baby who will become a universal king is like Buddha nature; the mother's womb that covers the baby is like an obscuration.

The ninth example: a statue made of precious jewels is covered by mud, and we cannot see the precious statue for the mud.

So through these nine examples, we see that although we have Buddha nature, the potential to become a Buddha, we cannot see it at the moment, due to our own obscuration of knowledge and obscuration of defilements. But if we practice the Buddhadharmā properly, then we can reveal this Buddha nature and finally attain Buddhahood for the sake of all sentient beings.

After receiving a teaching, such as this one on Buddha nature, we should dedicate all our merits to attaining Buddhahood for the sake of all sentient beings.

Dharma Activities

His Holiness the Sakya Trizin in Kathmandu

On the 14th of September, His Holiness the Sakya Trizin travelled to Kathmandu in Nepal, accompanied by Her Eminence Gyalyum Chenmo. The main purpose of His journey there was to visit with the Most Venerable Khenchen Appey Rinpoche, His Holiness' main tutor, from whom He has received a great number of teachings. Khenchen Appey Rinpoche has not been feeling well for the past year or so, and so His Holiness dedicated much of His time in Kathmandu to being with him. His Holiness was to remain there until the 7th of October, also giving teachings and empowerments, meeting with spiritual leaders, and visiting Tibetan communities.

The International Buddhist Academy was particularly blessed during this time, as His Holiness

made it His residence during most of His stay, and graced it with several teachings and empowerments.

During much of His time in Kathmandu, His Holiness was accompanied by H.E. Dungsey Asanga Rinpoche, H.E. Kar Shabdrung Rinpoche, H.E. Lowo Shabdrung Rinpoche and H.E. Tharig Rinpoche. Everywhere He went, His Holiness was given an enthusiastic traditional welcome, as a huge throng of monks, nuns, and lay followers from the surrounding Tibetan communities greeted His motorcade along its path, while immense crowds attended His teachings and empowerments.

His Holiness' visit began with a mandala offering ceremony at IBA, after which He conferred a 4-day private Hevajra empowerment to the Most Venerable



His Holiness arrives at IBA



His Holiness bestowing a public empowerment at IBA



The Most Venerable Khenchen Appey Rinpoche

Khenchen Appey Rinpoche. Rinpoche, founder of IBA, is one of the most eminent scholars of the Sakya tradition alive today. Alongside His Holiness the Sakya Trizin, he was also responsible for the founding of Sakya College in Dehradun.

His Holiness next paid a special visit to Kyabje Trulshig Rinpoche, head of the Nyingmapa school of Tibetan Buddhism, from whom His Holiness has received several precious teachings. They met for a private talk at Rinpoche's new Nyingma monastery, near completion at Swayambunath. On request of Trulshig Rinpoche, His Holiness visited its extensive premises and, at the same time, blessed Rinpoche's

H.E. Dungsey Asanga Rinpoche, H.E. Lowo Shabdrung Rinpoche and H.E. Tharig Rinpoche at a Guru Rinpoche empowerment at IBA



Dr. Khenpo Ngawang Jorden, Director of IBA, makes a mandala offering to His Holiness

private shrine, the temple, and several other rooms of the monastery.

The rest of His Holiness' stay in Kathmandu was dedicated to bestowing empowerments at different monasteries, beginning with Monchoe Dragkar Thegchen Ling Monastery, where He bestowed two Mahakala empowerments, one with a retinue of eight deities, and another with ten deities, as well as a Vesharvana (Kubera) nine deity initiation.

This was followed by a Guru Thuk Dup empowerment at IBA. This Guru Rinpoche Mind-



Accomplishing empowerment, known as the ‘Northern Treasure’, was attended by some 8,000 people, who filed by His Holiness for His blessing. This was the first time that His Holiness was bestowing it.

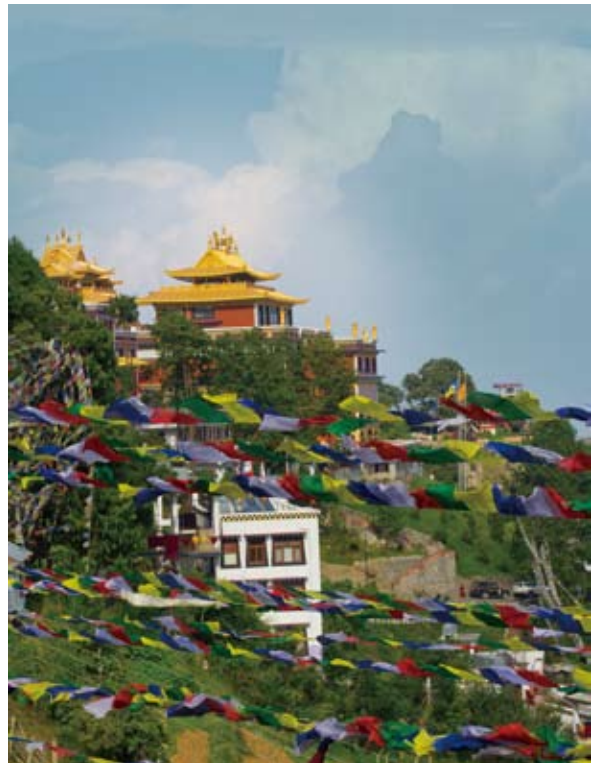
His Holiness then spent two days at Tharlam Monastery, where He imparted a Chenrezig initiation in the King’s Tradition for the thousands of followers who participated. It is named this way because King Songtsen Gampo received it directly from Chenrezig. Also, on a request from H.E. Asanga Rinpoche,

His Holiness bestowed a Sakya Pandita - Manjushri initiation for the monks. This empowerment is unique to the Sakyapas, and consists of a visualization wherein Sakya Pandita is experienced as inseparable from Manjushri. And, on a request from the Nepal Buddhist Sakya Society, His Holiness performed a Mahavairocana puja for the victims of the Yushu earthquake and of the floods in Amdo, Ladakh and Pakistan, as well as for all victims of calamities worldwide.

His Holiness then spent some time at Tharig Monastery retreat centre in Yanglesho, where He conferred a Sakya Pandita - Manjushri empowerment.



His Holiness at Tharlam Monastery performing Mahavairocana purification puja



The beautiful Tharig Monastery, at Namogang.

He next visited the site in Narayanthan where Jamchen Lhakhang Monastery is planning to build a stupa and retreat centre in homage to Chogye Trichen Rinpoche.

Following a short one-day break at Nagarkot, a leisure spot near Kathmandu, His Holiness resumed His busy schedule with a visit to Jonchen Jawalakhel, a Tibetan settlement. There, His Holiness gave a Phowa transmission to its large population of elderly people, following which He returned to Swayambunath, this time to visit its Mustangi gumpa.



Her Eminence Gyalyum Chenmo at Namu Buddha

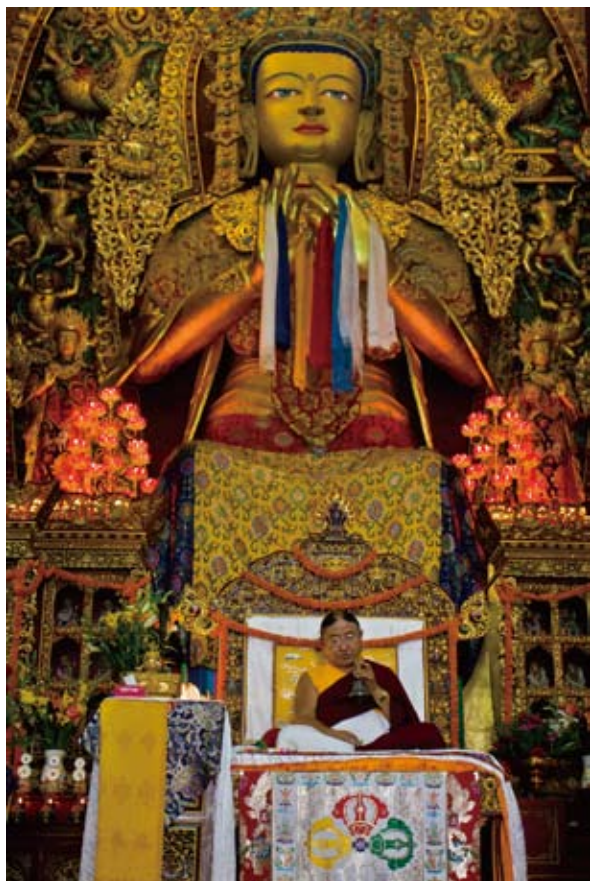


His Holiness with His Eminence Kar Shabdrung Rinpoche at Namu Buddha

His Holiness also dedicated some time to visiting the Himalayan International Model School near Kathmandu.

His Holiness then met with the Venerable Khenchen Thrangu Rinpoche at the beautiful Thrangu Tashi Yangtse Monastery, at Namu Buddha. There, His Holiness gave a Manjushri Namasanghiti oral transmission to the large assembly gathered, and stressed how important the excellence of wisdom is among the six paramitas.

Takmo Ludjin, as Namu Buddha is known in Tibetan, is the place where, in one of His former lives as a Bodhisattva, the Buddha sacrificed His body to a female tiger so that she could feed her young. His Holiness spent a long while reciting prayers at the very place where this great deed took place, and then at the nearby stupa where the Bodhisattva's bones are preserved.



His Holiness at Jamchen Lhakhang Monastery

The following day, His Holiness visited the Byoma Kusuma Dharma Centre, where He met with its head, Guru Rana Rinpoche, and granted him a personal Mahakala empowerment. Born into an aristocratic Hindu family, educated by the Jesuits, Rana Rinpoche eventually turned to Tibetan Buddhism and studied under some of the greatest masters of our age, including His Holiness the Sakya Trizin and His Eminence Chogye Trichen Rinpoche.

On the 25th day of the Tibetan lunar month, His Holiness visited the Jamchen Lhakhang Monastery, where He performed a Vajrayogini tsok offering.

Much of the last week of His Holiness' trip was spent at IBA, where He held a Mahakala puja for the Most Venerable Khenchen Appey Rinpoche and bestowed a jenang for the Manjushri praise.

And finally, on the request of Dr. Khenpo Ngawang Jorden, IBA's Director and Principal, His Holiness closed His visit to Kathmandu with a special talk dedicated to the monks and international students of the Academy.

His Holiness returned to India on the 8th of October, where He was to preside over the annual Hevajra pujas at the Sakya Centre the following week.



His Holiness at His closing talk to IBA monks and students

Five monks from IBA who attended His Holiness' teachings and empowerments there, express their appreciation:

It was our great privilege to even catch a glimpse, let alone meet and receive teachings from such a revered Guru during this current degenerative age. His arrival fulfilled the hopes and wishes of all His disciples in Nepal .

Jamyang Choesang

His Holiness - the protector of all living beings, the owner of all pith instructions, the only wish -fulfilling gem, blessed a number of people in Kathmandu with his profound teachings, authentic empowerments and miraculous blessings, while visiting Khenchen Appey Rinpoche almost every day. During His Holiness' three weeks' stay at IBA, I felt that I was in His cocoon of protection. My Lord, please always keep us in the shade of Your impartial love and compassion.

Jamyang Paljor

During the autumn of 2010, His Holiness Sakya Trizin stayed at IBA for several weeks. He advised us on our studies and translation work. He emphasized how important it is to undertake translation into English of the major Sakya texts and how, over time, these texts would be improved on. I felt very encouraged by these words of my Guru, and made the wish that I could dedicate my life to this meaningful work.

Jampa Tenzin

I heard in the Buddha Dharma that many Bodhisattvas devote their lives to the happiness of many sentient beings. When His Holiness the Sakya Trizin came to stay at IBA, I realized that He is indeed a great emanation of a Bodhisattva through His tireless efforts to help others.

Thupten Palbar

The 14th of September 2010 was not just any day.

It was when a new and peaceful light for all Buddhist devotees in Nepal shone. This light was none other than the compassionate, warm light of my root Guru His Holiness the Sakya Trizin. His Holiness' arrival offered the exhausted and long-suffering an opportunity to individually discuss their daily concerns and receive advice from His Holiness. These devotees, like children who go to their parents for help, were warmly received.

I think visiting His Holiness, in the 21st century, is the ultimate blessing of the Buddha. Furthermore the empowerments and lectures bestowed by His Holiness were medicine to purify both inner and outer obstacles for the country, and for individuals as well. For Buddhist followers visiting and living in Nepal, those few days with His Holiness Sakya Trizin visit were precious and joyful.

Lachen Dakpa Gyatso

Consecration of His Holiness' Retreat Centre

On the afternoon of 12th October, monks were seen hard at work erecting a ceremonial awning covering the approach to the entrance of what was to become His Holiness' retreat centre for monks. Here, Their Eminences Ratna Vajra and Gyana Vajra Rinpoches held a fire puja, in preparation for its consecration that was to take place the following week.

And on the morning of 21st October, His Holiness inaugurated the Centre. This was a particularly auspicious day, being the combined anniversaries of Bari Lotsawa, Khön Konchok Gyalpo and of Sachen

Kunga Nyingpo.

As He approached the main entrance, His Holiness recited some prayers, and blessed the Centre with a shower of flowers. He then passed through the threshold and made His way through the sunlit courtyard up to the reception room on the first floor, where He took place on His throne and conducted a puja to consecrate the centre.

Also present were Dungshey Akasha Rinpoche and his sister Jetsunma, accompanied by their grandmother, Her Eminence Gyalyum Chenmo, and their mother, Her Eminence Dagmo Kalden.



His Holiness blessing the temple



The centre's sunlit courtyard



A monk's room at the centre

A small group of lamas and visitors came to present offerings to His Holiness, as well as their aspiration that many monks might attain realization within the centre's walls. A number of the monks who were to start their retreat some two weeks later, were also in attendance.

While His Holiness, His Family and a few lamas had lunch in the reception room, visitors were served tea and rice in the courtyard. Later, as His Holiness left, with everyone else in His wake, the centre fell silent, its walls imbued with sacredness.

This day saw the realization of a wish that had sat

in His Holiness' heart for many years. Foremost among His Holiness' purposes is the preservation of the precious Dharma heritage of Tibetan Buddhism, and of the Sakya teachings in particular, as a legacy to all beings. Key to this is that a new generation of monks be enabled to deepen the knowledge and wisdom that their elders had acquired from a culture permeated with spiritual realization.

Due to a lack of adequate facilities, it has heretofore been difficult for monks to undertake strict retreat. It is with this in mind that His Holiness has created the centre. Sitting next to the Phodrang, it will allow some twenty monks to do retreat under His Holiness' direct guidance.

Each retreatant monk will have his own room and bathroom, with access to all necessary amenities, including a common room, a dining room and a library. Every one of the monks' essential needs will be fully taken care of by the Phodrang, so that they are free to dedicate their entire time and effort to spiritual practice.

May each one of them be blessed with ultimate realization.



A view from the centre

Long-Life Ceremony for His Holiness' 65th Birthday

On 9th September, a long-life ceremony was held at the Sakya Centre to celebrate His Holiness' 65th Birthday. This was the culmination of a three-day preparation, in which pujas had been held at the Sakya centre, and prayers had been recited by all Sakya monks and nuns in their monasteries, in dedication to His Holiness' long life.

Early in the morning of the third day, His Eminence Gyana Vajra Rinpoche led into prayer the assembly of senior lamas and tulkus that had gathered at the Sakya Centre from major Sakya monasteries and institutions, in order to celebrate His Holiness' Birthday with a long-life ceremony. At nine o'clock, they made their way to His Holiness' palace to request Him to accompany them to the Sakya Centre and, upon His accepting their invitation, escorted Him there in an elaborate procession, to the sound of conch shells, horns, trumpets and cymbals. As His Holiness approached His monastery, shaded by a ceremonial parasol, hundreds of devotees lined His path, khata in hand, beginning with lay



people, then nuns, and finally monks, all paying homage to their guru. His Holiness crossed the gates into the monastery courtyard, where a Tashi Takgye (Eight Auspicious Symbols) carpet had been laid that cushioned His steps as He made his way to the temple stairs.

Although it was a sunny day, a light shower had accompanied the procession, looked upon as a 'shower of flowers'. Regarded as a very auspicious sign, this was made all the more significant by the fact that, during the nights surrounding His Holiness' birthday, a star called Karma Ripshi had shone which, according to Tibetan tradition, has the quality of transforming all water into nectar.

Once in the temple, filled with monks awaiting His arrival, His Holiness lit a large butter lamp and

offered it to the Buddha, after which He took place on His throne. After the recitation of prayers, led by His Eminence Gyana Vajra Rinpoche, a special Guru Yoga puja took place, during which His Eminence Gyana Vajra Rinpoche offered His Holiness a long-life mandala and auspicious symbols, and requested Him to live long.

When the ceremony drew to a close, tea and desi (blessed sweet rice) were served to everyone present, following which a stream of monks, nuns and hundreds of lay devotees from Tibetan settlements near and far approached His Holiness' throne to present offerings to their guru.

Lunch was then served in the courtyard for everyone, generously offered by the Sakya Centre.

Celebration of H.E. Luding Khenchen's 80th Birthday

On the 21st October, His Eminence Luding Khenchen Rinpoche, supreme head of the Ngor branch of the Sakya school, celebrated his 80th birthday. During the days surrounding this memorable date, the great Sakya family converged on Ngor Pal Ewam Choeden Monastery in Manduwala, India, to partake in a series of festivities held in tribute to this most excellent of masters.

Foremost among the thousands of Sakyapa Rinpoches, monks, nuns and lay people who joined His Eminence in these celebrations, were His Holiness the Sakya Trizin, Their Eminences the Dungseys from Sakya Dolma Phodrang, Their Eminences the Dungseys from Sakya Phuntsok Phodrang, His Eminence Luding Khen Rinpoche and all senior Sakyapa Rinpoches.



His Eminence Luding Khenchen Rinpoche presides over his long-life ceremony

For the whole of that week, daily long-life pujas were held in the Monastery's temple, led by Their Eminences Dungseys Ratna Vajra and Gyana Vajra Rinpoches and Their Eminences Dungseys Avikrita and Abhaya Rinpoches. And on Monday the 18th of October, His Holiness the Sakya Trizin presided over a special long-life Amitabha puja, a memorable occasion, as this puja had only been performed once before in India.

Throughout those days, Ngor Monastery swarmed with activity, characteristic of those special occasions that bring together Sakyapas from far and wide. His Eminence untiringly dedicated his time and attention to the constant stream of devotees who sought his blessing, while several monks had the vast privilege of receiving their bhikshu vows from him.

A party was held for His Eminence on the evening of the 21st, where he was presented with a lavishly decorated cake, which he bountifully shared with his many guests.

As culmination to the week's festivities, a long-life ceremony was held on Friday the 22nd. It began with an outdoor puja held in the monastery courtyard and, in mid-morning, as the conch shell sounded for the third time from the temple, His Eminence Luding Khenchen Rinpoche came out of his residence at the Luding Labrang and, under the shade of a ceremonial parasol, made his way along the flower-festooned path to the temple, escorted by a procession led by Dungseys Ratna Vajra and Gyana Rinpoches, Dungseys Avikrita and Abhaya Rinpoche and other eminent Rinpoches, and accompanied by the resounding of ritual instruments.

As they entered the temple courtyard, filled to



Morning long-life puja in the monastery courtyard



The centre aisle carpeted with flowers

capacity with monk, nuns and lay people alike, the cortege made its way along the centre aisle, where the eight auspicious symbols had been fashioned out of multicoloured flowers, an impressive sight to behold.

Once inside the temple, His Eminence Luding Khenchen Rinpoche took his seat on the central throne, from where he would receive devotional offerings from members of the assembly and accede to their requests that he should live long. Some six thousand votaries then joined together in reciting His Eminence's long-life prayer.

H.E. Khangsar Shabdrung Rinpoche began the formal proceedings by recounting His Eminence's holy biography and offering a mandala of thirty-seven heaps and its explanation, before requesting His Eminence to live long for the benefit of all beings.

His Eminence Luding Khen Rinpoche then offered an elaborate explanation of the five auspicious conditions: the auspicious teacher, auspicious teaching, auspicious disciple, auspicious time, and auspicious place.

Following this, H.E. Dungsey Ratna Vajra Rinpoche led the eminent congregation in offering His Eminence a mandala and symbols of enlightened body, voice and mind. And, on behalf of His Holiness the Sakya Trizin's Sakya Dolma Phodrang, Her Eminence Jetsunma Kunga Trinley Palter Sakya and Her Eminence Gyalyum Chenmo made a mandala offering to His Eminence.



Procession leading His Eminence Luding Khenchen to the temple

H.E. Thartse Rinpoche next offered His Eminence a mandala, entreating him to live long, to which His Eminence graciously replied that, if it were to benefit sentient beings, he would aspire to live more than one hundred years. His Eminence then prayed to the Gurus, Buddhas, and Bodhisattvas that this aspiration might be fulfilled.

Finally, in gratitude for His Eminence's acceptance of these requests, H.E. Luding Khen Rinpoche offered a mandala of appreciation, as well as representations of the seven possessions of a universal emperor, the eight auspicious symbols, and eight auspicious substances.

High lamas and representatives of monasteries and overseas centres then approached the throne to pay homage to His Eminence and present him

with mandala offerings as tokens of their devotion and appreciation. As the ceremony drew to close, a seemingly endless column of devotees streamed into the temple, offering in hand, to render homage to their guru.

At one o'clock, a sumptuous buffet lunch was served for all in a large marquee that had been erected behind the temple. And in the early afternoon, Their Eminences the Dungsays and senior Rinpoches drew the seven-day long-life puja to a close, while the monastery grounds began to empty, as cars rolled one by one through the monastery gates and the residents of the local Lingsang community ambled back to their nearby homes.

By late afternoon, Ngor Monastery had resumed its usual aspect of quiet and serene beauty.



Devotees present their offerings to H.E. Luding Khenchen Rinpoche

His Eminence Ratna Vajra Rinpoche in Bir

On the 5th of September, His Eminence Ratna Vajra Rinpoche visited the Dzongsar Institute in Bir, India, accompanied by his family, His Eminence Akasha Vajra Rinpoche, Her Eminence Jetsunma Palter Sakya and their mother Her Eminence Dagmo Kalden Kushok.

At the request of H.E. Dzongsar Khyentse Rinpoche, founder and head of the Institute, His Eminence spent the following three weeks imparting a teaching on the deity Dorje Kur to an assembly of high lamas and over 500 monks. Also receiving the teachings were several nuns and close to 100 lay followers.

Dorje Kur (Vajra Tent) is an uncommon root tantra associated with Hevajra. Those present felt extremely privileged to receive this precious teaching

from such an eminent teacher.

The occasion was marked by a most special event: the enthronement of His Eminence Akasha Vajra Rinpoche, youngest member of the illustrious Khön lineage.

The Dzongsar Institute was founded in 1985 by His Eminence Dzongsar Khyentse Rinpoche, third incarnation of the great master Jamyang Khyentse Rinpoche. It is prominent among centres of advanced Buddhist learning, and is attended by monks from all four lineages of Tibetan Buddhism. It has hosted teachings from such spiritual luminaries as His Holiness the Sakya Trizin, His Eminence Ratna Vajra Rinpoche, His Eminence Ngor Luding Khen Rinpoche and Khangsar Shabdrung Rinpoche, to name but a few.



H.E. Ratna Vajra Rinpoche with H.E. Dzongsar Khyentse Rinpoche



H.E. Dungsey Akasha Vajra Rinpoche during his enthronement ceremony



H.E. Dzongsar Khyentse Rinpoche offering khatas to Their Eminences Dungsey Akasha and Jetsunma Rinpoches



On the 27th of September, His Eminence Ratna Vajra Rinpoche and his family returned to India, where

he would have a few days' rest before embarking on an official visit to Asia.

Long-Life Ceremony for H.E. Ratna Vajra's Birthday

The translucent light of the new autumn day heralded the significant occasion to honour and celebrate His Eminence Ratna Vajra Rinpoche, and to pray that he be blessed with an auspiciously long and healthy life. On the 5th day of the 10th lunar month of the Iron Tiger year 2137 in the Tibetan calendar (November 10, 2010), at 6 a.m. the monks began to chant the prayers in preparation for the long-life ceremony that would take place that afternoon at the Sakya Centre. This is His Eminence's 37th year, considered to be an obstacle year in the Tibetan lunar

calendar.

A mantle on which the eight auspicious symbols were drawn was laid from the gate to the stairs that lead up to the gompa. By 2 p.m., the monks that had not left for Monlam in Lumbini had lined its edges with flower petals. The banisters were bedecked in flower garlands with small bouquets at regular intervals. The little monks had created a carpet of orange flower petals up the staircase. It was fun and uplifting to watch them happily do the job that the older monks do regularly.

As the shell horns sounded from the roof of the gompa, the designated committee departed from Sakya Centre to invite His Eminence to the ceremony held in his honour. The shell horns sounded one more time when they left from the Phodrang; sounded again as they neared the gompa; and finally, when His Eminence entered the gates of Sakya Centre. Music greeted his entry into the temple.



Luding Khen Rinpoche offered the Universal Mandala during the long-life puja, as well as offering the eight auspicious substances, qualities, and deeds of a universal emperor, along with eloquent praises for His Eminence Ratna Vajra Rinpoche.

Then the tulkus, khenpos, and representatives from different monasteries, also made mandala offerings and offered their good wishes. His Eminence was regaled with many offerings from the monks and many devotees and Sakya followers from the Dehradun area, from Puruwala, Manduwala, and other Tibetan colonies, as well as devotees from other parts of the world.

It was a joyful day, and we continue to pray that His Eminence enjoy a healthy and long life, and that all his holy wishes be quickly fulfilled.

His Eminence Luding Khen Rinpoche in Frankfurt

From the 16th to the 25th of September, Sakya Kalden Ling in Frankfurt had the great privilege of hosting a visit by His Eminence Luding Khen Rinpoche. Regarded as one of the most important Sakya lineage holders of his generation, His Eminence is currently serving as abbot of the Sakya Ngor Monastery in Manduwala, India. He is the son of Her Eminence Jetsun Kushok Chime Luding Rinpoche and nephew of His Eminence Luding Khenchen Rinpoche, head of the Ngor tradition of the Sakya Order of Tibetan Buddhism.

His Eminence' visit to Sakya Kalden Ling had long been in the making, as his busy schedule had impeded him to satisfy the centre's repeated invitations over the past three years.

The long wait was well worth while, as the centre members basked in His Eminence's presence for a full ten days, over the course of which he bestowed several empowerments, including Rigsum Gonpo, White Sarasvati, White Mahakala and Medicine-Buddha. Two students who had the privilege of translating for His Eminence, describe the impression that he left on them:

"It was a great pleasure and honour to be among

those who translated for His Eminence Luding Khen Rinpoche during his visit to Frankfurt in October.

His Eminence was extremely humble, straightforward and friendly to all of us in the centre, and his teaching was clear and rich, a precious gift. Everyone was deeply moved by his generosity, particularly when he made himself so readily available for our questions after his teachings, and gave each one of us his unlimited time and attention. Whether our questions were of a personal nature or regarding the Dharma, His Eminence was always forthcoming with his answers. He generously shared with us first-hand information on the Sakya lineage, in particular on the Ngor tradition. We felt as if we were being taken seriously as human beings, not just as Dharma students.



His Eminence explaining a Ngorpa thangka that he brought as a gift to the centre

It is said that a Teacher must have many qualities, but that Bodhicitta and loving kindness are the most important. His Eminence's unique way of showing these qualities had a huge impact on us. Even his jokes we took as a most valuable teaching.

I pray that infinite mother sentient beings may have the chance to meet this unique Bodhisattva, receive his teachings and enjoy the sunlight of his compassion. I also pray that Sakya Kalden Ling flourishes and that many teachers, particularly His Holiness and other throneholders of the blessed Sakya lineage, grant us their teachings again and again.

His Eminence's visit will remain with us as a wonderful experience, leaving in our hearts more wisdom and compassion, and love towards all mother sentient beings. Our precious teacher is the best example of the realization of this quality!"

Johannes Frischknecht

"As I remember the days that I spent translating for Luding Khen Rinpoche, I feel strong respect, gratitude and warmth in my heart. His way of teaching and of bestowing initiations left deep and lasting impressions on my mind. He is subtle and precise in his words and, through the warmth of his speech and his down-to-earth approach, he has the ability to bring his teaching into our hearts. The many stories that he told sometimes brought lightness and



His Eminence with Sakya Kalden Ling members

humour into his teachings, while at other times, they brought deep, stunned silence, as they reached more profoundly into our beings. I am also very thankful for the many moments we spent in dialogue with Khen Rinpoche between teachings, and to experience his humbleness, his openness to our culture, and his respect for each one of us. He is keen to offer help and advice to everyone who asks, listening seriously and carefully to questions, whether of a personal nature or regarding practice, and answering them from his heart. May many beings have the opportunity to listen to Luding Khen Rinpoche's teachings and receive His initiations, and may he bless Sakya Kalden Ling many more times with his visits."

Gerlinde Puchta

An Interview With H.E. Jetsun Kushok Rinpoche

MoD: Your Eminence, what would be your advice to beginners to be successful in their practice?

J.K.: I would firstly advise them to do their utmost to give up non-virtuous thoughts and behaviour. From there, their practice will slowly build up. Sometimes they'll meet with obstacles; then they should pray to their root Guru, and to the Sakyapa lineage masters for their blessing that these obstacles be removed. Some practitioners invoke the help of fierce deities, such as Mahakala to repel obstacles, but this kind of practice is for advanced practitioners, not for beginners. Beginners should concentrate on constantly making sure that their motivation is right, and fervently praying to their root Guru. This is the best practice. And then, they should make great efforts to watch their mind. At the beginning, their thoughts will be very scattered but slowly, by thriving to tame their mind, they will develop stability, and make progress on the path.

Mod: Jetsunma, could you say something on whether retreats are useful for beginners and, if so, what kind of retreat would you recommend, and how should one prepare for it?

J.K.: Actually, retreats are somewhat meaningless for beginners. People often think that a retreat involves staying indoors and sitting on a cushion for a long time. It's not like that at all. If you do retreat, you're better off starting with a shamata retreat, concentrating your mind; you do three or four sessions everyday, or as many as you can, for as long as you can. If you overdo it, then your mind gets tired, and then you can't do anything. So you need



to do things slowly, gradually. First you do a simple shamata retreat, and then gradually you start doing a little bit of visualization. Then you slowly increase the amount of visualization. For non-Tibetans to go directly into visualizing the deity, without previously having learned to control the mind through samatha meditation, can be confusing. If the mind is not stable, it can affect it, and create an imbalance. So things have to be done slowly. It takes a long time, but this doesn't matter. Every step is useful and helps the mind to become stable.

Mod: Your Eminence, what advice would you have regarding the choice of a suitable place to do retreat?



J.K.: You need to be in a comfortable place, and make sure that all your basic needs are taken care of. So, before you start your retreat, you have to find a suitable house with all the right conditions, for example one that is quiet, not too hot or cold, and so on. And then you need to make sure that food, medicines and all your basic necessities, are available. Because if, for one reason or another, you become uncomfortable while you're doing retreat, you'll become distracted and won't be able to do it properly.



MoD: Nowadays more and more people are becoming vegetarian for compassionate reasons. Your Eminence, what would you say the benefits are for practitioners to become vegetarian, and also for non-practitioners?



J.K.: It's very good that people should abstain from eating meat for these reasons, although there are also many insects living on vegetables that are harmed when we eat them. Every time we move, we kill tiny beings without realizing it. Nevertheless, it is very beneficial both for practitioners and non-practitioners to refrain from eating meat, thus abstaining from wilfully engaging in an action that involves the killing of an animal. Sometimes, however, it is difficult or even impossible to be strictly vegetarian. For example, if we're staying with non-vegetarians, we can't choose what we eat. Also, sometimes we need to eat meat for health reasons. If we're feeling weak, we can't practice properly, so eating meat in this context can be beneficial.



Mod: How do we develop patience?



J.K.: First develop your mind, and then you can work on patience. It has to do with impermanence, you know. Everything is impermanent, and life is very short. Always go back to the Lama's teaching "Parting from the Four Attachments", and other such teachings. Remember these all the time. In this way you'll develop the right kind of attitude, and this will take you to a deep understanding of the nature of impermanence.

MoD: It is because Tibetans lost their country that the Dharma has spread to the West. Would you say that this is a good thing, Jetsun Kushok?

J.K.: For Tibetans themselves, it is very bad, of course. But if one thinks of the whole world, then yes, it is good that the Dharma has spread. But then, how many people are really doing practice? Some people see it as a kind of fashion, a kind of style, the Buddhist style. These people don't really understand the meaning of the Dharma. And then, after a while, they grow tired of it, and give it up. But anyway, it is both a good thing and a bad thing. A good thing for non-Tibetans, and a very bad one for all the Tibetan people. You know, they lost their culture, they lost everything, and this is very bad. But, at the same time, it is very good for them that they can find great teachers and practice the Dharma outside Tibet.

MoD: Thank you, Your Eminence, we are very grateful for your time and advice.

J.K.: Thank you.

Yogi Stories

Chiwang Tulku Rinpoche is a highly realized master, who has spent several decades of his life in retreat. He is known as one of the foremost Vajrayogini practitioners alive today. He has resided at the Sakya Centre for most of his life, and was its first director. When he is not in retreat, people come from far and wide to seek his blessing, predictions and advice.

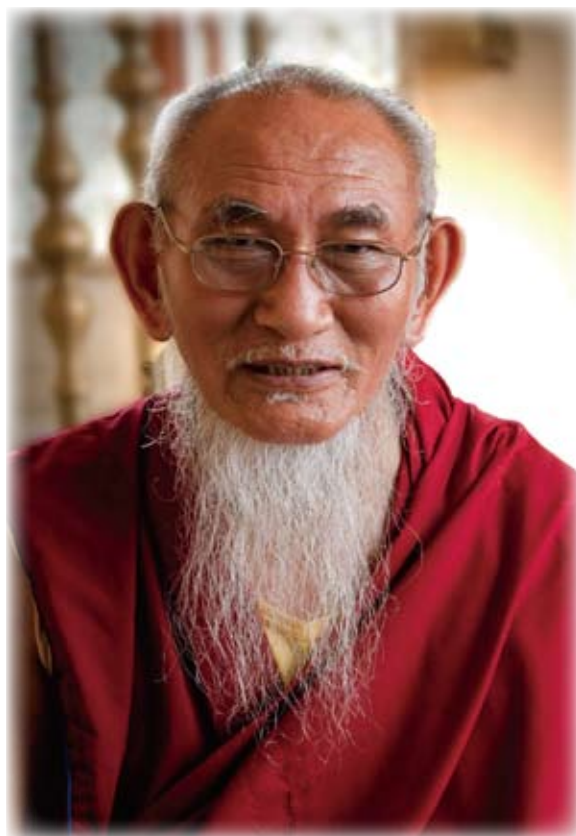
“Both my father and his uncle, whose name was Jampa Thubto, had a Drugpa Kagyu guru, even though they were Sakyapas. Jampa Thubto was a great lama.

He was not a scholar, but he was a great practitioner. Every morning, he would do his Chungdung sadhana, and every evening he would do a Chungdung Torma Offering puja. Sometimes he would also do a Jampa Tsamchö practice.

When my father was a child, he lived with his uncle Jampa Thubto. They didn’t normally stay in monasteries, but rather in mountain caves, where they meditated.

Jampa Thubto never rode a horse. He would always walk to wherever he was going. He had a special power: he could go through rock. So whenever a group left to go anywhere, he would always get there much before everyone else, even though he went by foot, while the others rode horses.

Whenever he stayed in a cave, he would carve mantras on the rock face. One day, some villagers gathered at the base of a cliff, aiming to carve the mani on its face. The rock was too smooth, so they weren’t able to climb onto it, and it resisted their attempts to pierce it in order to make footholds. But they remembered that Jampa Thubto had power over



rock, and suggested that he be fetched. Someone went for him, and when he arrived, he fashioned many phurbas out of wood, and nailed them into the rock,

creating supports for the villagers to do their carving. The holes that the phurbas created are still there today.

In the early 1960's, when the Chinese came to Tibet, they took Jampa Thubto prisoner. Every time they tried to tie his wrists, he would shout "Phet!", and the ropes would snap. Then they took him to prison and, on the way, he asked to rest a little while in a roadside hut. Time went by, and Jampa Thubto wasn't coming out of the hut, so the Chinese went in looking for him. When they entered, there was no sign of him. He had disappeared! The Chinese looked for him everywhere, but could not find him.

Later, when the Chinese soldiers had gone, some monks approached Jampa's close friend Anjam Sangpo, himself a great scholar and practitioner, and told him of the event. He agreed to go with the monks to look for Jampa, and told them not to worry, that he would find him. He asked where his friend had disappeared, and said that they should take him there. They looked and looked until someone saw Jampa sitting on a high branch of a tree, in meditating posture, with his back leaning on the trunk. He was in thukdam.

Jampa's friend Anjam Sangpo was also a realized practitioner. One time, when he was meditating in a cave, Chinese soldiers shot at him many times pointblank through the door, but he was unscathed by the bullets. There's also a story of his coming to a village in order to get some food. Seeing that the village was full of Chinese soldiers, and in order to avoid being taken prisoner, he and his attendant pretended to be affected by a contagious disease. Alarmed, the soldiers banished them to a cave outside the village and put guards at the entrance. And so, Anjam Sangpo and his attendant were free to spend some time doing practice undisturbed, while villagers

brought them all the food they needed. Everyone says that Jampa Thubto was a mahasiddha, but that Anjam Sangpo was a great scholar and practitioner.

Then there was an uncle of mine, whom they called 'Phurba Lama'. He was very powerful and very good at performing rituals. There was, at that time, a region that had an evil spell on it. Anytime a lama or a practitioner would enter it, thunder and lightning would strike. One day, my uncle went there, and there was a lot of thunder and lightning. He became really angry and dug his phurba into the rock. Later, when people went through this region, they could hear a loud "Ouch!" coming from the mountain. Unfortunately, this was a very strong evil spirit, and it contaminated Phurba Lama's body. He became paralyzed and could not speak. Another uncle who served him consulted with a reincarnate lama, Tulku Charab. The tulku said that he knew what had happened. This was the work of Shugden, and Phurba Lama would not be able to recover his health or to leave his body. But he said that he could help, and told his assistant to go outside and burn some tsampa for a smoke puja. The assistant did what he was told and, when he came back inside, Phurba Lama had already passed away. The assistant took his body to the mountaintop to feed it to the birds of prey. At first they were none then, and then many came and feasted on his body. When all was gone, the ground was covered with *sindra*.*

My father was also a good practitioner, but I don't remember any stories about him."

Chiwong Tulku

**sindra is an ochre-coloured powder found in the bones of realized practitioners after they have passed away. It is generally associated with Vajrayogini practice.*

A Letter to His Holiness

On the Occasion of His Holiness' 64th Birthday

Homage to His Holiness Sakya Trizin, Ngawang Kunga Thegchen Palbar Trinley Samphel Wanggi Gyalpo

In honor of your 64th birthday please accept my offering of three hundred sixty six thousand Manjushri recitations, for your auspicious, healthy and very long life!

May the Earth be forever beautified by your holy resplendence.

You are the brilliant light that dispels all darkness.

May all sentient beings be graced with His Holiness' joyous, healthy, very long auspicious life.

May His Holiness only experience as many joys as there are sands in a quadrillion Ganges.

May the ground everywhere your Holy feet walk be free from stones and rocks, smooth like the palm of your hand, soft and made of Lapis Lazuli.

May all of His Holiness' monasteries, centers, projects, forever receive all the support needed to only expand and grow to the four corners of Earth.

May all your monasteries remain forever well established, full of chanting, debating and study, and free of distractions.

May all everyday obstacles transform into the path to Nirvana.

May harmony never be broken among the sangha.

May your teachings, that are the sole medicine for the suffering of the world and the source of all Prosperity, never end.

May you, Lord Manjushri, live long to accomplish the benefit of all sentient beings throughout the ten directions.

To your Holy feet I bow, through whose grace my mind turns to virtue.

The appearance of a Buddha is extremely rare. Please remain, Lord Manjushri, immutably amongst us till samsara ends.

You are our salvation from the incomparable violent, boundless oceans of suffering.

Bless us, please, to prevent habitual distractions.

Bless us to exchange our happiness for the suffering of others.

Bless us to meditate earnestly on the equality of self and others.

I will offer to His Holiness a butterlamp as vast as the solar system with the sun as its wick.

As a plantain tree decays upon losing its fruit, so does every other virtue wane. But the tree of awakening perpetually bears fruit, does not decay and only flourishes.

Teach us that when fear and suffering are equally abhorrent to others and ourselves, there's nothing special about us that we should protect ourselves but not others.

Please grant blessings to not have hindrances to our practice.
 Please grant blessings to keep all pratimoksha vows we have.
 Please bless us to practice the three types of morality.
 Bless us to accomplish the two works of self and others.
 Please bless us that all bad conditions appear as a support.
 Please bless us to understand the precious freedom of this rebirth is found only once, greatly meaningful and difficult to ever find again.
 Please bless us to generate a mind that unceasingly day and night takes its essence.
 Please bless us to generate the mind to abandon even the slightest negativities, and accomplish all virtuous deeds.
 Please bless us to train in supreme bodhicitta, and bear the responsibility of freeing all migratory beings.
 Please continue to bless us without separation, in this life, future lives and in the bardo,
 Please abide inseparably in the center of our hearts until the great enlightenment.
 Please mercifully bless us the child, to follow you the father.
 Please bless us to remember death and impermanence.
 Please bless us to generate contentment and no need in our minds.
 Please bless us to abide one-pointedly in practice in places.
 His Holiness is the wish-granting jewel.
 His Holiness eliminates the diseases of the five poisons.
 His Holiness liberates from the waters of samsara.
 His Holiness reveals the path of liberation.
 His Holiness dispels the darkness of ignorance.
 Unable to restrain external phenomena, I shall restrain my mind. What else is there to restrain.
 May we take refuge six times daily.
 May we make offerings to His Holiness six times a day.
 You are the propounder of truth, teaching that all fears and immeasurable sufferings arise from the mind only.
 Until enlightenment, bless us in all our lives.
 May all sentient beings never be separate from mahayana gurus.
 May all sentient beings enjoy magnificent dharma.
 May all sentient beings complete the stages and paths.
 May all sentient beings quickly attain the state of vajradhara.
 In emptiness, I (who is empty) offer all my merits (which are empty) of the three times (which is empty) to His Holiness' healthy, joyous, and very long life (which is empty).

This letter was received last year by His Holiness on the occasion of His 64th Birthday. It was composed by Al Adams, a devotee of His Holiness, who is currently serving a sentence in a U.S.A. prison. He is a dedicated practitioner, and has formed a sangha community within his detention centre.

Lhabab Düchen



Lhabab Düchen is one of the four holy days in Tibetan Buddhism that commemorate the more extraordinary events in the life of Buddha Shakyamuni. It is celebrated on the 22nd day of the 9th month of the Tibetan lunar calendar. This year, this special day occurred on the 29th of October, and was celebrated at the Sakya Centre, with His Holiness leading a Sixteen Arhat puja.

Lhabab Düchen honours the day when, in response to the exhortations of Maudgalyayana, the Buddha descended to earth from the Heaven of Thirty-Three, where His mother had been reborn. He had taught there for three months as a way to repay His mother's kindness by liberating her from Samsara, and also to benefit the gods in the desire realm.

When He returned to earth, the Buddha appeared at the summit of Mount Meru before starting his way down to the udumbara tree outside the city of Sankasya, on a triple bejewelled ladder said to have been made by Indra and Brahma.

It is said that all actions performed on that day, good or bad, are enhanced 100 million times, and so it is customary among Tibetan Buddhists to spend that day striving to engage in virtuous actions.



Annual Grand Pujas at the Sakya Centre (Dec-Jan-Feb-Mar)

- **Grand Chakrasamvara Puja** – 9th of the 11th lunar month for 7 days (15 –21 Dec)
- **Dochan Puja** – 23rd of the 11th lunar month for 7 days (28 Dec – 3 Jan)
- **Gu-Tor** – 23rd of the 12th lunar month for 7 days (25 Feb – 3 Mar)
- **Chotrul Düchen** – 15th day of the 1st lunar month for 15 days (5 – 29 Mar)

Important Dates

- 16th December : Parinirvana of Jamgon Ameshab
- 17th December: Parinirvana of Lopon Sonam Tsemo
- 20th December: Parinirvana of Sakya Pandita Kunga Gyaltzen Pal Sangpo
- 20th December: Tibetan birthday of H.E. Jetsunma Kunga Trinley Palter Rinpoche
- 2nd January: Western Birthday of H.E. Jetsunma Kunga Trinley Palter Sakya
- 14rd January: Parinirvana of Jamgon Ameshab
- 26th January: - Parinirvana of Drogon Chogyal Phagpa
- Parinirvana of Dezhung Anjam Rinpoche
- 7th February: Parinirvana of Chogye Trichen Dorje Chang Rinpoche
- 3rd March: Parinirvana of Dagshul Thinley Rinchen (Grand-father of His Holiness the Sakya Trizin)
- 25th March: - Parinirvana of Kunkhyen Gorampa Sonam Sengue
- Parinirvana of Jamyang Khyentse Wangpo

27th March: Western Birthday of H.E. Dungsey Akasha Vajra Rinpoche

❖ Lamp offerings in the monastery and food offerings to the lamas are welcome during all important pujas and ceremonies. Kindly contact the Sakya Centre in Rajpur if you wish to make an offering (see contact addresses on sponsorship page).

**LAM DRE AT TSECHEN KUNCHAB LING
to be bestowed by
HIS HOLINESS THE SAKYA TRIZIN
accompanied by
HIS EMINENCE RATNA VAJRA RINPOCHE**

WALDEN, N.Y. - JUNE 2011

Students of His Holiness the Sakya Trizin throughout the world are eagerly anticipating His Holiness' period of residence at Tsechen Kunchab Ling during the summer of 2011 where three important events will take place:

- Bestowing of the Precious Lam Dre Teaching Cycle: June 1 - June 30, 2011 (information)
- Formal Opening of the New Temple Building at Tsechen Kunchab Ling – June 19, 2011 (information)
- Offering of a Long Life Celebration for His Holiness Sakya Trizin – September 3, 2011 (information)

His Holiness will also bestow teachings at Sakya Centers from coast to coast and from Canada to South America.

For more information, please see: www.sakyatemple.org.

**HIS HOLINESS THE SAKYA TRIZIN
will bestow the
VAJRAKILAYA
in Vancouver – August 2011**

Sakya Tsechen Thubten Ling is pleased to announce that His Holiness Sakya Trizin, the 41st throne holder of the Sakya Tradition of Tibetan Buddhism, under the invitation of Jetsun Kushok Chimey Luding Rinpoche, will bestow the Vajrakilaya 2-day major empowerment and teachings in Vancouver, British Columbia, Canada, from 19 to 21 August 2011.

To receive further information regarding this event, please send an email to vancouver.vajrakilaya@gmail.com

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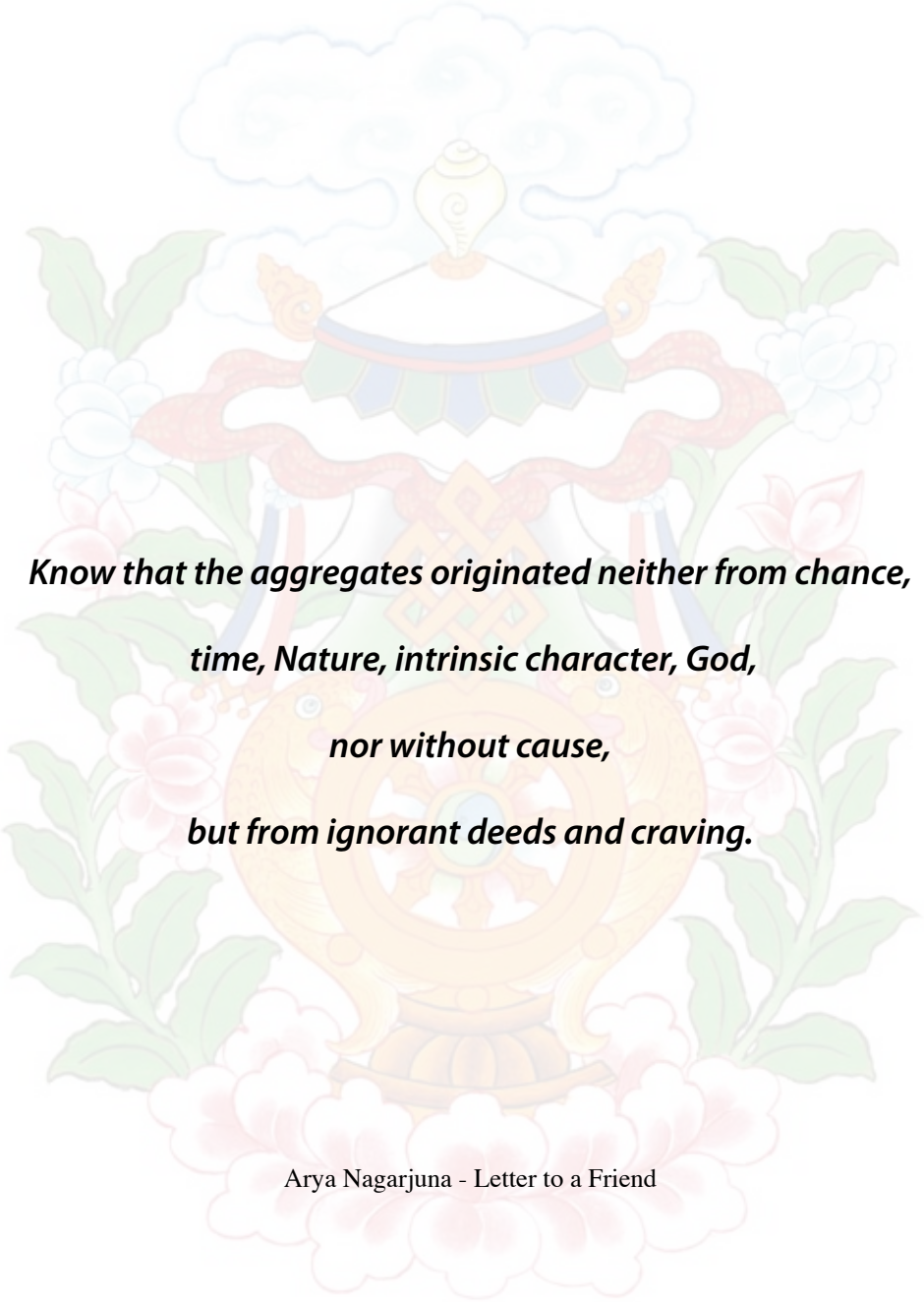
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***Know that the aggregates originated neither from chance,
time, Nature, intrinsic character, God,
nor without cause,
but from ignorant deeds and craving.***

Arya Nagarjuna - Letter to a Friend

