

## April 2011

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### Editor's welcome

Welcome to the April issue of Gentle Voice.

Yet again it is a bit of a bumper issue. Apologies, I keep on doing that to you.

This month sees the return of Geshe Tashi from India. On Wednesday nights in April he gives three standalone talks in connection with issues in Tibetan Buddhism as it moves into the the liberal democracies of Europe.

On Wednesday 6 April, he explores whether it is possible to have attachment free friendship, and if so how we can both make that happen and not let the old false friends of neediness and clinging creep back in to mess it up for us yet again.

On Wednesday 13 April in Do We Need a Guru? he explores the delicate area of the guru/ teacher student relationship in Tibetan Buddhism, a tradition which has conflated the roles of the tantric guru and the sutra kalyanamitra (spiritual friend). In this he will also explore why people so strongly want to find a teacher and risks involved in not starting the teacher/ student relationship on a healthy basis.

Finally on Wednesday 20 April in Not Turning Gods into Demons Geshe Tashi will look at the tendency in many European Dharma students to make Dharma practice something grim and joyless, and something with which to beat ourselves (I'm so bad, I'm the worst student, I'm ..... etc etc) reinforcing unhelpful patterns of low self esteem and judgemental behaviour. Dharma practice should be a delight, a joy (a happy path to a happy result) so it is important to think about why we have this tendency to turn the goddess of benefit into the demoness of misery.

Please do come along and listen and question. Geshe Tashi thoroughly enjoys the give and take of discussion with students, rather than the traditional approach of handing down answers from on high, so please come and engage.

Finally a very Happy Easter weekend to you all! Please do make time in it to come and see our kind and wonderful teacher Khensur Rinpoche Jampa Tegchok during his short visit to London.



[FPMI](#)

Best wishes

Mike

## His Holiness the Dalai Lama on equanimity and bodhicitta

We share below an extract from the current Dalai Lama's commentary on the bodhicitta section of the essence of Refined Gold Lam Rim text written by his predecessor the Third Dalai Lama Sonam Gyatso.

The Third Dalai Lama.

The best method to generate the bodhimindi is the oral tradition known as "the seven-point oral tradition of cause and effect." I will explain this first briefly and then in detail.

(A brief explanation)

Of the seven points, six are causes and one the effect. The first cause is the awareness that all sentient beings have been one's mother. From this arises the second cause - mindfulness of the all-embracing, eternal kindness of each and every one of them. This gives birth to the third cause - the wish to repay their kindness.

This wish transforms into the beautiful mind engendering the fourth cause - love - and then the fifth cause - compassion. Love and compassion are the forces from which springs the sixth cause - the extraordinary attitude characterized by a sense of universal responsibility, the cause which eventually ripens as the one effect, bodhimind. This is the seven-spoked wheel that rolls on to the omniscient state of perfect enlightenment.

His Holiness.

The seven-point oral tradition of cause and effect is one of the most effective methods for generating the bodhimind; but in order to utilize it we must first develop the smooth mind of equanimity. Our present attitudes towards others are rough and inconsistent. We regard some with affection and wish them happiness; others with indifference to their happiness and sufferings; others we dislike and hope that they come to sorrow.

This discriminating mind cannot meditate effectively on love, compassion, etc., without casting these in a discriminating perspective. Any sense of the bodhimind that arises will be unbalanced and easily disturbed. Therefore as a preliminary to using the method of the seven-point oral tradition of causes and effect we must train the mind in the meditations that develop equanimity.

The Third Dalai Lama.

As a preliminary to all seven of these meditations, however, one must make the mind level by means of meditation upon equanimity for all sentient beings. If the mind sees some beings as dear, some as alien, and some as neutral, it is not sufficiently mature to be able to meditate upon all beings as having been one's own mother. If the mind has no equanimity, any love or compassion generated will be biased and unbalanced. Therefore one must first practice equanimity meditation.

Begin this by visualising various "neutral" people - those who have neither harmed nor helped you in this life. From their side, each of them wants only happiness and does not want suffering. From your side, each one of them is like a member of your family and has been your father and mother in many previous lives. Think, "In some lives I have held them dear and have helped them, whereas in others I have held them as alien and have harmed them. This is



hardly correct. I should meditate now in order to generate an attitude of equanimity for them all."

Once you have meditated like this upon neutral people, then consider those who have helped you in this life and whom you therefore hold dear, and those who have harmed you in this life and whom you consequently hold as alien. Develop equanimity toward them both. Finally, generate equanimity toward all sentient beings of the six realms.

His Holiness.

Why do we like some beings, dislike others, and feel indifferent toward even others? Because of actions done or not done in this life. We like the beings who have helped and supported us, dislike those who have harmed us or who threaten our existence in any way, and feel indifferent to anyone unrelated to us, who has done nothing either pleasant nor unpleasant to us.

If we meditate on the people whom we dislike, the superficial nature of our reasons for disliking them become very obvious. Some merely smiled at us strangely, frowned at us or said something against us at one time. Others happen to play an unfortunate role in our lives.

On the other hand, our reasons for liking the people whom we choose as friends are usually just as silly. Most people change their emotions towards others as quickly as the weather changes. Such a mind is a cause of laughter, even by worldly conventions. How much more inappropriate is it to the spiritual path?



It would be reasonable to call one person a friend, another an enemy, and a third a stranger if they had held this status throughout the billions of lives we have experienced since beginning-less time. But this is not the case.

All beings have been friend, relative, and even parent to us again and again. Each time they have showered us with a rainfall of kindness; protecting us from harm, and providing us with much happiness. This is in the past. As for the future, until we attain liberation or enlightenment we shall continue to spin on the wheel of life with them, meeting with them again and again in relationships of friend, relative and so forth.

Similarly, the people whom we like and love in this life have not always been our friends. In many previous lives they have killed us, stolen from us, and harmed us in many ways. As for the future, until we attain enlightenment we will continue to meet with them in life upon life, each time our relationships with them dramatically changed. There is nobody who has always played the role of ally in our lives, and nobody who has always played the role of antagonist. Nor is there anyone who has always been a stranger. As the wheel of karma rolls on, the beings fulfilling these functions constantly change positions with one another.

When we meditate on these facts and apply the experiences of our meditations in our daily exchanges with people, the smooth mind that looks on all beings with equanimity is quickly generated. This lays the foundation for the actual practice of the seven-point cause and effect meditation technique.

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Extract taken with thanks from The Path to Enlightenment by the Dalai Lama published by Snow Lion publications, Ithaca New York State USA, available from all good booksellers.

**Jamyang Challenge Walk - The countdown.... to boldly go etc....**

April the 9<sup>th</sup> is going to be even bigger in the London event





diary than the 29<sup>th</sup>.

It is, of course, the date of the Jamyang Challenge. All the arrangements have now been made; the route is planned and marked out; the cafe is building up its stock of cakes in expectation of the vast turnout; and the mystery film show is ready to roll.

We will meet our expert team of guides at Notting Hill Gate Tube station at 2:00PM for the guided green walk across London. Meet outside the Pret a Manger on the South side of the road. At about 5:00PM our weary band will arrive at Jamyang where the ample stocks of the cafe will await them. At 6:00PM we will start the mystery film show.

I hope to see you all there. It is only £10 to participate (children are free) and this will be a fun way to raise money for Jamyang. More information is available on the website, and if you can't come on the walk you can still participate by coming to the film show or by following the route here <http://www.jamyang.co.uk/community.html>



### Offerings at Lama Zopa Rinpoche's house in Aptos, California - opportunities to create merit through rejoicing and sponsorship

Venerable Holly Ansett, Secretary to Lama Zopa Rinpoche has kindly shared the following information about the offerings at Rinpoche's house in Aptos, California. She writes.....

Dear Friends,

Lama Zopa Rinpoche recently said that the purpose of having his house is to make extensive offerings to create merit for all FPMT centers, projects, students and benefactors.

#### Which offerings and practices?

Currently there are 6 Sangha who are dedicating their time to making extensive offerings and doing specific practices, as requested by Rinpoche for the organization.

The **extensive offerings** consist of over 500 saffron-filled water bowls, 5000 light offerings as well as flowers offerings inside the house and outside in the garden.

Each day Sangha perform the **offerings**: refilling all the water bowls, turning on the lights, making the tea, fruit and tormas offerings as well as keeping the garden beautiful with flowers.

Each day Sangha make 3 x Kadampa **stupas** with prayers and filled with mantras for every person who has passed away, as well as 13 x Mitukpas and 3 x long life deity tsa tsas dedicated to anyone who is sick or is experiencing obstacles.

Every month Sangha make 8 Medicine Buddha tsa tsas and a **large Padmasambhava** tsa tsa that is also gold leafed and dedicated to the success and removal of all obstacles for all FPMT centers, services and projects.

Ven. Tsering continues to write the **Prajnaparamita** in pure gold on rainbow paper. He has been tirelessly doing this for 8 years and has completed 1 ½ volumes of the 12 volumes of the Prajnaparamita. This is an incredible achievement and this practice is specifically dedicated to the removal of all obstacles to building the Maitreya statues in India, as well as for the 100,000



Maitreya statues that Rinpoche is planning to build around the world. Jane Seidlitz is also writing another version of Prajnaparamita in gold. These finished volumes will go into the heart of the 500 ft [Maitreya Statue](#).

Three times a month Sangha do [animal liberation](#) practices, liberating animals that would otherwise be killed, taking them around the relics, stupas and other holy objects in the house, with extensive prayers and practices and then suitably releasing the animals. This practice is especially dedicated for His Holiness the Dalai Lama, as well as for any of Rinpoche's students and all sentient beings who are sick or who have life obstacles.

**You can participate and rejoice in the practice of making offerings.**

It is so amazing that these practices are being carried out 24 hours a day every day. This is something we can all **REJOICE** in.

Also you can include these [extensive offerings](#) in your daily practice, as Rinpoche does each day. All you need to do is visualize these 'actually made offerings' and then, mentally offer them. Rinpoche has said that the extensive offering practice is an incredible easy way to **create merit** and this is why the offerings exist ...so please use them!!

Rinpoche is happily covering all the expenses for these offerings. If you would like to help contribute here are some of the **monthly** expenses:

- \$750-for gold used for writing the Prajnaparamita
- \$300- a part of the electricity bill (for the 5000 light offerings)
- \$300-for animals to be liberated
- \$200- tsa tsa material
- \$50-for flowers in the garden
- \$40-fruit offering for tormas
- \$40-tea offerings for His Holiness' throne and Rinpoche's Gurus
- \$30-saffron

In addition there are various other expenses such as purchasing new water bowls, tsa tsa moulds, gold leaf for the Padmasambhava statues, gold paint for stupas and tsa tsas, printing mantras, offering incense, prayer flags, and new lights and so on. Furthermore, Rinpoche is completely supporting the 6 Sangha who reside at the house making the offerings and practices.

**Any donation would be greatly appreciated and used to cover these costs.**

Please make checks payable to: **FPMT Inc.**

And mail to: **Holly Ansett  
PO Box 343  
Aptos CA 95003**

Also you can make offerings with a credit card on the FPMT web site:

[http://www.fpmt.org/projects/lzr\\_other/](http://www.fpmt.org/projects/lzr_other/)

If you would like any more details, a copy of the extensive offering practice, photos of the offerings or any other information please don't hesitate to contact me.

**Thank you** to all the kind benefactors who have contributed, the Sangha at the house always dedicate these practices and prayers to you.

love  
holly

**THIS MONTH AT JAMYANG**



## THIS MONTH AT JAMYANG

### GESHE TASHI

**Wednesdays 6, 13 & 20 April**  
**@7.30pm**  
[Three talks](#)

### BUDDHIST MEDITATION

**Mondays @ 7.30pm**

[Core Buddhist Meditation:](#)  
[Wholesome emotions](#)

**Saturday 2 April 10am - 5pm**  
[Meditation Practice Day](#)

### MEDITATION

**Thursdays @6.15pm**  
[Silent Meditation](#)

**Thursday 14 April @7.30pm**  
[Meditation for Beginners](#)

### BUDDHIST PRACTICE

**Lama Choepa**  
**13 & 27 April**  
[Guru Puja](#)

**Weekend 2/3 April 10am - 5pm**  
[Mind and its potential](#)

### SPECIAL EVENTS

**Khensur Rinpoche Jampa**  
**Tegchok**  
**22 - 25 April 2 - 4 pm each**  
**day** [Three Principal Aspects](#)

**Venerable Rita Riniker**  
**30 April - 2 May**  
[Green Tara Retreat](#)

### COMMUNITY

**Sunday 10 April @12 noon**  
[Family Day](#)

**Sunday 10 April @12 noon**  
[Peace in the City](#)

**Thursday 7 April @7.30pm**  
[Spirited Sisters](#)

**Thursday 7 April @7.30pm**  
[Buddha Brothers](#)

**Saturday 9 April**  
[Jamyang Challenge Walk](#)

**Saturday 9 April @2pm**  
[Open Day](#)

**Saturday 16 April 10am - 4pm**  
[Dying Well](#)

### SPIRIT OF ENQUIRY

**Workshop weekend 16/17 April**  
**10am - 5pm**  
[Smart Thinking for a Meaningful Life](#)

**Friday 8 April @7.30pm**  
[Heresy Friday](#)

### Geshe Tashi's column-

Geshe Tashi's was in South India with his teacher when this edition of gentle Voice was put together and was unable to contribute.

He will be back contributing from the May issue onwards.

In the meantime we wish him a very happy break and hope that he returns refreshed (and with the oral transmissions of and oral teachings on a couple of key texts that he hopes to teach on later in the year.

Over the Easter weekend one of Geshe Tashi's key teachers





Khensur Rinpoche Jampa Tegchok is coming to visit him and us. Geshe Tashi will be acting as translator during the visit. Please take advantage of this opportunity to meet one of the finest of the generation of masters born in Tibet.



### Director's column

Hello everyone,

It has been a busy time at Jamyang even with Geshe Tashi away for nearly the whole month. It was good to host retreats for both the Kalachakra and the Guhyasamaja practice groups and teachings by Geshe Graham and Jeremy Manheim.

We are just organising the travel arrangements for Serjey Khensur Rinpoche Jampa Tegchok and I do hope that you can all make the time to attend when this wonderful teacher is here in April.



The building keeps on proving that impermanence is an underlying fact of life. This month the central heating system on the 1<sup>st</sup> floor finally gave up the ghost and joined our tumble dryer in the great household appliances cemetery in the sky. Both had to be replaced. The washing machine is also showing worrying signs of geriatric decay and the work programme volunteers are having to make the trek to the local Laundromat every day. All this adds to the costs of running the centre and so this makes fund-raising events such as the Jamyang Challenge ever more important. Do take part, either in person or on line.

Finally the courtyard tables have received a much needed Spring facelift thanks to volunteers Robin and Miguel. Come and check out the new look and let us know what you think.

Keep happy.

John

### Faiths Together in Music Sunday 3 April 3pm

For our London and South East readersip, we cut and paste below an event being organised by Faiths Together in Lambeth, our local Interfaith Group (Jamyang is a member).

If you haven't yet heard live Klezmer/ kletzmer music then really you should get down to the Town Hall Assembly rooms to catch it. Klezmer music ranges from joyous and vivacious to sad and mournful, and like the high art of kantor singing in Shul/ Synagogue is a very moving and accessible expression of European Jewish culture - so badly damaged by the horrors of the 20th century.



South London Council of Christians and Jews,

Faiths Together in Lambeth and The Spiro Ark  
present

### FAITHS TOGETHER IN MUSIC

a unique and exceptional musical event, bringing London's religious faiths closer together at

LAMBETH TOWN HALL (ASSEMBLY ROOMS)  
BRIXTON HILL, LONDON SW2 1RW

SUNDAY APRIL 3<sup>rd</sup> at 3-00 p.m.

PLEASE BE SEATED BY 2-45 p.m.

**Sharona Joshua** *fortepiano*

Playing Christian hymns, anthems and variations

**The Stewart Curtis traditional Klezmer quartet**

Rob Terry *keyboard*

Brad Lang *bass*

Hans Serrao *drums*

Stewart Curtis *clarinets and flutes*

Performing eastern European Jewish traditional tunes

**Paree's International Group** *acapella choir*

Female acapella choir singing Sri Chinmoy's songs in Bengali

**Adel Ebrary** *vocals, percussion (Gambi, Drabuka and Bongos)*

Performing Sufi soul music

**"Belting Jewish Klezmer tunes alongside transfixing Hindu Raagas, tantalising Arabic Oud beats and harmonious Christian Psalms. A momentous opportunity to unify communities and a wonderful way to celebrate Mothering Sunday!"**

### Jamyang Friends scheme

Becoming a 'Jamyang Friend' is a simple way to give regular financial support to the Centre and show that you support our efforts and activities.

On the level of transactional giving (in Latin, *do ut dat, I give so that you give to me*) Jamyang Friends receive the FPMT's Mandala magazine four times a year and can borrow books from the Library.

On the level of just giving, with no expectations or strings attached, Jamyang Friends demonstrate in a very practical way support for what Jamyang London is trying to achieve - giving people space to deal with their troubles, respite from the storms of the afflictive emotions, a chance to contact and know their innate goodness, and an opportunity to develop the beautiful minds of unconditional love, unbounded compassion, limitless joy, total respect for all and maybe even the wisdom that sets us free.

If you want to know about the scheme please visit the Friends part of the Jamyang London website. If you want to discuss or know anything further about the scheme please note that it has a separate email account - [jamyang.fr@gmail.com](mailto:jamyang.fr@gmail.com). Please use that in preference to the





general Jamyang admin email account (which you find at the bottom of this newsletter for example).

Many thanks.

### How to Respect the Sangha Wednesday 30 March at 7.30pm with Venerable Barbara, supported by Jamyang facilitators Radek and Gabor.

When you meet ordained nuns and monks do you not quite know how to behave? When you 'show respect' do you become distant? When you try not to be distant, do you become overly familiar and risk lessening the respect? Sometimes, spending time with the nuns and monks can be a tricky thing for lay people.

The nuns and monks are a visible living representation of one of the three core pillars of Buddhism, the Sangha Jewel. It is said that when the monastic sanghas no longer exist Buddhism will disappear and it is said that when only the imitations/ facsimiles of the three Jewels exist then the liberative force of Buddhism will have been lost.

Since the freedom from nonsense that proper practice of Buddhism brings is the reason for its existence no one can want that time to come soon. Though all things are subject to decay, given the centrality of the Bhiksuni and Biksu sanghas to the continued vitality of Buddhism it is important that we lay people try to get the respect thing right and support the nuns and monks, whether postulant or fully ordained, and support the nunneries and monasteries.



Photo by Jane Moore

So please come along on Wednesday 30 March at 7.30pm to discuss with the London based venerable nun Barbara Shannon (Konchog Kandro) how best to respect to and show support for the ordained sangha.

Venerable Barbara is a fully ordained nun in the Dharmaguptaka tradition, having taken postulant vows in the Mula Sarvasivada tradition she continues to wear the robes of that tradition (the ordination lineage found in Tibet). She has been a nun for many years now most of which has been spent living among western lay people attending Tibetan Dharma Centres. She has a wealth of experience to share.

### Prisoners (part II)

So the lazy Jamyang SPC has been shamed by the overwhelming generosity of a few Gentle Voice readers in response to his request for small change to help with postage and photocopies to help us respond helpfully to requests from prisoners. So far £500 has been offered. Thank you so much for your kindness.

So the original project has now grown.

We have made contact with the Venerable Phra Khemmadhammo who runs the Angulimala Buddhist Prison Chaplaincy, the only Buddhist prison chaplaincy recognised by the Prison Service/ Home Office. Though Venerable Phra Khemmadhammo is an Englishman ordained in the Thai forest tradition of the Theravada he was keen to point out that his organisation Angulimala tries hard to reflect the broad range of Buddhist traditions found in the UK, including the Tibetan tradition.



Angulimala welcomes involvement from Tibetan Buddhists - though there were not many Tibetan Buddhists in the prison system, the major need being for Chinese and Viet speaking Buddhist chaplains. He was also insistent that Angulimala Buddhist chaplains are strongly encouraged to act as access points for information on all the Buddhist traditions and not just push their own tradition.



In discussion with him it emerged that there is a large need for Buddhist magazines and books in the prison population, and that second hand books and magazines are perfectly acceptable. He also explained that Buddhist books in prison libraries can often go on longer loan than was originally intended, a phenomenon that we also experience in the library at Jamyang London! That very evening we were able to give him two large boxes of past editions of Mandala magazine, with some past editions of the Buddhadharma, Shambala and Rigpa magazines.

So you know what we are going to ask for now.....If you have any Buddhist magazines or books (particularly for beginners and on simple meditation) that you can bear to part with please consider bringing them or getting them to Jamyang London. We have arranged with Ven Phra Khemmadhammo to get any magazines and books offered for prisoners up to Angulimala in Warwickshire. We are also accepting donations of books that we can share on with other FPMT dharma groups in UK and Europe, particularly Eastern Europe. We already offer third and fourth copies of books in our library to other FPMT groups in UK and Europe and so far have benefitted places as diverse as Bath, Salisbury and Ljubljana . So if you have a particular preference for where you gift should first be offered, please tell us.

There are other things in the pipeline to do with prisoners but rather than count chickens before they hatch we will tell you as and when they look certain to come to fruition.

Once again many thanks to the kind donors and contacts. Definitely something good is coming of this.

### Lama Zopa Rinpoche on mantras and meditations to multiply holy objects

I thought to mention the mantras that multiply the number of holy objects, such as tsa-tsas, that you make, though I think I have the oral transmission of only one of these mantras.

There are two practices for making tsa-tsas: one is in the collection of texts of the Lower Tantric College and the other is in the collection called "Ngulchu" of the great lama Ngulchu Dharmabhadra. I think I might have put together the tsa-tsa text that is available from those two texts, but I don't think these mantras are in it.



I received this first mantra from His Holiness Chogye Trichen Rinpoche, his Holiness Sakya Trizin's guru.

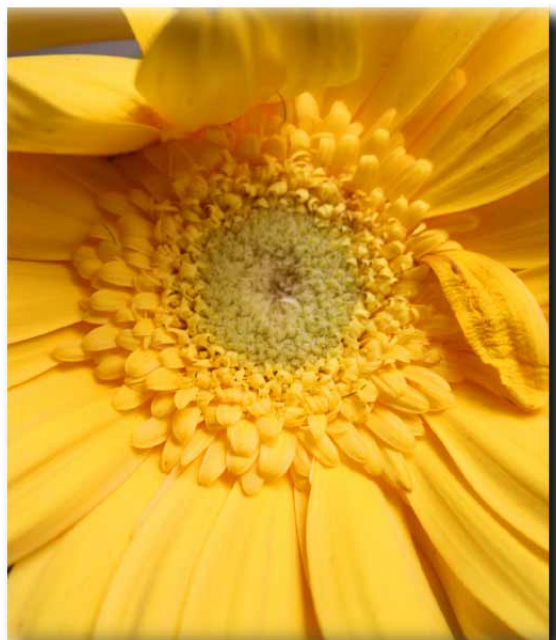
You recite this mantra, with the visualisation, to bless clay, plaster, cement or any other material that you are using not only to make small tsa-tsas, but also to build large statues or stupas. If you bless the clay, plaster or cement by reciting this mantra, you collect the merit of having made tsa-tsas, statues or stupas equal in number to the number of atoms of the material used to make the holy object. It's an unbelievable number! Even if you make a very small tsa-tsa, if you bless the clay or plaster with this mantra beforehand, since even a spoonful of clay or plaster contains millions of atoms, you collect the merit of having made that many millions of tsa-tsas. If you bless the clay, plaster or other material that is used to make holy objects such as statues or stupas, you collect the merit of having made statues or stupas equal in number to the number of atoms in that material.

Reciting this mantra, which has the power to multiply merit, is a skillful means to collect extensive merit very easily, and in that way to achieve enlightenment quickly and easily.

So, this mantra is for blessing the clay, plaster or other material you are going to use to make a statue or other holy object. It is said to be the mantra of Buddha Vairochana - it is probably the long mantra of Buddha Vairochana.

OM NAMO BHAGAWATE/ BEROCHANAYA/ BHERBAHA RADZAYA/ TATHAGATAYA/ ARHATE  
SAMYAK SAMBUDDHAYA/  
TAYATHA/ OM SU GAKAYMAY SU GAKAYMAY/ SAMAY SAMAYE/ SHANDE DHANDE/  
ASAMA ROPAY/ ANALAMBAY/ TARAMBAY/ YAKSHOWATE/ MAHA TENZA/ NIRA KULAY/  
NIRI WANI/ SARWA BUDDHA/ ARTIKATNA/ ARTIKATAY/ SOHA.

That is the mantra, and the meditation is as follows. "Purify in emptiness by SVABHAVA." This means that by reciting "OM SVABHAVA SHUDDAH DARMA SVABHAVA SHUDDO HAM", you purify in emptiness the clay, plaster, cement, bricks or other material you are going to use to make the statue or stupa. Then, while it is empty..... The Tibetan term is tong-pai nang lai, which means "while it is empty". Ngang means "while". If the translation is not done precisely and the "while" is left out, so that the phrase is translated as "out of emptiness" or "from emptiness", it appears as if you were looking at everything as empty before, but now it has suddenly become inherently existent. It seems as if when you actually visualize something, you have to visualize it as inherently existent. It doesn't make sense. You can see that when we actually try to visualize something, when it takes form, the idea of emptiness is gone; it becomes something else, and there is no connection with the previous idea of emptiness. That is a mistake. That way of translating or that way of thinking is wrong. The meditating on emptiness is correct, but after that there is no spontaneous awareness of emptiness, and suddenly everything is inherently existent, the total opposite. Whether you are visualising yourself as the deity or the deity in front of you, if you are visualising an inherently existent deity (or lotus or syllables), your meditation is wrong.



The awareness that everything is empty has to be continued, while it is taking form. Otherwise, it does not become the practice of Vajrayana, in which the one mind practices method and wisdom together. Your mind, that one mind of inseparable method and wisdom, is the meaning of vajra, and it becomes the vehicle, the yana, for you. Your mind becomes the vajra, inseparable method and wisdom, and that one mind, like a car or a plane, takes you beyond samsara; it takes you beyond your delusions to enlightenment, so that's why it is called a vehicle. Your mind, that one mind of inseparable method and wisdom, is the vajra, and it becomes the yana that brings you to enlightenment quickly, even in this life. "In this life" according to the lower tantras. According to Highest Yoga Tantra, it is "in a brief lifetime of the degenerate time", which means even in a few years.

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Extract taken from pages 36 - 38 of Teachings from the Mani Retreat by Lama Zopa Rinpoche, a free publication published by the [Lama Yeshe Wisdom Archive](http://lama.wisdomarchive.org/)

### The Courtyard Garden - request for money to buy plants

Ros Williams, the volunteer in charge of the courtyard garden, would like to plant up the courtyard garden for the Spring, Summer and Autumn ahead. She asks if there is anyone out there who would like to help by offering money for her to buy plants.





If you can please can you give the cash/ wonga/ dosh/ money to [Sue Guthrie](#) in reception and she will hand it on to Ros.  
Many thanks



### The official disappearance of the Panchen Lama - Sometimes Lies are Prettier

At the end of the the last century the 'disappearance' by the Chinese Communist authorities of the young child properly identified as the reincarnation of the Panchen Lama, together with his family, made him one of the youngest political prisoners ever. Even today no one knows whether he and his family are alive or dead, and his disappearance remains a indisputable proof of the calculating cruelty of the oppressive Chinese communist cadre class in Mainland China and occupied Tibet.



From 16 March to 21 April [the Rossi and Rossi Gallery](#), 16 Clifford St, London W1S 3RG, 020 7734 6487 are staging an exhibition "Sometimes Lies are Prettier" by the modern artist Tavares Strachan.

Tavares Strachan was artist-in-residence at MIT in 2010. Originally from the Bahamas, he works and lives in New York. From sculpting an invisible cube of heat, transporting a 4.5 ton block of ice from the Alaskan Arctic to the Bahamas, recording the sound of an ant walking, launching glass sculpted rockets in the Bahamas, fuelled with locally-sourced sugar cane, to training as an astronaut at the Yuri Gagarin Cosmonaut Training Center near Moscow, Strachan's practice challenges the boundaries that would normally separate art, science and history.

This will be Tavares Strachan's first UK solo exhibition.

The subject of the exhibition is based on a recent historical event - the mystery surrounding the disappearance of a 6 year old Tibetan boy in 1995. The little boy was the Panchen Lama, revered as the 2nd most important spiritual figure in Tibetan Buddhism. In 1995, after a long search, the Dalai Lama recognised the boy as the reincarnation of the XIth Panchen Lama. Three days after the official announcement, the boy and his family were abducted by the Chinese authorities. Their whereabouts is unknown to this day.

Using photographic evidence and in collaboration with a team of forensic scientists, Strachan has produced a series of age progression imagery. This will be exhibited alongside a floating sculpture in a glass tank. The tank is filled with mineral oil and contains a glass model of the internal organs of the Panchen Lama, sitting underneath a ceremonial yellow hat. Due to the refractive index of the glass and the oil, the body of the child appears to be invisible, the hat becomes the material manifestation of this disappearance.

### Dharma Dinner on Friday 1 April cancelled

Please note that we are cancelling the Dharma Dinner set for Friday 1 April.

No it wasn't an April fool all along, it is just that with the cafe being a regular cafe now and the programme being fairly full on we don't have the folks to organise it and deliver the event.

Many thanks to those who have supported Dharma Dinners in the past.

The next social/ fundraiser is the Jamyang Challenge Walk on the afternoon of Saturday 8 April from Notting Hill Gate across the Royal Parks to the river and over to the South Bank and on to Jamyang. A fairly easy, fairly level, walk with the spring flowers coming out ending up with buns and entertainment at the end of the Open Day here.

For those who can't do the walk, you can follow the route on the website and still give a donation at the end.

**Smart thinking for a Meaningful Life** Weekend workshop 16/17 April 10am - 5pm

### Smart thinking for a meaningful life

This two-day course will introduce you to the 16 Guidelines and the four wisdom themes they are placed within. Examining how we think, act, relate to others and find meaning in life. The programme will be interactive and participants lead in parts, with open discussion, games and multimedia activates.

This introductory course will help you deepen your understanding around qualities such as patience, delight and kindness and how these qualities can transform our thought patterns and behaviour.

Over the two days we will offer each participant a chance to sample different and universal meditation techniques as well as looking at how day-to-day events can be transformed through being mindful of the guidelines and implementing them in your daily life and relationships.



### What participants have said:

"Inspiring tools and values that can immediately be applied to make a difference in my life."  
*Course participant, Malaysia*

"The challenge... is to find a way to articulate a common set of ethical guidelines on which both believer and nonbeliever can stand... One handbook used in schools does it brilliantly. *16 Guidelines for Life* starts with such countercultural values as humility, patience and contentment, and concludes with service and courage. We've reached a sorry state that this handbook should sound so necessary, and so startlingly radical."  
*Madeleine Bunting, The Guardian Newspaper, 19 October 2009*

"Every morning I pick a 16 Guidelines card. I reflect on the content in relation to the challenges of the day ahead. In this way I am constantly inspired with new - often surprising - perspectives on the tasks coming up. I feel that this enables me to be a better manager, spouse and mother."  
*Director, the TitiBo Group, Denmark*

"I like using the Guidelines to focus discussion with my son (age 4). He was recently heard singing in the airport, 'I'm like water, patient, still, searching for the path downhill.' Not bad advice for the airport."  
*Parent, North Carolina, USA*

### How to develop our potential

Essential Education takes a constructivist approach to development and learning, that each of us creates our own understanding of ourselves and the world we live in, based on our own personal experience. This process of experience can be divided into three stages:

- Encounter: watch, listen and read, often with emotional engagement.
- Examine: reflect and check up on what we've encountered. This can happen either consciously or subconsciously. Ideally, it needs to be a rational process.
- Integrate: turn what we've learned into a natural part of our attitude, thinking and behaviour. This is a subtle process but an important stage, often overlooked.

All Essential Education/16 Guidelines courses and activities aim to allow space for all three stages. Without them, we're simply offering more information or 'head stuff', which tends to send people into overload or confusion. The 16 Guidelines are more than just words: they're a tool for making lasting changes in our lives. That's why integration is so important.

**As this is an experiential workshop that involves group work we require at least 10 people to run the workshop, so please book in advance and let [Sue at Jamyang](#) know you are interested in coming. The workshop may not run if numbers are low.**

### Khunnu Lama Rinpoche on Bodhicitta

We include an extract of verses (119 - 129) on Bodhicitta written by the great Nyingma scholar yogi Khunnu Lama Rinpoche. They are taken from his famous verses in praise of Bodhicitta and published in the translation of Gareth Sparham as *Vast As The Heavens, Deep As The Sea*. (Gareth will be teaching at Jamyang London on the *Wisdom Gone Beyond* on the weekend of 14/15 May).



If the Mindstream is moistened with bodhicitta,  
One takes joy in abandoning wrongdoing,  
One takes joy in doing virtue,  
And one takes joy in removing fears.

When bodhicitta has been taken as a friend  
It is as reliable as the axial mountain,  
And no matter how great a terror there may be,  
Like a lion it is ever free from fear.

If non-artificial, precious bodhicitta is produced  
And does not degenerate but further increases,  
It is absolutely definite that the stage of  
The knowledge of all modes of meditation will be obtained.

Those who want the lotus of high status to bloom  
And to taste the honey of the highest good  
Rely upon the hundred light [-rayed sun] of bodhicitta,  
The supreme origin of the buddhas and the children.

Just as the heavens are vast  
So is this bodhicitta vast.  
Just as the seas are deep,  
So is this bodhicitta deep.

Bodhicitta unsettles even the great  
Vastness of the firm earth.  
It is difficult indeed to comprehend the power  
Of it, similar as it is to a wish-fulfilling gem.



The philosophy connected with bodhicitta is supreme.  
 The meditation connected with bodhicitta is supreme.  
 The spiritual activity connected with bodhicitta is supreme.  
 The result connected with bodhicitta is supreme.

Power culminates in bodhicitta.  
 Helping others culminates in bodhicitta.  
 Abandoning flaws culminates in bodhicitta.  
 Fearlessness culminates in bodhicitta.

With lasting bodhicitta in the stream of mind,  
 It's fine if one is weak in applying oneself to other virtues.  
 Once one has found a wish-fulfilling gem,  
 It's fine if one does not seek for other gems.

In a crowd of scholars bodhicitta makes one attractive.  
 In a crowd of fools bodhicitta makes one attractive.  
 In a crowd of ordinary folk bodhicitta makes one attractive.  
 Bodhicitta produces joy for all.

Bodhicitta beautifies the whole appearance of a face.  
 Bodhicitta lends beauty to the wideness of the eyes.  
 Bodhicitta gives beauty to the sound of a voice.  
 Bodhicitta makes behavior beautiful.

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 Extract taken with thanks from Vast as the Heavens Deep as the Sea by Khunnu Rinpoche  
 published by Wisdom Publications, Boston, Mass. USA

### Help needed in the library cataloguing the books

Are any of you available Monday mornings from 10am to 1pm to come into the Centre to help Kelly Terrell catalogue the books in the library?

Kelly is producing a robust catalogue which hopefully will stand the test of time. The work is very simple, making new labels, working out categories but it is a bit of a long term project - not only the books on the shelves but also the books in store.

Simple though it may be the work is essential if we are to restore the library to its former accessibility and so benefit dharma students of all traditions.

If so, please can you email [Mike](#) so we can work out when you could start.  
 Many thanks  
 Mike



### Practices to protect against earthquakes and radiation

We cut and paste a message from Ven Holly containing advice from Kyabje Zopa Rinpoche on practices to do for earthquakes and exposure to radiation.

Dear Friends,



Please find updated practice [advice](#) from Lama Zopa Rinpoche to control earthquakes and the four elements as well for protection from radiation.

Rinpoche said it is very good if these three short practices can be done time to time, in order to [control dangers of earthquakes](#) and the four elements, this is also beneficial for protection from radiation.

In addition Rinpoche is advising specifically for [protection from radiation](#):

- 1) Wear protections of White Umbrella Deity and Lion Faced Dakini (these need to be made correctly and blessed).
  - 2) Wear White Umbrella Deity text (can be reduced in size and worn respectfully on the body, such as in a small pouch around your neck. Could also be put on microfilm and worn like an amulet. If the text is reduced the letters should still be clear). We are currently scanning and reducing this text so that it can be worn. This will be soon added to the [advice page](#).
  - 3) Take the initiation of White Umbrella.
  - 4) [White Umbrella Deity practice](#) . (Note: Without empowerment, one cannot do self-generation, but instead can visualize Deity in front).
- Rinpoche said you do not need to do all of these, but this is just to give an idea on practices that can help.

Love  
Holly



#### **Uncertain minds: the Pauline dialogues of Stephen Batchelor and John Peacock with Madeleine Bunting**

For those of you who missed the dialogue between Stephen Batchelor, John Peacock with Madeleine Bunting at St Paul's recently we give the the link below to Mark Vernon's blog which houses video of that event and others in the series Uncertain Minds. These are complemented by articles written by various contributors to the Guardian's Cif belief website in response to them.

[All the links are available here.](#)

Stephen has had a lot of fun over the years being the wild child/ enfant terrible of the European middle class Buddhist/ kleine burgerliche buddhismus scene.

He has described himself as a Buddhist atheist and reputedly says that karma and rebirth are Indian cultural phenomena rather than a core belief patterns in Buddhist practice (while at the same time upholding the centrality of dependent arising in Buddhism - methinks he would have difficulty holding both 'views' in the debate court).

With the rise of the 'radical', tatooed, sexed up, gen x, new generation of Buddhist wild child, for example Noah Levine and Brad Warner (though both are now showing distinct signs of ageing/ of having been caught in the swing doors of life - that kiss of death for wild children everywhere), Stephen has become the squeaky clean, cuddly old grandpa of Buddhist free thinkers but he still gives a good stimulating spiel.

John Peacock is a UK academic and Buddhist practitioner with a strong interest in Indian Madhyamaka. He is also an original thinker. Do check out the link.

Full marks to Mark for organising such a stimulating series.

**Kshitigarbha mantra Singapore style**

We share with you a link to the long Kshitigarbha mantra as chanted by some of the Singaporean students of Kyabje Lama Zopa Rinpoche.

As readers will recall this is the mantra that Rinpoche has recommended to be recited to help deal with the aftermath of the earthquake and Tsunami in Japan.

They have done a very nice job in turning it into a catchy, if fast paced, number - making it a lot easier to recite.



<http://buddhasai.com/media/extensive-mantra-of-bodisattva-ksitigarbha.mp3>

Please do continue to recite the long and short mantras as recommended by Rinpoche and sent out by us in a previous update email.

Thank you

### Help with recording teachings on Wednesdays and at weekends

If anyone can help with the recording of teachings on Wednesday nights and at the weekends please do get in touch with [Mike Murray](#) at the Centre.



The recording system is not that complicated but it does require that people be able to commit for a whole series of teachings on a Wednesday night or the whole of a weekend and of course it requires paying attention to the recording as well as the teaching. We offer light training and it is a useful way of contributing. Teachings are usually loaded onto our teachings website [talkingbuddhism.com](http://talkingbuddhism.com) for free download within three months of the event. A practical way of offering benefit to all.

Many thanks

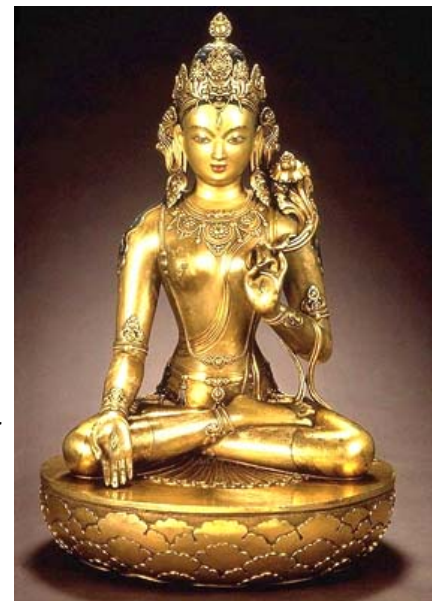
### Peace in the City and Family Day Sunday 10 April 12 - 4pm

Once again the kind therapists connected with Jamyang are offering their services to help people re-balance their energies and to raise money for the Centre.

Come along on Sunday 10 April to experience different complementary therapies for physical and mental relaxation and well being. Come along to experience new therapies at reduced rates.

Mums and Dads, bring the kids along for family day activities, see if you can escape them for long enough to get take in a therapy session or two, and check out lunch and tea and buns in the Cafe. If it is a glorious day why not relax in the warmth of our courtyard garden in the benign presence of our gilded Buddha.

So please make a date with relaxation and help the Centre raise funds in a gentle easy going way.



FPMT-





Jamyang is affiliated with [FPMT \(Foundation for the Preservation of the Mahayana Tradition\)](#) and is one of more than 150 centers and projects worldwide.

FPMT is based on the Gelugpa tradition of Lama Tsongkhapa of Tibet as taught by our founder, Lama Thubten Yeshe and spiritual director, Lama Zopa Rinpoche. If you would like to receive FPMT's monthly newsletters please [subscribe here](#).

### Your thoughts

What do you want to see in *Gentle Voice*? We would love to hear your ideas and comments about *Gentle Voice*, please contact Mike at: [spc@jamyang.co.uk](mailto:spc@jamyang.co.uk)

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