

Melody of Dharma

☸ Remarks on the Essence of Buddhist Tantra

A teaching by H.H. the Sakya Trizin

☸ Remembering Great Masters

Mahasiddha Dombi Heruka

☸ H.H. the Sakya Trizin and Khöndung Gyana Vajra Rinpoche in Europe

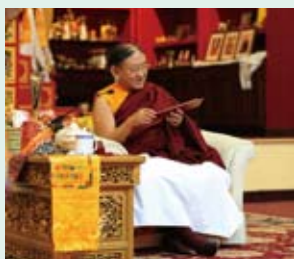
☸ Khöndung Ratna Vajra Rinpoche in Asia



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Dedicated to the Dharma Activities of*

HIS HOLINESS THE SAKYA TRIZIN

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Cover Photo: Mahadevi Temple, Lumbini

From The Editors

We hope that each and every one of our readers has had an excellent summer, filled with joy and beneficial activities, and we extend to all a hearty welcome to this new edition of Melody of Dharma.

Our teachers have been, as usual, very busy with their Dharma activities, with His Holiness the Sakya Trizin visiting the U.S.A. and Singapore, as well as touring Europe accompanied by Khöndung Gyana Vajra Rinpoche, while Khöndung Ratna Vajra Rinpoche graced Singapore and Taiwan with the Lamdre teachings and re-teachings respectively, before travelling to Nepal and the Spiti Valley.

And now, all Sakyapas are being showered by a very special blessing: on the 4th of September, His Holiness the Sakya Trizin entered a strict retreat that will last for several months. We deeply rejoice that His Holiness has been able to take pause from His ceaseless activity of benefitting others and that He is now enjoying a precious opportunity to dedicate some time to His own practice. These auspicious circumstances will bring incalculable benefit not only to His many students but to beings at large.

Over the summer months, India was visited by two tragedies; one, the devastating flood that overwhelmed the states of Uttar Pradesh and Uttarkhand, and the other the unspeakable attack on the holy site of Bodh Gaya. We are pleased that a team Sakya Centre monks had the chance to participate in the rescue effort by providing food for the flood victims. Also, pujas were celebrated and prayers were recited in all of His Holiness' monasteries in India and Nepal on behalf of the flood victims on the one hand and, on the other, as appeasement for the harm caused by the vile act of desecration that was inflicted on Buddhism's most holy site, and for the crass ignorance and hatred that prompted it.

We would like to thank all those who kindly participated in the elaboration of this issue through their accounts both in text and in photographs of our Teachers' visit to their centres. We are extremely grateful to them for sharing their experiences with our readers. We also extend our thanks all those who so kindly support us with their sponsorships, donations, subscriptions and heartening words.

And so, we hope that our readers will enjoy this new issue of the magazine and wish everyone an excellent autumn.

The Editing Team

HIS HOLINESS THE SAKYA TRIZIN

TENTATIVE 2014 PROGRAMME

DATE	PLACE
March 30 - April 27	Walden, New York
May 3 - 4	Minneapolis
May 6	Santa Fe
May 8 - 9	Seattle
May 11 - 15	Vancouver
May 17 - 19	Toronto
May 21	Montreal
May 23 -25	Madrid
May 31 - Jun 16	Hevajra Teaching Fundación Sakya, Denia, Spain
June 19-26	Barcelona
June 28-29	Paris
July 1-3	Budapest
July 5-6	Brussels
July 8-12	Kuttolsheim, France
July 14-15	Mont de Marsan, France
July 17-26	Chanteloube, France
July 28-31	Roqueronde, France

LUMBINI

Birthplace of the Buddha (7th or 6th Century BC)



*I am the ruler of the world.
I am the guide of the world.
This is my last rebirth.
(Lalivistara Sutra)*

Thus spoke Siddharta Gautama Buddha, instantly after emerging from His mother's womb in the sacred grove of Lumbini.

It had been ten months since the Tathagatha, living a life of celestial perfection in Tushita Heaven, had resolved to take birth for the last time before attaining the ultimate stage of Buddhahood.

After careful consideration, the Great Bodhisattva had chosen the ideal conditions for his rebirth. He would be born as

a human in the unequalled city of Kapilavastu as the son of its able king Suddhodana, and His mother was to be the beautiful and irreproachable Queen Mayadevi.

Some days later, on a full moon night, Queen Mayadevi dreamed that a resplendent six-tusked white elephant cub entered her womb through her right side, filling her with bliss. Thus did the Tathagatha enter the human realm.

When her time came near, Queen Mayadevi expressed to

the king her wish to visit her parents' palace in Devadaha in order to give birth there, as was the prevailing custom in those days. On her way to Devadaha, the queen stopped to rest in the pleasure gardens of Lumbini. As she ambled along from tree to tree, revelling in the delights of the garden, she stopped at a plaksa tree, stroking one of its perfect branches with her right hand.

At that very moment, the Bodhisattva emerged from His



mother's right flank and, where His feet first touched the ground, a large lotus sprang up. It is stood on this lotus that the Tathagatha proclaimed that He was the ruler and guide of the world, and that this would be His last rebirth.

The birth was accompanied by many wondrous signs. Nagas caused streams of crystalline hot and cold water to gush from the heavens, while the gods bathed the Child with scented water, swathed Him with precious shawls and sprinkled Him with diaphanous flowers.

The Precious One took seven

steps and there proclaimed that He would be the greatest of all healers, the destroyer of illness and death. Wherever His feet touched the ground, a lotus of incomparable beauty sprung.

A lavish procession escorted the newborn Prince and His mother back to the royal palace in Kapilavastu, where the Bodhisattva was greeted with an exuberant show of reverence and magnificence. He was to spend the next twenty-nine years of His life at His father's palace, living a life of opulence and sheer delight.

But, in His twenty-ninth year, the time came for the Bodhisattva to fulfill His destiny. After being sheltered from any kind of hardship throughout His life, He had unwittingly witnessed the four

sights of sickness, old age, death and monastic renunciation. From that moment on, he resolved to find the definitive cure to suffering by renouncing worldly pursuits and dedicating Himself unreservedly to the quest for ultimate truth.

And so, one night, while everyone was slumbering, He slipped away from the palace, crossing its eastern gate. Turning back, He swore not to return until He had attained the supreme accomplishment.



The Eastern Gate at Kapilavastu



Ruins of the main palace at Kapilavastu



Nigrodharama

The Buddha kept His promise and returned to Kapilavastu a few years after His enlightenment. He chose to lodge at the nearby Nigrodharama, along with the congregation of monks that accompanied Him. He was greeted there by His parents and by His son Rahula, who had been instructed by his mother to demand his inheritance from Gautama. Rahula did indeed receive from the Buddha the greatest inheritance of all: his father ordained him, making him the first Buddhist novice monk.

The Buddha's half-brother Nanda was also there and, in spite of being enthralled by his ravishing newly-wedded wife, He was persuaded by the Buddha that the pleasures that the enchanting



Janapada Kalyani brought him were paltry in comparison with those that celestial nymphs could fetch him. In pursuit of this enticing prospective, Nanda renounced worldly life and dedicated himself heart and soul to the life spiritual, eventually attaining Aharantship.

There is no absolute certainty that Lumbini was indeed the exact birthplace of the Buddha, but the general consensus points in that direction. This was corroborated

by a visit to Lumbini by King Ashoka in the mid-third century BC. The king built one of his pillars there, whose inscription bears witness to the fact that this was indeed the birthplace of the Buddha. Ashoka even laid a stone to mark the exact place of the birth. This is housed by the present-day Mayadevi temple and constitutes the central attraction of



Ashoka's pillar



Bas-relief of the Buddha's birth



Mayadevi Temple and its pool



Tibetan flags at Mayadevi

the shrine, along with a bas-relief depicting the birth of the Buddha. The latter was sadly defaced by the invading Turks in the twelfth century.

The other main attractions of the site are the pool where some sources say that Maya bathed her newborn baby, as well as a Bodhi tree under which Theravadan monks gather each day to do their prayers. Another prevalent feature in the garden is the presence of Tibetan flags hanging from every tree, a show of devotion by Tibetan pilgrims.

In spite of the hustle and bustle that thousands of visitors bring with them each day, the main temple at Lumbini and its surrounding gardens retain an air of peace and sanctity.

Since Lumbini was declared a

World Heritage Site in 1997, much has been done to develop it into a major pilgrimage destination, with the construction nearby of Buddhist temples from all over the world. Adjacent to the Mayadevi gardens, are their precursors, the

Rajakiya Buddha Vihar as well as the Dharma Swami Buddhavihara and its sacred garden, a haven of beauty and serenity. Originally known as Tashi Rabten Ling, the Dharma Swami Buddhavihara was created in 1975 by His Eminence



Rajakiya Buddha Vihar



The old Tashi Rabten Ling and its sacred garden



Chogye Trichen Rinpoche to serve as a centre for three-year Hevajra retreatants. Although it no longer fulfills its initial role, the small monastery is a favourite

destination for Tibetan Buddhists worldwide.

The temple was replaced more recently by a larger monastery that sits nearby and that hosts the

Sakya Mönlam Prayer Festival for World Peace, which is held each year in Lumbini and is generally conducted by His Holiness the Sakya Trizin, bringing together



The new Tashi Rabten Ling



Burmese Temple



Thai Temple



German Vajrayana Temple

thousands of Sakyapa monastics from India and Nepal, local Theravadan monks, and followers from all over the world.

Farther afield, a large feature park is currently being developed that, together with the Mahadevi complex, will be the focus of the planned tourist attraction

site centred on Buddhism. New temples are being built that are representative of their respective countries' branch of Buddhism. Although these are unanimously of great beauty, most of them don't harbour a monastic community and are not yet active centres of worship.



The Turtle and the Yoke at the German Temple



Lumbini Museum

There is also a museum on the grounds that offers photographic and sculptural evidence of local archeological finds, and is the fruit of scrupulous effort to unravel the mysteries behind the region's history of holy activity.

A huge international financial investment has been poured into the project, which is administered by the Lumbini Development Trust. There is every hope that the site's expansion will attract countless pilgrims to this hallowed place and that the latter will successfully maintain its character of sanctity throughout its process of growth.

Remembering Great Masters

DOMBI-HERUKA

(9th Century CE)

Mahasiddha Dombi-Heruka, also known as Dombipa, was the ruler of Magadha, an ancient Kingdom of India with Bihar at its heart. Considered a benign and wise king by his subjects, Dombi-Heruka was secretly a vajrayana practitioner who had been initiated by Virupa into the mandala of Hevajra.

The story of his life has it that he remedied the ills that were afflicting his kingdom by ordering a large bell to be cast and hung on a tree. Any time a threat arose to the peace and welfare of the kingdom, the bell was made to toll. Somehow this stratagem was successful and the king's realm became free of adversity.

But after some time, a sudden turn of events forced the king to abdicate. One day, a travelling minstrel from the untouchable caste of Doms named Ranga appeared at court to perform for the king. He was accompanied by his two daughters Hamsi and Nagalata. Hamsi was twelve years old, and of alluring beauty and charm. The king was so mesmerised that he took her as his spiritual consort.

He managed to keep this union secret for several years but it eventually became known that the king was consorting with a low-caste girl, and so he was forced to renounce his position. Handing over the responsibility of government to his son, Dombipa withdrew to a forest, where he was left free to practise his spiritual yoga with Hamsi.

During his absence, the kingdom was not well governed and once again became plagued with

problems. As a result, a delegation was sent to the forest to request the king to return. As the emissaries approached the king's hermitage, they saw the king sitting under a tree as his consort Hamsi stepped

on lotus leaves to the middle of pond to fetch cool, fresh water. The bewildered envoys rushed back to the kingdom to tell of the astonishing scene they had witnessed. A new delegation was sent with a plea for him to return, to which he acquiesced.

The king returned to his kingdom astride a pregnant tigress, said to be Hamsi's sister Nagalata, in union with his consort while brandishing a snake lasso in his right hand and a skull cup



in his left. His appearance left the population in awe and ever more desirous for the king to once again take up the reins of power. To this the king retorted that he had to be cleansed of consorting with a low-caste woman, and ordered a funeral pyre to be prepared. Once this was done, he and Hamsi climbed upon it, and it was lit. The fire burned for an entire week and when the flames finally subsided, the king and his consort emerged from the pyre, not merely unscathed but resplendent, in the form of Hevajra in union with his consort, stood on a gleaming lotus.

More than ever, the ministers and the people were convinced of the incomparable wisdom and power of their king, and once more begged him to be their ruler.

But the king rejected their plea and, arguing that ultimately samsaric government was of little or no use, he ascended to the heavenly realms.

The Four Syllables

By Mahasiddha Dombi-Heruka

Namo Guruve.

The Intimate Instruction of the Great Bliss of Dharma

There are three essences, four commitments, three deviations and four methods of remaining.

The three essences:

- Effortlessness
- Without contrivance
- Everything that occurs is understood as one's own mind.

The four commitments:

- Afflictions are not abandoned because they are one's mind.
- Antidotes are not relied upon because the mind is non-dual.
- The true nature is not meditated upon because mind is without grasping.
- A result is not hoped for, realizing the mind itself is Buddhahood.

The three deviations:

- If there is hope for Buddhahood, it is a deviation.
- If there is fear towards Samsara, it is a deviation.
- If there is attachment to appearances, it is a deviation.

The four methods of remaining:

- Just like the limpid quality of water when it is undisturbed, remain relaxed in uncontrived mind.
- Just as a bird in the sky leaves no tracks, consciousness remains without support.
- Just like the sun not concealed by clouds, remain in one's own unobstructed state relaxing into the objects of the six sense organs.
- Just like water always falling, remain undistracted at all times and in all activities.

The heart intimate instruction of the great master Dombhi Heruka called 'Four Syllables' is complete.

From 'Mahamudra in the Sakya Tradition', translated by Khenpo Migmar Tseten and Loppön Kunga Namdrol during the summer of 2006.

Reproduced by kind permission of Lama Migmar Tseten

Remarks on The Essence of Buddhist Tantra

A Teaching by His Holiness the Sakya Trizin

In His infinite compassion, wisdom and power, the Lord Sakyamuni Buddha gave innumerable teachings aimed at helping countless beings with their infinitely diverse dispositions. These teachings can be classified according to two approaches: the Sravakayana, and the Mahayana. The former is concerned with individual salvation, while the latter stresses the universal ideal of the Bodhisattva, a being intent on attaining enlightenment for the sake of all beings and who has vowed to remain in samsara until liberation is won for all beings.

Mahayana itself may be further divided into the Paramitayana - or Perfection Vehicle - also known as Cause Vehicle, according to which the Bodhisattva cultivates moral perfection as a cause for future Buddhahood; and the Mantrayana - or Mantra Vehicle - also known as Result Vehicle, whereby one realises wisdom or gnosis through following certain practices. Whilst both vehicles were practised widely in Tibet, Mantrayana and its four classes of *Tantra - Kya, Carya, Yoga and Anuttarayoga* - were especially prized. They were seen as a precious jewel, whose purity was preserved through the development of a cohesive monastic tradition, isolated from the external world.

The word 'tantra' is seldom used in Tibetan Buddhism, and usually refers to the body of tantric



scriptures. The terms 'Mantrayana' or 'Vajrayana' are more commonly used in reference to a doctrinal system. The term 'Vajrayana' refers to the spiritual path that is immutable, the Diamond Vehicle that leads to the realisation of the enlightenment mind, and that is ever present although currently obscured by our ignorance (*avidya*).

Etymologically, the word '*tantra*' may be understood as a continuum, a thread or lineage that gives continuity to the teachings, much as a genetic code determines the form insects, birds, and all sentient creatures take at birth, so that *tantra*, in the Buddhist sense, may be understood as that 'genetic' code that links our Buddha nature through successive incarnations until enlightenment is attained. And so a Vajrayana initiation in one lifetime may result in a rebirth as a Buddhist or as one who embarks on the Bodhisattva path.

The Tantras are sacred texts that have no temporal beginning. They don't originate in the human realm. Buddhist and Hindu Tantras share many similarities but also have many differences. The Tantras propounded by Sakyamuni Buddha, such as the Hevajra Tantra, the Kalachakra Tantra and the Guyasamaja Tantra, find their origin in His very words as revealed to Him by Adi-Buddha Vajradhara. It is through the practice of these Tantras that the Buddha attained enlightenment.

Although tantrism is a method common to both Hinduism and Buddhism, there are many differences in substance and detail between the two. The complementary character of Buddhist and Hindu Tantras developed as alternative ways to seek release from the bondage of samsara. There is some speculation that Tantrism goes back to the pre-Aryan era, to the earliest known phase of Indian civilisation. Scholars believe that it originated in Northwest India, and that it spread through the Himalayan foothills to the entire Indian subcontinent. Many of the tantric deities began as local gods and goddesses that were incorporated into the tantric system. The system was widely practised by both religions in the 4th and 5th centuries A.D. and reached its peak in India in the 10th and 11th centuries. According to some Tibetan and Indian scholars, several of the eighty-four Buddhist Mahasiddhas were actually Hindu

Mahasiddhas. A case in hand would be the great Buddhist Mahasiddha Luipa, whom some sources quote as being the Hindu Mahasiddha Matsijendra. These 'perfected ones' were collectively known in Indian and Tibetan histories as the eighty-four Siddhas. It is to their biographies that we must turn if we are to understand the oral transmission of the earliest Tantras. Tantra is a method, a technique. Its earliest practitioners were not interested in labels, any more than a nuclear physicist cares about his nationality when he compares notes with a foreign colleague. They were concerned with method and debated on the efficacy of their respective techniques. Many Hindu practitioners were eventually persuaded to adopt the Mahayana view.

There were many schools of Hindu tantrism in ancient India, wherein philosophical views differed widely, ranging all the way from nihilism to materialism. Here, however, the word '*tantra*' may be understood in the Hindu sense of 'interwovenness', much as the threads of a fabric are metaphors for the complementary union of male and female principles of cosmic passivity and power.

We are not well-versed in Hindu tantrism and can only speak with authority about our own tradition. Buddhist and Hindu tantras share a similar technology in which there is an orderly structure that is in keeping with the esoteric connective tissue of macrocosm and microcosm. But although they share a methodology, Hindu and Buddhist tantras differ radically in their philosophies.

In Hindu tantra, the focus is placed on the female *Sakti* as the spiritual basis of our world, which is a manifestation of her, and liberation means casting off the limitations set by human birth. The Self's ultimate union with God or Brahman may be obtained during one's mortal life by means of the body, when the internal *Sakti* reaches union with the internal Siva. Liberation arises from the merging of

the inner universal principle (*atman*) with the external principle (*brahman*). The identity of the Self or the individual soul (*jiva*) with the absolute is a tenet of Vedic and Hindu belief. Brahman is considered to be a self-existent entity, an eternal unchanging essence of reality.

On the other hand, we find that in the Buddhist tantras, the consort is referred to as '*prajna*': insight or wisdom. The terms '*yogini*' (*female yogic practitioner*), '*vidya*' (*knowledge*), '*mudra*' (*seal*) or '*devi*' (*goddess*) refer to the female principle. The Goddess as the Perfection of Wisdom (*prajnaparamita*) appears as the final truth of the void (*sunyata*). Omniscient knowledge has compassion (*karuna*) as its root; it has the enlightenment mind as its nature; it has the vow of the Bodhisattva as its motivation and it contains the means for the result. These coefficients of wisdom and compassion are identified with the perfections of the Bodhisattva and the intermingling of nirvana and samsara, so that when this wisdom is combined with the means, it no longer is passive but appears in its fully active form.

As the Lord Buddha Sakyamuni was a Ksatriya, some of the rituals of the Buddhist tantras may be traced back to the old Vedic rituals, such as the fire ritual, and to the *Upanisads*. But again, while the practices may be similar in form, the philosophy behind each one varies radically.

Buddhists see reality as having no ultimate self-existence and no true self-nature. The three-fold state of the *Buddhakaya* is associated with the spiritual and external spheres of the cosmological map and with certain places in the human body. At the vertical body of the mandala, mind is preeminent among the five *skandhas*, while the other four are visualised at the cardinal compass points. We meditate on the heavenly and earthly divinities within the body, but the most important thing is that we take the generation of the enlightenment mind as the very foundation of our

practice. In all the Mahayana schools, enlightenment mind is the root cause for the spiritual path. The human body is not merely a miniature version of the supernal, but it contains the nature of the *Dharmakaya*, *Sambhogakaya* and the *Nirmanakaya* as the three-fold bodies of our enlightened Buddha nature. Without the generation of enlightenment thought, no result can arise. These are some of the essential differences between the Buddhist and Hindu views.

In the Buddhist tantras, the union of *prajna* and *karuna*, insight and compassion, produces the fullness of cosmic awareness through the meeting of opposites. It is central to the notion of sacred and profane when these are viewed in the mirror of the clear light of mind itself. The mind has many facets. Its foundation is what we call '*künshi*' or all-base consciousness (*alaya*). This is the basis upon which both samsara and nirvana are built. It is the clear aspect of mind itself, that which does not focus on other things but rests in perception of itself, as it has done from beginningless time and will do until enlightenment is reached.

Mahayanists believe that we should enter neither samsara nor nirvana, but that we should follow the middle path. Through the power of our wisdom we do not remain in samsara, and through the power of our compassion we do not remain in nirvana. When we attain enlightenment, which we call non-abiding nirvana, we are free from suffering but we remain in samsara out of compassion for beings who are trapped in it, and we help them.

In Buddhist metaphysics, the philosophical view of voidness, or *sunyata*, is paramount to achieving liberation. If we realise that reality has no ultimate self-existence and that all appearances arise from the mind, we attain the view of the non-duality of samsara and nirvana. We clearly see that samsara is nirvana, we enter in direct contact with our Buddha

nature, and enlightenment becomes within reach in this very lifetime.

Vajrayana is a method. Its primary intention and its final goal are the same as those of the Mahayana, but it provides a methodology of far greater efficacy in that it calls for us to use both our mind and body in its practice. It is the most sophisticated technology available for attaining liberation. It is a bit like travelling by airplane rather than by train. And just as an airplane needs many conditions in order to fly, such as fuel, air, a reliable engine, an efficient design and so forth, when we seek realisation through Vajrayana we need to assiduously exert ourselves to fill all the necessary requisites for the attainment of the result.

Preeminent among these requisites is our personal, daily meditation on the two stages of creation and completion, the visualisation of the mandala and the deity. The recitation of mantras, the practice of physical yogas such as the breathing yoga, the yoga of inner heat, the dream yoga and meditative postures, as well as the nurturing of the enlightenment mind and the cultivation of ethical conduct, are also crucial factors.

After we receive a Vajrayana initiation, there are many vows that we need to keep in addition to the monastic Pratimoksa vows and the Mahayana vows. There are also Tantric vows, without which no practice can be effective. It is much like a farmer looking after his crops. If he is to have the right conditions for a good harvest, he must protect his crop from adverse elements such as hailstorms or floods; he must ensure that the soil is properly fertilised, he must provide it with sufficient sunlight and water, and so forth.

In the same way, when we seek spiritual results, we need to set the right conditions for these to arise. If we practise correctly, then the attainment of the view of the non-differentiation of samsara and

nirvana will naturally arise, and with it the mundane and supramundane *siddhis* that enable us to help other beings.

The tantric method used in Tibet was very sophisticated and carefully systemised so that sincere and able practitioners were guaranteed results, provided they had the enlightenment mind as their root motivation.

As was mentioned earlier, generation of the enlightenment mind is central to both Mahayanist and Vajrayanist practice. Their three foundations are love, compassion and the generation of enlightenment mind, or *bodhicitta*. All practice must arise from selflessness.

Love means that we want all beings in all realms of existence to be happy, compassion is the wish that sentient beings should depart from suffering, and the generation of the enlightenment mind is the pursuit of enlightenment for the sake of all sentient beings. Without love and compassion, the enlightenment mind will not arise; and without the enlightenment mind, liberation cannot be attained. If the enlightenment mind is like a seed that we plant, love and compassion are like the water that we pour on it while it grows to fruition.

Chandrakirti wrote in the *Madhyamikavatara* that the *Shravakas* and *Pratyekhabuddhas* are born of the Buddha, while the Buddha is born of the Bodhisattva, and the Bodhisattva is born of love and compassion - especially from compassion. And so he paid special homage to compassion, without which the root cause of enlightenment cannot arise. This then, is why we meditate on some father and mother tantras wherein the deities are in union, the union of wisdom and compassion.

During the period of Buddhism's greatest flowering in ancient India, there was a vast tantric tradition related to the practice of the mandala. The term 'mantra' may be defined as a method for

protecting the mind against conceptualisation or concepts that possess certain marks or characteristics. The efficacy of Vajrayana rests upon many factors, the most important one of which is the line of direct transmission of initiation or *abhiseka* which has been unbroken since the Lord Sakyamuni Buddha set into motion the Wheel of Dharma. The term 'mandala' may be briefly defined as a method on the basis of which one can reach and maintain the spontaneous co-emergent wisdom of great bliss that is always present within the mind. In order to enter into the practice of the mandala, one must receive an initiation, a consecration.

Transmission is particularly important in Vajrayana as the lama is part of a lineage of teachers who have received direct transmission originating from the Adi-Buddha Vajradhara, the Buddha under whom all the five Buddha families can be subsumed. This direct unbroken blessing must be received before the special ripening can occur. It is said in the tantras that, if we wish to receive a transmission, we need to find the Guru with whom we have a special karmic connection, and who has all the qualifications to teach the Tantras.

When we find this Guru, we should receive transmissions and explanations from him. The Guru is seen as a priest who confers upon us initiation into the mysteries of religion. The efficacy of initiation is that it purifies appearances relating to the defilements that hinder the essential nature of great bliss that resides in the mind. It has the capacity for that awakening that makes one a fitting vessel for contemplating the clear light. The continuity of the Vajrayana initiation has been maintained through the unbroken transmission that serves to mature the practitioner and lead him to liberation.

We must receive the teaching on the five Buddha families in the form of a *Wang-kur* (empowerment), the transmission or permission to practise Tantra.

After receiving the transmission, we must fulfill its obligations and learn to see ourselves very clearly as the result. Then, because of the special connection between cause and result, the result will naturally arise. A major empowerment is never given to a person who does not have the capacity for generating the enlightenment mind.

If in Mahayana, one must not practise without a teacher, this is all the more true of Vajrayana. In this day and age, most teachings have been put to writing but nevertheless, they must always be taught orally. One cannot obtain any result by merely studying a text. In Vajrayana, it is necessary to receive the *Wang-kur*, which is the door to Tantra, and without which one cannot undertake its practice. In many cases, a clear sign appears when we find the Guru with whom we have a karmic link. The moment the great Sakya teacher Tsarchen heard of the Sakya teacher Doringpa, he felt a compelling urge to meet him there and then. Vajrayogini, the female deity, appeared to him and gave him a book saying "This book was sent to you by Doringpa". Tsarchen then asked around to find out where Doringpa was and made the effort to meet him. When he had received the consecration and instructions from him, he achieved far greater results than he had ever before. Generally speaking, there is an unmistakable sign that indicates when we have found our Guru.

Mahayana is referred to as the cause *yana*, because within it we strive to practise moral conduct in order to create the right causes for liberation. Vajrayana is called the result *yana* because from the beginning we visualise ourselves as the Buddha in one form or another. By practising visualisation in this way, the immense qualities of the Buddha will automatically arise in our being. Our entire organism actually is the pure Buddha and always has been, but as we are wrapped in illusion, we are not able to see it. This is not an arbitrary conclusion

but rather, we have the example of countless others who have purified their obscurations and achieved enlightenment using these methods.

There are many tendencies or predispositions that need to be transformed as they have no base in the *alaya* - or base consciousness- consequently they can be the cause of much suffering. We can take as an example sexual energies; as such, these are conventionally regarded as hindrances to the spiritual path, but if correctly used, they can help us immensely. In fact there is no such thing as impurity. Impurities appear because we have not realised the true nature of our minds and are still thinking in terms of subject and object.

There is an infinite number of beings of all types, but they can be subsumed into five categories, and although these five can be included in a single one, the teachings of the five different types are an important visualisation to begin with. We imagine a mandala that contains the five *Dhyani* Buddhas, all of whom attained enlightenment as Buddha Sakyamuni did, in one eon or another. Four of them are placed at the four cardinal points and one is placed at the centre of the mandala. The Buddha at the centre is dark blue and is called Aksobhya, the 'Unmoving One'. In the east is the white Buddha Vairocana, the 'One Who Creates Appearances'. In the south is yellow Ratnasambhava, the 'One Who has the Nature of a Gem', and in the west is red Amithaba which means 'Limitless Light'. In the north is green Amoghasiddhi, the 'One Who is Skilled in Accomplishing All Possible Acts'. They are all in the form of Buddha Sakyamuni, except that they have different hand gestures. Aksobhya touches the earth in the *Bhumispara* mudra, while Vairocana's hands are in the gesture of teaching; Ratnasambhava displays the gesture of giving, Amithaba the gesture of meditation and Amoghasiddhi holds up his right hand to show the crossed Vajra on his palm, the gesture of

fearlessness.

These five deities and their colours are related to the five most common defilements that we are afflicted with as a result of the obscurations of our human condition: blue Aksobhya is related to anger, white Vairocana to ignorance, yellow Ratnasambhava to pride and miserliness, red Amithaba to desire and green Amoghasiddhi to envy. There are also marks of the five Buddha races on the bodies of beings. Persons who are often angry will have a mark similar to a Vajra on their body, and they can clearly be recognised as belonging to the Vajra family of Akshobhya. Since the Buddha Akshobhya represents the complete transformation of anger, these persons will succeed with particular ease and swiftness in purifying their defilements if they practise the path related to Akshobhya. We never regard any particular defilement such as anger or desire as something to be repressed, but rather we see the energies tied up in the defilements as material to be purified and transformed into the five Buddhas, each of whom is the embodiment of a particular aspect of wisdom. This is another reason why we call Vajrayana the result yana.

There are limitless beings with different tastes and predispositions and so, in order to suit beings of different temperaments, the transcendental wisdom of the Buddha has taken different forms. People with strong desire meditate on deities in a passionate form, embracing consorts surrounded by many goddesses; for people with much hatred, there are meditations on deities in very wrathful forms; those with much ignorance can meditate on very elaborate deities with many jewels and ornaments, but actually these are different aspects of the same transcendental wisdom. Transcendental wisdom is divine wisdom, the power and energy of the Buddha.

Many of the tantras were given by Lord Buddha Sakyamuni, including the Hevajra Tantra, upon

which the main Sakya practice of Lamdre is founded. This is an extensive teaching incorporating all the practices of Theravada, Mahayana and Vajrayana. In our tradition, it was transmitted directly by Hevajra's consort Nairatmya to Virupa, the great Indian Mahasiddha and sage from Nalanda, and was later brought to Tibet by the translator Drogmi, who lived between 978 and 1072 CE.

The Lam Dre Lob She or 'Path as Result', is a vast teaching based on the empowerment and practice of the Hevajra Tantra. It includes the philosophy of Tantra as well as all of the tantric practices such as the yoga of inner heat, the yoga of dreams, breathing practices and so forth. Many other traditions of tantra practised by the Mahasiddhas and Pandits of ancient India have specific transmissions that were introduced into Tibet by the translators and have been upheld to the present day. One such transmission is the Vajramala, or Vajra Rosary, which came from the great Indian master Avayakara Gupta, who was graced by a vision of the deity Vajrayogini on three occasions. Avayakara Gupta was a great *pandit* endowed with the highest capabilities. He had seen the nature of reality, he had received direct inspiration from the deity, and he was immensely learned. It is on the basis of these criteria that he composed the collection of scriptures known as the Vajramala.

Avalokiteshvara conferred many, outer, inner and secret teachings upon him, based on which Avayakara Gupta composed treatises relating to nearly two hundred different mandalas. These have come down to us to the present day without any break in their transmission.

There are also many special esoteric teachings, such as those of Naropa, Vajrayogini and the eleven yogas, those of Mahakala, and especially those of Vajrakilaya, which our family still upholds from the old Nyingmapa tradition; Sarvavidya, which is used for the dying and the dead, Vajrabharava,

the wrathful form of Manjusri from the 'Golden Teachings' and many others. But most of the basic Sakya teachings from the preparation stage to the attainment of enlightenment are included in the Lam Dre Lob She. Other transmissions including the collections of Avayakara Gupta and Mindra Yogin can be found in the *rGyud Sde Kun bTus*, or 'Collection of Tantras' which, in addition to those already mentioned, includes collections from other traditions. As the Tantras were in danger of being lost, the publication of this compendium was initiated in the nineteenth century by Jamyang Loter Wangpo. The latter supervised the preparation of thirty-two volumes, which were the result of centuries of meticulous collecting by encyclopedists. He himself was considered to be an emanation of Vajrapani, the Lord of Secrets who held and protected the teachings of Sakyamuni, and is said to have been the one who gathered and preserved essential teachings in this degenerate age. Jamyang Loter Wangpo's qualities and learning were inconceivably vast.

Why do we find liberation through the practice of Vajrayana?

The motivation with which Lord Buddha taught us to pursue the Bodhisattva ideal is the cause that actually takes us to liberation, and the continuity of its blessing has never been interrupted since the Adi-Buddha Vajradhara until the present day. A succession of teachers have scrupulously maintained the purity of the Lord Buddha's essential teaching on the non-differentiation of samsara and nirvana and have made available to others an immense variety of methods to help beings with different personalities to gain realisation. As they were themselves intent on enlightenment, their blessings have resulted in a rain of wisdom for those who pursue the Bodhisattva ideal.

Oral Instructions on the Practice of Guru Yoga

A teaching by H.E. Chogye Trichen Rinpoche
(part 4)



Guru Yoga: Sustaining the View

It is said in the teachings that during the day you can visualize the Guru above the crown of your head, and at night in your heart. During the day, visualize your Guru seated in a lotus above the crown of your

head. At night time when going to sleep, you can visualize that the Guru above your crown dissolves into you and remains in a sphere of light within your heart. This is a practice one may apply at the time of going to sleep, and then sleep with the Guru in your heart.

Through this practice, you will receive blessings, and your practice of sustaining the View (*tawa kyongwa; Ita ba skyong ba*) will improve. Through relying on the blessing lineage (*jinlab gyu; byin rlabs brgyud*) you will be led to the practice of sustaining the View.

The key point is to dissolve the Guru into our heart, and then truly merge our mind with the mind of the Guru, remaining in the View of the nature of mind that the Guru has introduced. Throughout the day and night, every time the Guru has dissolved into our heart, we rest in that and recognize the empty nature of this experience. Within that state of blessing, we are able to experience emptiness.

We must allow ourselves to continue in this experience of emptiness that has come about through the Guru's blessing. At some point, clear luminosity (*osal*) and self-knowing awareness (*rang gi rigpa*) will arise within that experience of emptiness; we have only to recognize it. If we practice this as much as possible, the practice will purify many sins and obscurations (*dig drib*), and we will definitely gain a lot of blessings from doing so. The key point is that as the mind rests in emptiness, the Guru's blessings are received more effectively. It is the experience of emptiness that allows us to properly receive the Guru's blessings and for them to remain within us. Through receiving blessings, we gather the accumulation of merit (*sonam kyi tsog*). Through resting in emptiness, we gather the accumulation of wisdom (*yeshe kyi tsog*).

In Guru Yoga practice, we visualize the Guru in front of us in the appearance of our master. He symbolizes the Guru. However, the ultimate Guru (*don gyi lama*) is one's own awareness wisdom (*rang rigpa'i yeshe*), the primordial wisdom (*yeshe*) of self-knowing awareness (*rang gi rigpa*).

Guru Yoga: Recognizing the Nature of Mind

Under ordinary circumstances, it is not necessary to speak of the View very directly, and so generally, in many texts and teachings, indirect explanations are given. When a master gives empowerment to a large group, he may often give only a general, brief explanation of the View of the four empowerments.

If the meaning is explained clearly, one can gain an experiential understanding of one's own awareness (*rang gi ri pa'i nyam myong*). Without this experience of awareness, our practice of emptiness would be blank like physical space, which knows nothing.

The real meaning of self-knowing primordial wisdom (*rang rigpai yeshe*) cannot be grasped intellectually. It is through receiving blessings and the Guru's oral instructions (*men ngag*), which must be put into practice, that we will be able to recognize the true nature of mind. While scholarly texts are helpful in gaining a general idea about the true nature of mind, the nature of mind is inexpressible (*jod may; brjod du med pa*). The nature of mind can only be experienced for oneself, through one's own practice. Study leads to meditation practice, and practice leads to genuine experience of the meaning of the View.

These teachings belong to the practice lineage (*drub gyu; sgrub brgyud*), to the lineage of experiential realization (*thugdam nyam zhay kyi gyupa; thugs dam nyams bzhes kyi brgyud pa*). This must be so, as the true nature of mind is free of all elaborations and intellectual constructs (*tro drel; spros bral*). In other words, it is to be experienced for oneself in the thought-free state (*tog may ngang; rto med ngang*).

Awareness (*rigpa*) can only be understood through receiving the Guru's introduction and then practicing according to this introduction. If one

practices well, blessings are received. Through blessings and applying the Guru's oral instructions regarding the true nature of mind, one is able to recognize awareness (*rigpa*) and sustain the View (*tawa kyong*; *lta ba skyong*).

Some masters may introduce the disciples to the nature of mind by any variety of means. They may introduce them through the gaze of their eyes or through gestures. A loud sound such as thunder which startles everyone may be skillfully used by the master as an occasion to introduce the nature of mind. Once the thought-free state arises, the master instructs the disciples to remain in that state.

For those who are able to remain in the thought-free state, the introduction to awareness may be given. The master tells us that while the mind is empty, self-knowing awareness (*rang gi rigpa*) is present within this experience of emptiness.

Just as we are at first able to recognize emptiness, so our own awareness (*rang gi rigpa*) is also able to recognize itself within the state of emptiness.

The true nature of mind is difficult to express in words or to truly illustrate by examples. This is because it is very subtle. Still, by necessity, the nature of mind is often introduced symbolically. There are many examples used in the teachings, but these are only indications to point out what is to be recognized.

For instance, it is said that awareness (*rigpa*) is like a vajra or diamond, meaning that it has the power to cut through anything. Awareness can cut through thoughts, just as a diamond can cut through anything, yet it cannot be broken by anything. In the same way, awareness cannot be broken, harmed, or disturbed by thoughts.

Another example is that the nature of mind is said to be like the middle of space. While it is empty

like space, it is not a blank, unknowing emptiness. The true nature of mind has the aspect of clarity (*sal cha*), so there is the quality of empty knowing (*sal tong*), unlike physical space, which does not know anything. Awareness is said to be like the middle of space, because it cannot be pinpointed.

When you try to pin down the nature of mind, it disappears; it cannot be located anywhere. To realize this, endeavor in the practice of searching for the mind, trying to discover if there is anywhere the mind arises from, anywhere it abides, or anywhere it goes to or ceases to be.

The true nature of mind is also said to be like an echo in space. Although it cannot be located, it can be recognized. The example of space (*namkha*) is one of the best for introducing Dharmata, the true nature of phenomena. At first, our recognition will not be vast like space. This is something that happens naturally as we learn to let go of grasping and fixation (*dzinba*; *'dzin ba*), which tie down and narrow our experience of the View.

To point out the nature of mind, I especially like to use the short words of Sakya Pandita:

**In between two thoughts,
An unbroken continuity
Of clear luminosity.**

When the last thought has passed, but the next thought has not yet arisen, there is a gap, a thought-free state (*tog may ngang*). While this state is free of thought, it is not a blank, unknowing state. There is a knowing aspect (*sal cha*) that experiences everything. When this is recognized in the thought-free state, it is in reality an unbroken continuity of

clear luminosity (*osal gyun mi chay pa*).

Once recognized, this continuity of clear luminosity is quickly lost to us, although it always remains. It is lost as we again fall out of the thought-free state and become involved in thinking. So we must apply the meaning of Sakya Pandita's words again and again. We return to the state between two thoughts, recognizing the empty essence (*ngowo tongpa*) of our mind. This thought-free state must be entered without any grasping or clinging to the experience of emptiness.

The quality of empty knowing without grasping (*gsal stong 'dzin med*), that remains within the thought-free state, needs only to be recognized. Now we must remain with this recognition, and not allow ourselves to be distracted by thoughts. When we have become distracted, we again apply the meaning of Sakya Pandita's words. Whatever thought or feeling arises, we must again look into our mind and recognize emptiness. The thought vanishes in the recognition of emptiness.

This is a key point of continuing in the practice. This is how we can learn to recognize and begin the practice of sustaining the View (*tawa kyongwa; Ita ba skyong ba*). This is the meaning of the practice of View according to the Sakya tradition. It is also the meaning of the Great Perfection (*dzogpa chenpo*), and of the Great Seal (*mahamudra; chaggya chenpo*).

The practice of sustaining the View requires a special kind of diligence. In the beginning, our recognition of emptiness does not last very long, because we are quickly distracted and become involved in dualistic thinking (*namtog*). If we do not notice this, we will not return to the View. So, we need diligence in attentive presence (*dren shay; dran shes*). Without this special kind of diligence, the View will not be sustained.

Attentive presence is a combination of mindfulness (*drenpa*) and watchfulness (*sheszhin*). Mindfulness (*drenpa*) means to remember the essence of our mind (*rang gi sem ngowo*), which is emptiness (*tongpa nyi*). In addition to remembering to recognize emptiness, the clarity aspect of our mind (*sal cha; gsal cha*) also continues to function by knowing what is going on around us and within our mind.

As a function of our clarity, watchfulness (*sheszhin*) notices what is taking place, and so notices when we are distracted (*nam par yengwa; rnam par gyeng ba*) or have become involved in thoughts (*namtog*). Then, once we have noticed that we have lost mindfulness of the essence, once again, mindfulness (*drenpa*) returns us to the essence of our mind (*sem gyi ngowo*).

Now we can understand the meaning of the quality of attentive presence (*dren shay*) necessary for sustaining the View. It is the key point in which to be diligent in our practice of sustaining the continuity of the View (*tawa gyun kyong; Ita ba rgyun skyong*).

To return to the gap between thoughts, the empty essence of our mind (*sem gyi ngowo tongpa*), is the aspect of calm abiding (*shamatha; shineh*). To recognize the clear luminosity (*osal*), which has the quality of thought-free, empty knowing without grasping (*sal tong dzin may; gsal stong 'dzin med*), is the aspect of clear insight (*vipasyana; lhag tong*).

Many people like to receive blessing medicine (*mendrup*), and receive blessings through eating these substances. Blessing medicine is very important, but that is only the outer blessing medicine, which helps them to complete the accumulation of merit (*sonam kyi tsog*). The real blessing medicine is one's own awareness wisdom (*rang rigpai yeshe*). Awareness is what we need to recognize, in order to also complete

the accumulation of wisdom (*yeshe kyi tsog*).

During empowerment, if you have faith, you can receive blessings and recognize the true nature of mind. Even if the master is an ordinary person, if you receive the empowerment with faith, the blessings of the Buddhas, Bodhisattvas, and lineage masters will reach you, and you will be able to gain an experience of the nature of mind. The experience of the nature of mind that comes through blessings is called the descent of primordial wisdom (*yeshe bab*). It is something that may also be repeated continually throughout one's own practice of receiving the empowerments during the practice of Guru Yoga.

When our own practice is joined with the blessings we receive, this will give us good reason to have respect and reverence, gratitude and devotion toward the Guru. Once we recognize the View revealed by the Guru, we will experience for ourselves his great kindness in lifting the veils of confusion and delusion, the source of our afflictions.

I was very fortunate to receive many introductions to the true nature of mind from my own Gurus. I received these teachings extensively from Dampa Rinpoche Zhenpen Nyingpo and Jamyang Khyentse Chokyi Lodro, as well as from my other Gurus. When I think of their kindness, my eyes immediately fill with tears. I cannot help but feel the deepest gratitude, faith, and devotion toward them. Through their kindness, I received their ultimate teachings and the blessings of their ultimate lineage (*don gyudpa*).

When we recognize empty awareness (*rig tong*), we have seen our Buddha nature (*sugatagarbha*; *desheg nyingpo*) for ourselves. We have not realized Buddhahood, but we have definitely discovered our Buddha nature. If we trust the Guru and can trust in the wisdom he has pointed out, we will quickly gain confidence in the recognition of this wisdom. Our

View will begin to stabilize, and realization will be born in our mind.

Practicing Guru Yoga, one must merge the visualization of the master with one's own mind. One's own mind will merge completely with his (*thug yid yermey du drepa*; *thugs yid dbyer med du 'dres pa*), so that the Guru and one's empty awareness (*rig tong*) become inseparable (*yermey*; *dbyer med*).

When the Guru and one's own awareness rest inseparably, this is what is known as ultimate Guru Yoga (*don gyi lamai naljor*). Just let be, resting naturally in the state where the Guru and one's own mind are indivisible. Just as one cannot separate water from wetness, for they are always together, in the same way one rests in unity with the Guru, one's mind inseparable from the mind of the Guru.

The Lineage of Blessings

In the Buddhist traditions, lineage is very important. If there is no lineage, there is no way to receive blessings. The most important point in the beginning is to check whether a tradition has real lineages or not. A real lineage has been proven through experience. Many have attained realization through practicing its teachings. The Tsarpa tradition (*tsar lug*) originates with Dagchen Lodro Gyaltsen, of the Sakya Khön family. He was a great holder of the three vows (*dom sum*), and so inspired faith in Doringpa, who received the three vows from Dagchen Lodro Gyaltsen and became his main disciple. Doringpa's main disciple was Tsarchen Losal Gyatso, who realized the meaning of the practices of the Sakya tradition through his own experience.

For example, we may consider the blessings of the Vajrayogini lineage of practice. In Tsarchen's lineage prayer of Vajrayogini, the verses describing

the stages of meditation on the path are all Tsarchen's words, depicting his own experience of the complete path. He realized every stage of the practice, and his lineage prayer describes his meetings with the real Vajrayogini.

Khyenrab Choje was the first holder of the throne of the Chogye Trichen who came from my family, the Chetsun clan. From the time of Khyenrab Choje, I am now the eighteenth Chogye Trichen of Nalendra from the Chetsun family bone lineage.

Khyenrab Choje beheld the pure vision of Vajrayogini on several occasions. Once, he had a vision of a red and a white Vajrayogini appearing above the cliffs of Drak Yewa near Lhasa. The two Vajrayoginis bestowed the Kalachakra empowerment on Khyenrab Choje, and he brought back translucent Kusha grass that sparkled with rainbow light, as proof that he had received the empowerment from Vajrayogini herself.

Chogye Trichen Khyenrab Choje received prophecies that he would attain the body of rainbow light if he went to the holy mountain of Tsari and remained in retreat there. He was, however, unable to go there at that time, due to his responsibilities at Nalendra and Zhalu monasteries. But later, after receiving the Kalachakra empowerment, blessings, and teachings from Vajrayogini, he did indeed attain the body of rainbow light (*jalu*; 'ja' lus).

When Khyenrab Choje informed his attendant of his accomplishment, his attendant asked him, "What is the body of light?" (*od ku*; 'od sku), Khyenrab Choje said, "Here, touch my head." Khyenrab Choje's attendant touched his hand to the master's head, but his hand passed downward right through Khyenrab Choje's whole body which, though appearing, was nothing but transparent light. This was the sign by which Khyenrab Choje revealed his accomplishment of the rainbow body. Khyenrab

Choje is one of the most important masters of the Vajrayogini tradition of the Tsarpa.

We have the unbroken lineage of these teachings, down to our present Guru. The lineage represented by such masters who actually met Vajrayogini and received her teachings has continued down to the present time. In recent times, the master who continued this tradition was Jamyang Khyentse Wangpo. He met Vajrayogini in actuality and received the short lineage (*nye brgyud*), the direct transmission of the pure vision (*dag nang*) of Vajrayogini.

Jamyang Khyentse Wangpo was extraordinary, a most exceptional master, one of the greatest masters to ever appear in Tibet. Jamyang Khyentse Wangpo is so highly regarded that he is known in Tibet as a "second Buddha". In our times, the root of the Sakya tradition of Vajrayogini is Jamyang Khyentse Wangpo.

If we are to speak about the lineage of blessings (*jinlab kyi gyupa*; *byin rlabs kyi brgyud pa*) of the Vajrayogini teachings, we can say that it is a lineage of practical experience (*nyamlen kyi gyupa*; *nyams len kyi brgyud pa*), because it is an unbroken lineage that has been proven through experience.

It is a lineage of experiential realization (*thugdam nyam zhay kyi gyupa*; *thugs dam nyams bzhes kyi brgyud pa*), since masters such as Dagchen Lodro Gyaltsen have realized the teaching for themselves. It is a visionary lineage of whispered instructions (*zhal tong nyengyu kyi gyupa*; *zhal mthong snyan brgyud kyi rgyud pa*), since Drakpa Gyaltsen and many masters since his time have beheld the face (*zhal mthong*) of Vajrayogini.

It is a lineage of the View (*tawa kyi gyupa*; *Ita ba kyi brgyud pa*), because it contains the blessing (*jinlab*), the practice manual (*triyig*; *khrid yig*), and the oral instructions (*men ngag*) of Directly Showing

Dharmata (*chonyi ngoton; chos nyid dngos su ston pa*), the teachings on the ultimate View (*tawa tar tug; lta ba mthar thug*).

When there are devoted disciples, whose relationship to the Guru is like a child to their father, and who keep the Samaya commitments well, it is permitted for the master to teach the ultimate meaning (*don dam*), such as oral instructions on Directly Showing Dharmata.

My Gurus

My root Guru, Dampa Rinpoche was a disciple and lineage holder of Jamyang Khyentse Wangpo, Jamgon Kongtrul Yonten Gyatso, and Jamgon Loter Wangpo. All three of the masters transmitted to him the ultimate blessing lineage (*don gyu*), the teachings on recognizing and sustaining the View. These are the blessings and teachings I have received from Dampa Rinpoche, which is why I say we are all very fortunate.

Dampa Rinpoche was really incredible. He was called "Dampa" because he was a sublime being (*kyewo dampa; skye bo dam pa*). Whenever he received any teaching, he immediately read it fifty times. In every way, it was difficult to compare anyone to him. This is why he was called "Dampa", meaning "sublime" or simply, "the best".

I feel that he was equal to his own Gurus, that he had the same qualities as Khyentse Wangpo, Jamgon Kongtrul, and Loter Wangpo. From Khyentse Wangpo, to Dampa Rinpoche, to our present teacher, is a very near, close transmission (*nye brgyud*). As I mentioned earlier, if we ask, "What is the root of our tradition of Vajrayogini in these times?" we must answer that the root is Jamyang Khyentse Wangpo.

My other root Guru, Zimog Rinpoche, gave a lot of blessings to many different people, and often

introduced people to the nature of mind briefly while giving blessings. But he was more of a hidden master and did not openly explain the View so clearly to many people. I did, however privately receive a great deal of introduction and instruction from Zimog Rinpoche. From Dampa Rinpoche, I received very detailed teachings on how to recognize awareness and sustain the View. Dampa Rinpoche was very well learned in the whispered lineage (*nyen gyu*), and he taught me these things in depth.

Often, Zimog Rinpoche might not give detailed explanations, but would bestow blessings on the disciples and introduce the nature of mind with some words of blessing, together with his gaze and his gestures, all the while remaining in the View. Zimog Rinpoche especially liked to introduce through the short words of Sakya Pandita mentioned above.

Zimog Rinpoche would often bestow blessings on the disciples, and he would then explain, "When the last thought has ceased, and the next thought has not yet arisen, there is an unbroken continuity of clear luminosity (*osal*). In the gap where there are no thoughts, this clear luminosity is your own awareness wisdom (*rang rigpai yeshe*). It is the Inseparability of Samsara and Nirvana. This is what you must now recognize for yourself." His words would often be very short and precise, yet complete, just like this. They were very effective for introducing disciples to the true nature of mind.

From Zimog Rinpoche, I received the entire lineage of the Collection of Sadhanas (*drub thab kun tu*). This was a very special lineage of the Collection of Sadhanas that he received from the female Siddha master Jetsun Pema. Jetsun Pema received the Collection of Sadhanas from Jamgon Loter Wangpo, who was the compiler of this collection of teachings gathered by his Guru Jamyang Khyentse Wangpo.

The supreme teacher Jamyang Khyentse Wangpo

was the first of the line of Khyentses of recent times who subsequently appeared as emanations of Khyentse Wangpo. The first direct rebirth was Jamyang Khyentse Chokyi Lodro. The degree of attainment by the early Khyentses was inconceivable. Following Khyentse Chokyi Lodro, there were five different emanations of Khyentse Rinpoche.

I also received the teachings of the ultimate lineage (*don gyud*), which emphasize the introduction to the true nature of mind, from Jamyang Khyentse Chokyi Lodro. I was very fortunate to receive the Dzogchen teachings from Khyentse Chokyi Lodro on two separate occasions. Twice during my time in Tibet, Khyentse Chokyi Lodro came to Central Tibet to teach, and both times I received these teachings.

In response to a request I made, Khyentse Chokyi Lodro bestowed upon me privately both empowerment and instruction in a lineage very close to my family, the teachings of Chetsun Senge Wangchuk, the Chetsun Nyingthig. Khyentse Chokyi Lodro said that he would give me a very special teaching of Chetsun Nyingthig since I was the holder of the bone lineage of Chetsun Senge Wangchuk.

Chetsun Nyingthig is one of the mind treasures of Jamyang Khyentse Wangpo (*khyentse gong ter*). During Khyentse Chokyi Lodro's teachings in Lhasa, I also received the other mind treasures of Jamyang Khyentse Wangpo, and the Nyingthig Yabzhi. In addition, I received privately very precious whispered lineages (*nyen gyu*; *snyan rgyud*) of the Vajrayogini and Hevajra traditions from Khyentse Chokyi Lodro.

I also specially requested teachings on the nature of mind (*sem tri*) from the great female master, Shugsep Jetsunma. Like Dampa Rinpoche, she too was the disciple of Khyentse Wangpo, Jamgon Kongtrul, Jamgon Loter Wangpo, and many other great masters. Again, from those masters, to Shugseb Jetsunma, to myself, this is a very short transmission.

It is a very near lineage that reaches to Jamyang Khyentse Wangpo and his contemporaries.

When I requested the teachings from Shugseb Jetsunma, I felt that I had already received very well the ultimate lineage (*don gyu*) from Dampa Rinpoche. Yet, I found that my practice of the View was benefited and enhanced by her teachings. Shugseb Jetsunma must have lived to be over one hundred-thirty years old. She stayed more than twenty or thirty years in retreat in total darkness (*mun tshams*). Although it was pitch black darkness in her retreat, she could see clearly, read her books, and carry out all of her activities, as well as behold pure visions of luminosity (*osal*).

The previous Trulshig Rinpoche, Trulshig Zhude Rinpoche was a teacher of Shugseb Jetsunma, as well as a teacher of my Guru, Lama Ngaglo Rinpoche, of Nalendra monastery. Both Shugseb Jetsunma and Lama Ngaglo were great practitioners of the Dzogchen tradition of Black Quintessence (*yangti nagpo*), which they received from Trulshig Zhude Rinpoche. Yangti Nagpo is a visionary practice of the hundred peaceful and wrathful deities (*zhi tro lha*; *zhi khro lha*), which is practiced in dark retreat (*mun*; *tshams*).

When I was young, my Guru Lama Ngaglo trained me in these practices at Nalendra, placing me in dark retreat. Some of the old monks went around Nalendra monastery complaining, saying, "Oh, this Lama Ngaglo is doing something wrong. He is confining our master in a dark room. How can he do such a thing?" In particular, there was an old monk who was in charge of the small temple where our large prayer wheel (*mani khorlo*) was located. He complained to everyone that Lama Ngaglo should not treat our lama so harshly! Still, the practice was very beneficial.

I spent a few weeks in the dark retreat guided by

Lama Ngaglo. I was able to gain the visions of both samsara and nirvana, and saw the realms of samsara, right down to the lower realms and hell realms. And yet, even the hell realms were totally pervaded by the pure realms of the mandalas of the hundred peaceful and wrathful deities.

I also received many introductions to the essence of awareness (*rigpa rang ngo tro; rigpa rang ngo sprod*) from Lama Ngaglo Rinpoche, of Nalendra monastery. Lama Ngaglo's father was a Tulku of the Taklung Kagyu tradition, and his mother was a nun of my family, the Chetsun clan. From the time I was very young, Lama Ngaglo taught me all of the Buddhist teachings, both sutra and tantra.

Lama Ngaglo taught me how to perform all of the practices and methods of the Sakya tradition. He also taught me the practices and oral instructions of many other lineages of practice (*drub gyu*). Lama Ngaglo was very diligent in receiving the teachings of a great many Buddhist traditions, and he also passed all of these to His Holiness Sakya Trizin.

I received the same kind of education and training from Dampa Rinpoche. He bestowed upon me, over a period of several years, the entire Collection of Tantras (*gyude kuntu*), which represents all the Eight Great Chariots of the Practice Lineage (*drub gyu shingta gye; sgrub brgyud shing rta brgyad*). The Collection of Tantras contains the complete empowerments of the eight schools of Buddhism that flourished in Tibet: the Nyingma, Kadam, Sakya, Marpa Kagyu, Shangpa Kagyu, Kalachakra Jordrug, Nyendrub, Shiye and Chöd.

From Dampa Rinpoche, I received all these empowerments, together with the oral instructions (*men ngag*) and whispered lineages (*nyen gyu*) that explain the practices of View, Meditation, and Conduct practices for all eight chariots of the practice lineage. I have passed all of these to H.H. Sakya

Trizin, and to many other lineage holders.

Among these traditions that I received from Dampa Rinpoche, I have offered, for example, the complete transmissions together with the oral instructions (*men ngag*) for the Six-Branched Yoga (*jordruk; sbyor drug*) of Kalachakra on numerous occasions, teaching the completion stage in detail.

I have continuously been giving empowerments and transmissions of the teachings contained in The Collection of Tantras and The Collection of Sadhanas throughout my life. These collections include the empowerments (*wang; dbang*), sadhanas (*drub thab; sgrub thabs*), and oral instructions (*men ngag*) for the Eight Great Chariots of the Practice Lineage.

The Tsarpa tradition follows the Sakya practices of Hevajra, Vajrayogini, Mahakala, and so on, practicing the two stages of creation (*kyerim*) and completion (*dzogrim*), together with all of the oral instructions that come with those practices. At the same time, the Tsarpa yogis have always been able to enrich and enhance their understanding of their practice through the oral instructions (*men ngag*) of all eight chariots of the practice lineage.

This is the real meaning of the Tsarpa tradition (*tshar lugs*), which is rich in the oral instructions of all eight chariots of practice. This has always been the case with the practice lineage (*drub gyu; sgrub brgyud*) of the Tsarpa tradition from its beginning, from the original masters Dagchen Lodro Gyaltzen of the Sakya Khön family, to Doringpa, to Tsarchen and his main disciple Jamyang Khyentse Wangchuk. If anyone wonders about this, let them simply read the biographies of these masters.

Translated by John Dewese and Guru Rinchen Chodar

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Eight Verses of Pith Instructions to Elucidate the True Nature of Mind

by Sakya Pandita



Homage to the Teachers and to Manjushri.

Few are the ones that the Buddha teaches this path to,
Which is to completely merge the mind with happiness
By severing the creepers of self-grasping,
And thus emerge from the oceans of suffering.

For those who are distracted by outside appearances,
A supple contemplative mind is difficult to achieve.

If you just place the mind single-mindedly on the object,
Mind will attain peace.

Once the mind is unreservedly placed on the object,
Any grasping of the object should be discarded.
Having completely discarded the object,
One should thoroughly investigate the subjective mind.

Its nature is such that
If chased away, it won't go;
If clung to, it won't stay;
And if thoroughly analysed, it doesn't exist.

If, for one reason or another, one is even slightly attached to it,
One will remain in samsara.
But if one realises its nature,
One will undoubtedly be released from all its fetters.

For not realising this, we have been unremittingly tormented
By the immeasurable suffering of the three realms.
Mind, now that I have understood your guile
I won't follow you any more.

Whoever conceives you as truly existing
Will endure truly existing suffering;
Whoever has understood you, mind, as untrue
Will also see their suffering as untrue.

Just as a flame dies out when it is starved of fuel,
One's bondage to samsara will be exhausted
By this realisation,
And the precious state of Buddhahood will be achieved.

'The Eight Verses of Recognising One's Own Mind' by Palden Sakya Pandita.

*Translated by Tsering Samdup and Jean Smith
Reproduced by kind permission of Sakya Dolma Phodrang
Image courtesy of Himalayan Art*

A Melody of Experience for Yeshe Dorje

by Jetsun Dragpa Gyaltsen



Namo Guruwe.

I fold my hands and bow to my gurus,

Past, present, and future.

In my heart I believe in the revered Sakyas,

Father and son.

I come to you for shelter.

A human who has opportunity and no impediments

Who has no problems,

And has faith

Still needs The Nine Branches to practice the path.

He will be a Buddha when he has all twelve.

Whichever fork in the road you take

You will hear about the Nine Branches.

The Nine Branches are:

Guru, maturation, and Samaya are three;

Vast Study, Upadesha, and diligence are three;

A home, supplies, and friends are three.

First you look for a guru:

He has vast study,

But he doesn't have Upadesha.

He has Upadesha,

But he doesn't have comprehensive knowledge.

He has both of these,

But he doesn't do his practice.

He does all three,

But he doesn't have compassion.

He has all four,

But he is not diligent.

You can hunt around for a guru that has all five,

But you will end up taking many years to start practicing the path.

If you are not becoming mature you have no reason to practice.

Look for a holy guru who brings you to maturity.

If you spend your time lining up all the supplies you need to become mature

You will end up taking many years to start practicing the path.

If you don't guard your Samaya you will not get results.

If you don't study you will not gain knowledge.

If you don't have the Upadesha you won't get the point.

If you spend your time lining up

The supplies you need to get these three

You will end up taking many years to practice the path.

You have already taken a long time.

Don't let it go to waste.

I am a person who has all the supplies.

I present you with the Nine Branches.

This is what you need:

Goad yourself with the iron of diligence.

Try not to be lazy about your practice.

You want to practice the path,

So find a remote place to live.

If you live in the wilderness

There will be thieves.

If you live in the midst of a crowd

Distractions will carry you away.

If you spend all your time thinking about where to live

You'll wear yourself out getting ready,

And you won't do a thing.

So pack up the things you need

To live in a remote area

And find an abode in the wilderness.

Regardless of where you live

Cut down on distractions.

Don't be over serious about your practice.

If you have a lot of stuff

You will have a lot of distractions.

If you have very little stuff

You will be slight on comfort.

If you think about this pair all the time

You will be distracted from practicing the path.

Don't do that!

If you have stuff,

You should pack it up.

If you can't get all your stuff together,

Food and clothes will be adequate.

Control your mind and take care of the little things.

Taking care of the little things
Will turn out to be the most important thing you do.

If you have a lot of friends
The demon of distraction will carry you away.
Even a couple of friends
Will talk you out of doing anything.
Stay with someone you get along with in the Dharma,
And don't listen to their friendly chatter.

If you don't have a friend you get along with.
Live by yourself.
Control your mind.

Add these three to complete the twelve branches:

Get rid of all the problems that get in your way.
Don't give in to the forces of laziness.
Be serious about your practice.

If you want to practice,
Take it easy.
Get your supplies together,
And take it easy.
When you get tired of study and contemplation,
Take it easy.
No matter what you are thinking about,
Take it easy.

You'll have nothing to do all day,
So gaze at some object.
When things are complicated
Think about them.
Remember that Samsara's specialty
Is emotional problems.

I will explain this specialty:

An ordinary eye that is not in the dark
Takes in numerous shapes and colors.
Looking at shapes makes us feel good.
Looking inside them makes us happy.

An ordinary ear that is not plugged up
Gives us amazing feelings when we listen to sounds
of all kinds.
It feels good to listen in on conversations.

The ordinary nose and tongue that are not clogged up
Let us experience amazing tastes and smells as their
objects.
They bring us all kinds of amazing experiences.
We can share these with others
And they make us feel good.

The senses of an ordinary body that is not sick
Make us feel good when we touch things that are
alright.
We can share these sensations with others.
We can also make others feel good.

When we think about things that are alright
We find all kinds of nice things in the past, present,
and future.
Our knowledge grows and we feel good.

When the day grows old we go to bed.
We can't sleep and our mind churns.
We get confused when we think about the day's
thoughts.
At night we remember Samsara's problems.

We play with an object
But get no satisfaction.
When we feel satisfied
We see no point in it.

The point is that there is no point.
We play with an object while we think about what we
want.

Ouch, ouch, ouch.

We can play and play all day long
With some object that brings no satisfaction,
But never get enough.
We work and work for needs that can't be satisfied.
We fill our months and years with this,
But never get enough.

We look for the point of it all
Where there is no point.
We invent needs where nothing is needed.

Our sisters distract us all the time
With things that are meaningless.
We go after yet another object,
But we don't feel anything.

The white hairs sink their fangs into our head.
They play a game of wrinkles on our skin.
We feel the gums in our toothless mouth.
Our body loses strength and we lean on a staff.
We have spent our youth and middle age.
Our body grows old,
Then we die.
It gets to us at the roots.

When we are old we think that we'll live forever.
Our big plan is to be a young god that never dies.
But it doesn't matter whether we are old or young.
We lust for life's fortunes
While we battle against the elements.

Our ancestral gods move on to someone else.
We humble ourselves before spiteful demons and
monsters.

We have no physical strength
So we lean on someone else.
Eating food or drinking water throws us into
convulsions.
Our body hurts with so many pains.
When our loved ones are around
We burst out crying.
We are tortured by Yama,
The Lord of the Dead.

We toss off our presence in this world.
The earth burns and there is nowhere left to go.
We are surrounded by great darkness.
Yama, who is our own karma,
Chases us from behind.
We hear sounds that scare us.
We're going on to a horrible life.

When this happens your merit is your shelter.
I will no longer attend on you at that point.

The objects we played with in the past are of no use.
They just hurt us in so many ways.
We didn't think about the horrors of Samsara.
We wasted our wits on stupid things.
Ouch, ouch, ouch.

When you wake up
You are sitting there by yourself.
You turn your thoughts up and down,
Full of wrath over this awful charnel ground of
Samsara.
You start to wish for a home where you can be free.

Think about what you have to do to get that:
Knowledge, methods, and practice.
Consider this well:
Freedom begins by developing a knowledgeable

perspective.

Your thoughts in days gone by were confused.

Different objects each have their wonders of great beauty.

Take a look at these wonders.

You will see the point

That there is no point.

You will have found the point you were truly aiming for.

When you look at an object you won't recognize it.

It's pointless.

What does it matter?

If you look at your body you won't recognize it.

Remain calm when you can't take form.

Physical appearance is like a reflection in a mirror.

It's like an illusion.

What does it matter?

You'll hear sounds,

But you won't recognize them.

All the noises sound like echoes.

You figure out that nothing is making the noise.

Remain calm when the noise is empty.

Notice that holding, touching, and feeling begin and end with an object.

Perceptual experience is only a figment.

Remain calm when your awareness is empty.

You will find no reason to think the thoughts that are in your mind.

You will find no start or end to the things you think.

They have no center or edge.

They are like the sky.

Remain calm when you can't be born.

There are no lands that are higher or lower.

There is no birth or ending.

There is no good or evil.

Remain calm in the equanimity of the Dharma.

Your thinking in yesterday's thoughts was mistaken.

Nothing is born,

But you thought there was birth.

Nothing is sick or old,

But you thought there was.

Nothing ends,

But you thought there was an ending.

The Dharma does not begin with birth.

How could it stay or end?

You will get the idea that there is no birth or ending.

This conception will grow.

Watch it take its place and let it go.

Put down your fixations,

And let them go.

Settling on something is also a conception.

You haven't understood the way things are

When they are left to themselves.

You have not come to terms with the instructions

About not holding on.

You hold on to whatever you happen to be thinking about.

You even hold on to thoughts about not holding on.

Selflessness does not stop shining.

May you understand the interactivity of what is.

The meditation you practice has one point.

If you are diligent it is in your hands.

Don't campaign for depression and madness.
They are your enemies.
Build your path out of Peaceful Abiding and Higher
Perception.
The profound instructions for this practice
Are in the Tantric literature of the Secret Mantra.

Don't sing the songs of the Secret Mantra.
Keep the Upadesha all in your mind.

Bodhisattvas who want to do this practice
Adorn themselves with the seven classes of Personal
Freedom.
They are serious about the practice.
They do not use their body or speech frivolously.
They do not work against the Buddha's teachings.
They do not abuse living beings.
They don't throw us in the trash when things get bad.
The benefits are enormous, so they are serious.

This is the root;
 Don't be slack with it.
If you use this as a foundation
 You will have three ways of practicing the
Secret Mantra:

When things are complicated postpone them
On account of the difficulty of getting it together.
When things are not complicated
Or when they are totally uncomplicated
 Get serious and watch what you're doing.

If you use these words for your practice
The Buddha is in your hands.
It won't be long till he sits
On the palm of your hand.
You'll get results
Without a hassle.

Dragpa Gyaltsen wanted to get some exercise, and
had just gone out to the Western face of Pal Sakya
Mountain, when Yeshe Dorje, a man of faith, came
along. He said "Write an evocative poem that does
not run counter to the way things really are and that
will help me understand things when I put my mind
to it."

Rigdzin Dragpa came here to teach. He said "You
are proficient at letters; write this down!"

Reading it will help us understand.
Thinking about it will help our minds.
It may be of use to others.
Take a ride on the horse of song!

Bless me to be like the great Jetsun.
By any virtue I may get from writing this down
May all living beings,
 Reckoned to the ends of the sky,
Quickly gain unsurpassed perfect enlightenment.

*Translated by Christopher Wilkinson / Jamyang Chopel
This translation is part of a larger effort to translate the
shorter works of the Sakya Founders, The Sakya Kongma
Translation Project, currently housed in the Sakya Archives.
Image: Courtesy of Himalayan Art*

A Brief Explanation of Gyalphur Drubjor

According to Tibetan Astrology, there are twenty-eight stars that rotate daily through the heavens. The seventh star is known as Gyal (*rgyal*), which means victory. Thursday is Phurbu in Tibetan, and it is the day of the week that is auspicious for gathering.

The astrologically auspicious day of Gyalphur occurs when the appearance of the seventh star (*gyal*) falls on a Thursday (*phur*). It occurs only two to three times a year. When it does occur, practice of the three red deities (*marpo khor sum*) is exceptionally auspicious and effective. The three red deities are Kurukule, Takkiraja and Ganapati.

Ganapati is an elephant-headed deity that is also worshipped in the Hindu tradition, wherein it bears the name Ganesh. It is said that Ganapati will appear briefly to anyone who performs the appropriate rituals on this day. When Ganapati appears, he brings long life, good health, wealth, merit, wisdom, prosperity and glory.

Ganapati truly does appear to practitioners. On September 1, 1995, there was an instance of Ganapati



statues all over the world from London to Southeast Asia drinking milk. This was widely reported in all major newspapers. This auspicious manifestation of Ganapati's blessings occurred on a Gyalphur day. It is all the more remarkable that the astrological calculation of Gyalphur exists only in the Tibetan Buddhist tradition, and so practitioners of Ganapati in other traditions and countries around the world were not aware of this coincidence.

Ganapati's blessings are still very active.

In 2013, the coincidence of Gyal and Phur occurred on 16th May, beginning at three in the afternoon and again on 13th June, lasting the entire day from morning until evening. A third Gyalphur occurred on 11th July, from five to nine in the morning.

In 2014, the Gyalphur days will be on 13th March for the entire day, and on 10th April from five to ten thirty in the morning. These dates and times are very auspicious for practice and for the undertaking of important activities.

Dharma Activities

His Holiness the Sakya Trizin and Khöndung Gyana Vajra Rinpoche in Europe

On the 3rd of March 2013 His Holiness the Sakya Trizin, accompanied by His wife Her Eminence Gyalyum Chenmo, left His residence in Rajpur to embark on a five-month teaching tour that was to take Him to Europe, the U.S.A. and Singapore.

His Holiness began His journey with a visit to Lausanne, Switzerland, where He had been invited by Rigdzin Namkha Gyatso Rinpoche and the Rigdzin Community to give initiations and teachings at Thegchok Ling, a Nyingmapa centre in the city. Upon His arrival, His Holiness was escorted to Thegchok Ling, where He was greeted with a traditional welcome by local devotees. He was joined there by Khöndung Gyana Vajra Rinpoche, his wife Her Eminence Dagmo Sonam Palkyi, and their daughter Her Eminence Jetsunma Ngawang Tsejin Lhamo Sakya, who were to be at His Holiness' side during the better

part of His European teaching tour.

His Holiness' teaching schedule was preluded by a mountain-top visit to the Thupten Jamsten Ling Centre in Sorens, where His Holiness and His family were flown by helicopter and offered tea and khataks by the local caretakers and a handful of weatherproofed disciples. Bearing in mind His love for mountains, it is no small wonder that, throughout

the excursion, His Holiness wore a smile that outshone the snow that surrounded Him.

His Holiness spent the five following days in Lausanne, bestowing initiations to the Rigdzin centre members and teachings to the public at large.

His Holiness' days in Lausanne were followed by a visit to the Thubten Changchub Ling centre in Arosio near Lugano. On



His Holiness and His family at Sorens with Namkha Rinpoche, Khenchen Sherab Amipa and Tongnyi Lama



His Holiness at Thekchok Ling



Vajrakilaya Initiation



Khöndung Gyana Vajra Rinpoche with his daughter H.E. Jetsunma Ngawang Tsejin Lhamo in Lausanne



His Holiness inaugurating the stupa in Arosio

the invitation of Khenchen Sherab Amipa, His Holiness spent two days in this small but charming centre nestled in the foothills of the

Swiss Alps. Here, after granting the Ushnisha Vijaya initiation and teaching, His Holiness blessed the newly-erected stupa that sits

next to the centre. A newly-formed community of Tibetans had flocked to the centre to receive teachings from their Guru and were at hand



Ushnisha Vijaya initiation



His Holiness with the Tibetan community at Thupten Changchub Ling

to serve Him and His students, helping with the organisation and graciously serving tea.

After a short visit to Zurich where, on the invitation of the Rikon Institute,

His Holiness bestowed the Sum Gril initiation to a large audience of devotees in nearby Dietikon, His Holiness and GyanaVajra Rinpoche made their way to Sakya Tsechen Ling, Khenchen Sherab Amipa's centre in Kuttolsheim, France.

Christophe Ingold, who attended the teachings, describes his experience:

"On the 19th of March 2013, a welcome ceremony celebrated the arrival of His Holiness the Sakya Trizin and His family at Sakya Tsechen Ling.

As a follow-up to His 2010 visit to Kuttolsheim, on which occasion He had bestowed the Holy Lamdre Tsokshey, His Holiness now dedicated His days at the centre to the explanation of 'The Middle-Length Practice of the Realisation of Sri Hevajra, the Beautiful Six-Limbed Ornament'.

Over the course of the week, early morning sessions were spent in a studious and concentrated atmosphere, as His Holiness led His disciples through the profound practice of the Hevajra sadhana, explaining in detail its different aspects and enabling a deeper

understanding of its essence, for students to integrate into their daily meditation.

Afternoons were spent under the able guidance of Khenchen Sherab Gyaltsen Rinpoche, who provided the students with a revision of the morning teachings, supplementing them with additional explanations concerning some of the more intricate practices of the sadhana.

On several occasions, His Holiness lay stress upon the importance of the sangha and expressed how beneficial it was that, for so many years, our community had been able to practise the Dharma together under the counsel of Khenchen Sherab.

We were also blessed by the presence of His Eminence Gyana

Vajra Rinpoche, who very kindly bestowed upon us the precious Vajrakilaya initiation in the Sakya tradition. In addition, His Holiness graced us with the Manjusri, Avalokiteshvara and Vajrapani initiation of these three aspects of the Buddha.

This auspicious week came to a close with an elaborate ceremony, where members of the Tibetan community as well as followers from bordering countries swelled the ranks of the Lamdre students to create auspicious circumstances for His Holiness' long life."

The last stage of His Holiness' European tour took place in Spain, and began with a visit to the Fundación Sakya in Pedreguer, where His Holiness imparted several teachings and initiations. His Holiness also visited the Sakya



His Holiness at Dietikon



His Holiness and Gyana Vajra Rinpoche in Kuttolsheim



Khenchen Sherab Amipa offers a mandala to His Holiness



Consuelo Pillado Pérez, who followed His Holiness on His Spanish trip, recounts:

“ In a tiny part of the world, for a short moment in time, aspirations and merit accumulated over thousands of lifetimes created auspicious circumstances for the path of fortunate practitioners to be illuminated by the Dharma.

In fulfillment of years of prayers, His Holiness the Sakya Trizin, a living vessel of wisdom and compassion to his devotees in the West, visited His Dharma centres in Spain.

As preparation for His Holiness’ visit, an international group of students participated in a shamata retreat that took place in March, guided by Lama Rinchen Gyaltzen, that would create propitious conditions for them to receive His Holiness’ teachings and blessings.

Toward the end of March, surrounded by the strikingly



His Holiness and Gyana Vajra Rinpoche with the Kuttolsheim sangha

Drogon Ling centre in Denia and Sakya Gephel Ling in Barcelona.

beautiful coastal landscape of Alicante, the Buddhist community of Pedreguer opened its doors and its heart to His Holiness the Sakya Trizin and to His younger son Khöndung Gyana Vajra Rinpoche.



His Holiness teaching in Denia with Gyana Vajra Rinpoche

His Holiness began His teaching schedule with the bestowal of the pith instructions of the 'Parting from the Four Attachments' teaching and, over the course of the following days, blessed His students with the initiation of Chenrezig in the King's Tradition as well as a four-day initiation into the Four Directions deities of the Kadampa and a detailed commentary on their practice.



Kindness and wisdom in a smile

In spite of His very intense programme, His Holiness with great kindness took the time to tend to the needs of disciples who had requested interviews,

seeking advice, healing or just the blessing of His presence.

The numerous and enthusiastic group of students, experienced practitioners as well as newcomers on the path, were blessed by His Holiness' compassion and by the wisdom of His teachings.



Fortunate students

Auspiciously coinciding with the event was the celebration of the second birthday of H.E. Jetsunma Ngawang Tsejin Lhamo Sakya, daughter to Khöndung Gyana Vajra Rinpoche and H.E. Dagmo Sonam Palkyi. This was a joyous occasion, in which the entire congregation gathered to offer their heartfelt wishes to the young Jetsunma.



H.E. Jetsunma Ngawang Tsejin Lhamo surrounded by her mother and her grandmothers, H.E. Gyalyum Chenmo and Mrs. Urgen Khamritshang

The event came to a close, bringing to an end days of complete dedication to the task by His Holiness that

manifested itself in detailed and profound teachings, by far exceeding any expectations that might have been held by the students and sowing a seed of wisdom in each of their minds.

His Holiness' Spanish tour concluded with the Kurukulla initiation in Sakya Drogon Ling and that of Padmasambhava in Sakya Gephel Ling. Sakya followers in Spain eagerly await His Holiness' return in 2014, at which time He will initiate disciples into the main mandalas of the Sakya tradition."

Although His Holiness' time at Sakya Drogon Ling and Sakya Gephel Ling was limited, the centres'

students nonetheless revelled in His presence and in that of His family and felt infinitely blessed by the teachings that they received. Juan Vidal, president of the Barcelona centre, well expresses this when he says: "Albeit His Holiness' stay among us was short, each instant spent near our beloved Guru was indescribably powerful and precious."

With the European part of His tour over, His Holiness left on the 5th of April for the United States, where He was to spend most of the following four months at Sakya Kunchab Ling in Walden, New York, His main seat in America.

His Holiness the Sakya Trizin in the U.S.A.

Buddhists in the United States were delighted to welcome His Holiness the Sakya Trizin and Her Eminence Gyalyum Chenmo to the U.S.A. on the 5th of April 2013, for four wonderful months of teachings, initiations, and blessings.

Upon His arrival in New York, His Holiness was warmly greeted by Venerable Khenpo Kalsang Gyaltsen, abbot of Tsechen Kunchab Ling Temple, Venerable Khenpo Migmar Tseten, and Venerable Khenpo Pema Wangdak, as well as many other lamas, monks, and nuns. They were joined by a large crowd of well wishers, including Mr. Lobsang Nyandak, Representative of His Holiness the Dalai Lama to the Americas, and other leaders of the many Tibetan and Himalayan associations in the New York City area. During most of the time that His Holiness was in the United States, He remained in residence at Tsechen Kunchab Ling, His main temple and monastic seat in the U.S.



Khenpo Kalsang Gyaltsen greets His Holiness at TKL

After His Holiness and Her Eminence had rested from their long journey, Venerable Khenpo Kalsang arranged an elaborate formal welcome ceremony at Tsechen Kunchab Ling, which was held on Sunday, April 14. The temple grounds overflowed with over 4,000 joyful people, who revelled in the abundant blessings, the beautiful weather, and the spring



His Holiness bestowing private teachings by Chogyal Phagpa

flowers. In the afternoon, His Holiness bestowed the Thanthong Gyalpo long-life initiation to the happy crowd.

The next day, at the request of Venerable Khenpo Kalsang Gyaltsen, His Holiness bestowed the Hevajra Cause initiation, followed by two weeks of detailed teachings on the common and uncommon preliminary practices, based on a text by Lama Ngalo Rinpoche's previous incarnation, with whom His Holiness has a special karmic connection. His Holiness taught in Tibetan, with a translation adeptly rendered by Venerable Khenpo Pema Wangdak. Everyone delighted in His Holiness' very clear and detailed explanations of these precious teachings.

During His stay at Tsechen Kunchab Ling, His Holiness was extremely generous with His time. At the request of Venerable Khenpo Kalsang Gyaltsen, He blessed assemblies of devotees in their thousands with Jambala and Manjushri initiations, the Vajrapani initiation, teaching and retreat instructions, and the Sakya Pandita-Manjushri Guru Yoga initiation and teachings. These events were hugely appreciated by all who were present.

While in residence at Tsechen Kunchab Ling over the next three and a half months, His Holiness worked each day on various important writing projects and other long-term activities. For a month,



His Holiness, H.E. Jetsun Kushok and H.E. Gyalum Chenmo with Khenpos, Lamas and Sangha

Tsechen Kunchab Ling was blessed by the visit of Her Eminence Jetsun Kushok and Sey Kushok, who enjoyed many happy hours together with His Holiness and Gyalum Chenmo.

Inspired by His Holiness the Sakya Trizin's presence, many local Tibetan and Himalayan people from the New York and New Jersey areas came each day to see His Holiness and to receive His blessings and advice. On July 6, the Tibetan Community Association of New York and New Jersey sponsored a grand celebration of His Holiness the Dalai Lama's birthday at Tsechen Kunchab Ling, with His Holiness the Sakya Trizin as the main guest. Over 2,500 people participated in a day filled with traditional prayers, songs, and dances.



Many happy devotees fill the temple and its surrounding grounds



H.E. Jetsun Kushok bestows the Chenrezig empowerment



His Holiness with Lama Kunga Rinpoche and San Francisco Tibetan Community representatives

Many Tibetan and Himalayan associations requested His Holiness to make long day trips to various neighbourhoods in New York City and New Jersey, where thousands of Tibetan and Himalayan people live, to bestow various empowerments and blessings. From His great compassion, His Holiness accepted all of these requests, bestowing a variety of empowerments and blessings, for the Tibetan Community Association of New York and New Jersey, The Tibetan Community Association of Connecticut, the Chushi Gangdruk, Sakya Tsechen Association, Mustang Community, Ngari Community, Derge Community, and others.

His Holiness also accepted the requests of various Sakyapa Dharma centres farther afield in the United States, travelling to bestow teachings in various cities.

At the request of Venerable Lama Kunga Rinpoche, His Holiness spent the first weekend in May at Ngor Ewam Chodan in San Francisco, where He bestowed the Vajrapani Bhutadamara initiation and gave a public talk on His recent book "Freeing the Heart and Mind: An Introduction to the Buddhist Path". While there, His Holiness also accepted the invitation of the San Francisco Bay area Tibetan group to bestow a long-life empowerment and advice to the Tibetan community, who felt deeply blessed by His visit.



Teaching venue and sangha in San Francisco

A two-day visit to Seattle followed, where His Holiness had been invited to the Sakya Monastery of Tibetan Buddhism by His Holiness Jigdal Dagchen Rinpoche. Here, His Holiness the Sakya Trizin bestowed a White Mahakala initiation, while members of both Dolma and Phuntsok Sakya Phodrangs enjoyed



a relaxed and happy family reunion together.

At the request of Lama Ngalo Rinpoche, His Holiness then spent three days at the Sakya Center in Eugene, Oregon, where He bestowed a Medicine Buddha

initiation and a Dharma talk on the Nature of Mind. He also gave an initiation to a large assembly of the local Tibetan community.

His Holiness then crossed the country back to the East Coast where, at the invitation

of Venerable Khenpo Migmar Tseten, He visited the Sakya Institute for Buddhist Studies in Boston. Here, He bestowed a number of empowerments, including Green Tara, Mahasiddha Naropa, Mahasiddha Virupa and



His Holiness with Sakya Tsechen Tsopa members at TKL

Mahasiddha Gorakshanath amongst others, as well as the Amitabha Phowa Transmission and a Changchog ritual to purify the karma of the deceased.

In June, Tsechen Kunchab Ling was host to a special day-long programme of teachings, refuge, oral transmissions and blessings, organised by Khenpo Pema Wangyal. The event was made even more special by a special audience granted by Her Eminence Jetsun Kushok and Her Eminence Gyalum Chenmo. Again in July, Khenpo Pema organised a gathering at Walden, during which His Holiness conducted a Sakya



Tulku Ngalo Rinpoche makes a mandala offering to His Holiness



A traditional Tibetan welcome



The Tibetan community receiving an initiation in Eugene



His Holiness in Boston



Khenpo Pema Wangdak makes a mandala offering to His Holiness



Their Eminences Jetsun Kushok and Gyalyum Chenmo hold a joint audience

Pandita tsog offering and held a reunion with senior U.S. students of Dezhung Rinpoche.

The next destination on His Holiness' U.S.A. tour was Carolina, in what was to be His first visit to this state. His Holiness had been invited there by Eric Sbarge and members of the Peaceful Dragon martial

arts center in Charlotte to bestow a Dharma talk. His Holiness was highly surprised and delighted when He was presented with an elaborate Dragon Dance performance skillfully executed by Peaceful Dragon members. By the same token, the citizens of Charlotte who filled the Peaceful Dragon hall were charmed by His Holiness' presence and deeply inspired by His words.

Eric Sbarge, head instructor at the Peaceful Dragon Centre, writes of the visit:

"On June 25, 2013 H.H. The Sakya Trizin, his wife and their entourage of attendant monks departed from their New York monastic headquarters to visit and lead a Dharma Talk at The Peaceful Dragon Cultural Center in Charlotte, North Carolina. This was the first time His Holiness had been to the Carolinas, so there was great anticipation and excitement as he was greeted by members of The Peaceful Dragon and by



Khenpo Pema Wangdak calling the Faithful to prayer



Peaceful Dragon members perform a Dragon Dance and a martial arts demonstration for His Holiness





The Minneapolis sangha receiving the Kalachakra initiation



His Holiness bestows the precious Kalachakra in Minneapolis

the public. Upon his arrival a welcoming banquet was held in his honor, and then the following day was spent with sightseeing and a chance for individuals to meet with His Holiness privately.

That evening His Holiness presented his Dharma Talk entitled, "The Seven Qualities of the Higher Realms". To kick off the talk, students of The Peaceful Dragon performed a welcoming Chinese Lion Dance and Dragon Dance, and then gave performances for the packed audience of the ancient arts of Tai Chi and Shaolin Kung Fu. Her Eminence Gyalyum Chemmo presented gifts and blessings to the performers, and then the talk by His Holiness began. The talk conveyed a universal message of hope and compassion that was received with rave reviews by the audience comprised of people of mixed faiths and backgrounds."

His Holiness then stopped in Minneapolis where, at the request of the Minneapolis Sakya Centre, He bestowed the Kalachakra initiation to an assembly of

Tibetan people who had gathered in their thousands to receive this precious Dharma gift from their revered teacher. Much had gone into the preparation for this event, and this was made evident not only by its impeccable organisation, but by the stunning beauty that invested the stage from which His Holiness conducted the initiation. His Holiness also granted a public talk entitled "Dealing with Difficulties from a Buddhist Perspective" in English to an equally eager crowd.

A member of the Minneapolis sangha writes of His Holiness' visit:

"On July 21, 2013, a breezy Sunday afternoon, His Holiness the Sakya Trizin, H.E. Gyalyum Chenmo and their entourage, accompanied by Venerable Khenpo Pema Wangdak and Venerable Lama Dorjee Gyaltsen, arrived at the Minneapolis-St. Paul International airport. Their arrival was met with a traditional Tibetan greeting offering, while a receiving committee, was at hand to give His Holiness and his group a hearty welcome to Minneapolis.

Invited by the Minnesota Sakya Center and the Tibetan American Foundation of Minnesota, His Holiness was to spend five days in Minneapolis, where he would impart public talks, teachings and the precious gift that is the Kalachakra empowerment.

His Holiness' hosts spared no effort in offering him an enthusiastic welcome throughout his stay,

including a reception dinner seasoned with lively cultural presentations, including a drumming performance by Tibetan elders. Among his other activities in Minneapolis, His Holiness gave a public talk on 'How to Face Difficult Circumstances from a Buddhist Perspective', in which he stressed that:

"Whatever religion or philosophy one follows, the most important thing is to become a good human being before embarking on the spiritual path. Buddha said that everyone is born equal, but the one who is truthful, honest, cares for others and leads a virtuous life belongs to the highest race. Anyone can become a Buddha because every living being has the Buddha Nature. Keeping this in mind helps us to overcome difficult circumstances".

On July 27th and 28th, the Minneapolis Convention Center Hall was transformed into a Kalachakra Shrine, where His Holiness the Sakya Trizin bestowed the two-day Kalachakra major empowerment to more than 2,000 participants. On both days, His Holiness lead all participants in the long-life prayer composed by him for His Holiness the Dalai Lama and, at the conclusion of the empowerment, His Holiness gave a blessing to each individual participant.

His Holiness prepared the students for the initiation by instructing them on the key principles for receiving teachings and initiations:

"Whatever teachings or initiations one receives, what one will achieve depends on one's motivation. If the motivation is associated with negative emotions like desire and anger, it will do more harm than good. If one has only neutral motivation to receive teachings, such as out of curiosity or as a spectator, it will also not be useful. If one has good motivation, even hearing one line of teaching is of great benefit. Good motivation has many different levels. If it's for the sake of this life only, it's not Dharma. To make it Dharma, it has to at

least not be practiced for benefiting this life only. There are many things to understand, to meditate on, and to visualize during the Kalachakra empowerment, but the most important thing is to create the right motivation. When one has a high motivation, then minor goals, such as overcoming obstacles in this life, having health, long life, prosperity, success, and high rebirth, will be automatically achieved. It's important to have higher goals in mind instead of minor goals. One should think that we receive the teachings not for the benefit of only oneself or only for one lifetime's purpose, but for the sake of all sentient beings without any exception".

Over the two days following the Kalachakra, His Holiness the Sakya Trizin granted audiences to hundreds of people, visited the Tibetan American Foundation of Minnesota, and bestowed the Amitabha Phowa transmission to a hall filled with over 800 people.

On July 31st after a successful five-day Minnesota program, His Holiness the Sakya Trizin, H.E. Gyalum Chenmo and entourage left for Los Angeles. Members of the Minnesota Sakya Center requested His Ho

His Holiness closed His American tour with a visit to the Los Angeles Sakya Centre, where He bestowed a Dharma talk on "The Nature of Mind" and the initiation and sadhana instruction on White Tara of the Six Light Rays.



An international congregation in Los Angeles



On the 5th of August, His Holiness left the United States for Singapore. His auspicious visit to the United States was a precious and life-changing opportunity

for thousands of people, all of whom were greatly blessed by His presence and teachings and single-pointedly await His return.

Ngawang Gyatso, who was one of the fortunate students to attend the teachings at Tsechen Kunchab Ling, reminisces on her memorable moments spent there with His Holiness:

“2013 Summer Teachings in Walden

The perfection of His Holiness the Sakya Trizin's every movement is like a mesmerizing dance that engages the mind and moves everything around and beyond Him.

His Holiness taught on the Ngöndro drawing from an especially clear text, composed in the vernacular by the lama, Ngalo Rinpoche who had performed the sacred ceremonies in 1944 for His Holiness' parents to conceive Him. These were extraordinarily detailed yet in plain language and helped us to grasp the vast importance of the Preliminaries. At the close of each chapter and teaching session, the cause and path of the particular process that had been taught, such as prostrations, was lucidly integrated with the view of wisdom. His Holiness' Teachings moved many of us to either want to do our Ngöndro or repeat it.

The elucidation on emptiness that His Holiness gave during the Teachings on Bhutadamara was the clearest and most profound some of us had ever heard Him express in words (that we could understand!).

And the teachings on Sapan's Manjusri Guru Yoga were beautifully inspiring and attended by students of all the four schools of Tibetan Buddhism. These were inconceivably precious teachings that brought countless blessings for those of us who could attend, for those whose hearts aspired to be there, and for all beings.

As well as these in depth teachings attended primarily by western students, His Holiness offered Long Life empowerments and traditional Mani accumulation to over five thousand Himalayans and Tibetans who gathered at the Temple, which is about 70 miles from New York City. So much happiness was evident among these folks who got the rare opportunity to meet with His Holiness and picnic and dance beneath the masses of prayer flags that flow above the five-acre property. This is a unique place, where such a large community can relax in a traditional setting outside of India.

Sometimes, chaotic activity, enormous crowds, and overwhelming emotions, both positive and negative, surface and rumble around our precious Guru, but they do not seem to perturb His steadfast equanimity, His perfect stillness. Eventually the effect is to deepen our practice. To witness the presence of His Holiness inspires faith and devotion in all of us.

His powerful, resonant, and deep chanting can inexplicably shake and move the invisible. Thus He lives up to His name, Ngawang "powerful communication". The soft melody of His voice, a look, a smile, an expression, a gesture -- soothes, illuminates, encourages, and/or chastises the disciples, unlocking the very door to the path of Enlightenment that needs to be opened at that precise moment. After an

empowerment, I heard a friend say, "As His Holiness was rotating the vajra, I understood vividly the meaning of the Teachings of the last 10 days."

The backdrop for His Holiness' Teachings and empowerments was the huge main Buddha of the Temple, surrounded by carefully arranged shrines containing bronze consecrated images of the Masters who have passed on these same teachings in an unbroken lineage for a thousand years, as well as statues of the Sixteen Arhats and Tara. All echoing and magnifying the beauty of the Temple, and all superbly maintained by Lama Dorje and other resident Sangha members. But we are mostly indebted to Khenpo Kalsang Gyaltsen, whose ardent work and dedication made the Temple possible, to Chodrungma Kunga Chodron's caring, devoted, and detailed work, and to Chodrung Jamyang Tharchin's focused and quiet assistance.

May all be auspicious!"

His Holiness the Sakya Trizin in Singapore

His Holiness the Sakya Trizin closed His 2013 teaching tour with a short visit to the Sakya Tenphel Ling centre in Singapore, where He bestowed several teachings and empowerments and consecrated the centre's newly erected stupas. The centre's General Secretary expresses his appreciation of His Holiness' visit:

"Double Jubilation and Blessings at Sakya Tenphel Ling

Over the mid-summer months of 2013, Singapore saw a double joyfulness and splendor at Sakya Tenphel Ling, with the bestowal of the Precious Lam Dre Tsog Shed by His Eminence Khondoong Ratna Vajra Rinpoche from late May to early July, that was closely enriched by His Holiness Sakya Trizin's precious brief presence at the Centre in early August during the consecration of fifty-four newly-mounted sacred Stupas fencing the temple grounds.

Singapore Sakya Centre's Executive Committee and devotees were most fortunate, honored and delighted to receive His Holiness, Gyalyum Chenmo



His Holiness arrives at Sakya Tenphel Ling



and three lamas in the blessed early morning of August 6 at Terminal 2 of Singapore Changi Airport. The double jubilation of the Centre was due to the very kind consent and acceptance of His Holiness to the Exco's request to grace the Centre with the new stupas' consecration amid the Mahavairocana Drupchod and Jangchog Event with the rare and precious Mahavairocana Sand Mandala.

There could be no greater blessing and auspiciousness than to have the holy presence of our most treasured Guru shortly after the Precious Lam Dre Tsog Shed's completion just a month before. Despite the tight schedule of four days, our most compassionate Guru not only bestowed a concise version of the rare Mahavairocana Yoga Tantra Empowerment,



His Holiness graciously bestowing an initiation

including an enlightening Dharma talk on the "Importance of Mahavairocana Drupchod and the Significance of Jangchog" but also strengthened all the fortunate students' practice with a repeat Hevajra Path Empowerment on the blessed Saturday of August 10 at the Centre's hallowed upper hall. A profound explanation was also given by His Holiness about the

great importance of the Stupa and the immense merits of sponsoring one.

The brief but most beneficial five-day noble stopover in Singapore by His Holiness absolutely strengthened the sacred character of Sakya Tenphel Ling and reinforced the inspiration and faith of its many old and new disciples."

On the 12th of August, His Holiness and Her Eminence Gyalyum Chenmo left Singapore to return to their residence in India where, a few days later, His Holiness was to conduct the yearly Vajrakilaya Puja at the Sakya Centre in Rajpur, alongside Khöndung Ratna Vajra Rinpoche and Khöndung Gyana Vajra Rinpoche as well as the Phuntsok Phodrang Dungseys and several members of their respective families.



The precious Mahavairocana Sand Mandala

Khöndung Ratna Vajra Rinpoche Bestows the Holy Lamdre Revision in Taiwan

On the 25th of March, Khöndung Ratna Vajra Rinpoche left the Sakya Dolma Phodrang in Rajpur for Taiwan, where he had been requested by the Vajrayana Sakya Manjushri Centre to bestow the revision to the precious Lamdre initiations and teachings that His Holiness the Sakya Trizin had conferred there a year earlier to over eight hundred students.

Ratna Vajra Rinpoche's clear and vibrant elucidation of the teachings were to provide an invaluable sequel to His Holiness' bestowal of these profound teachings. Rinpoche's visit began with a blessing of the Vajrayana Manjushri Centre, and on the 30th of March, Rinpoche and his entourage were given an elaborate welcome by the Taiwan sangha, featuring cultural performances that included Tibetan traditional song and dance as well as magic shows, and that concluded with a song of praise to His Holiness the Sakya Trizin. The same exuberant lavishness that had been proffered to His Holiness last year now greeted Khöndung Ratna Vajra



Khöndung Ratna Vajra Rinpoche blesses the Manjushri centre



Rinpoche on this auspicious visit.

And on the 1st of April, Khöndung Ratna Vajra Rinpoche began his teaching schedule, starting with the explanation of the Triple Vision, the preliminary

part of the Lamdre. As would be the case with the Triple Tantra, the second and main part of the teaching, Rinpoche offered a scrupulously detailed explanation of the visualisations and led the



Khöndung Ratna Vajra Rinpoche bestowing the precious teachings

students into a meditation on each of these. Those present who had already been hugely privileged to receive the Lamdre teachings by His Holiness last year were now blessed anew by this unique opportunity to deepen and enrich their understanding of the Lamdre.

An additional feature was to further enhance the students' experience. At the end of the teachings, Khenpo Chenyang Gyatso was appointed by Ratna Vajra Rinpoche to give a two-day teaching of the Lamdre Yoga to those who wished to add it to their daily practice. A most secret and precious teaching, the Lamdre Yoga can only be taught to those who have received the entire Lamdre teachings and all its initiations, and it brings incalculable benefit to whomever practises it in earnest.

Also following the teachings,

a grand puja was held, called 'The Thousand Offerings to Namgyalma'. Also known as Ushnisha-Vijaya, Namgyalma is one of the three main Long-Life deities in Tibetan Buddhism and is venerated for her purification powers. The preparation of this puja is extremely intricate and, as its name indicates, requires a considerable number of offerings, such as water, flowers, incense, lamps among many others. It was fortunate that there were several monks as well as lay volunteers to lend a hand, whose efforts were amply rewarded. The ceremony was so awe-inspiring in its beauty and in its show of devotion that Ratna Vajra Rinpoche commended the sangha on how well they had acquitted themselves of such a complex task, and particularly on how meticulously they had respected the procedure prescribed in the scriptures.

Acceding to requests by his

disciples, Ratna Vajra Rinpoche spent three weeks visiting several cities in the island, giving teachings and initiations to hundreds of eager students. During the course of this trip, Rinpoche visited a hospital and a prison, whose patients and inmates seemed touched to the core by his words. So much so that some hospital patients requested to take refuge with Rinpoche and were accepted as his disciples.



Rinpoche brings solace to the sick



A thousand offerings to Namgyalma



Bringing the Thousand Offering ceremony to an end

On the eve of his departure from Taiwan, it was

Khöndung Ratna Vajra Rinpoche's turn to impress his students. At the thanksgiving dinner that was held in his honour to express the sangha's gratitude for his gracious presence and priceless gift of Dharma, Rinpoche surprised everyone by rendering his farewell speech in impeccable Chinese! What's more, Rinpoche promised that, on his next visit to Taiwan, he would do his very best to render some simple teachings and initiations in Chinese.

Needless to say, the Taiwan sangha will eagerly be awaiting Khöndung Ratna Vajra Rinpoche's return to their fortunate island.

Khöndung Ratna Vajra Rinpoche Bestows the Holy Lamdre in Singapore



On the 22nd of May, Khöndung Ratna Vajra Rinpoche left Taiwan for Singapore, where his arrival was anxiously awaited by the members of the Sakya Tenphel Ling centre and other fortunate students. Immediately following his bestowal of the Lamdre re-teachings in Taipei, Ratna Vajra Rinpoche

was now to impart the Holy Lamdre Tsogshe teachings and initiations to an assembly of some two hundred and fifty devotees.

Khöndung Ratna Vajra Rinpoche is one of the major exponents of the Lamdre Teachings, and so the members of the congregation assembled at Sakya



Tenphel Ling over the course of those auspicious seven weeks, were truly blessed to be introduced to the 'Path Including the Result' by such an accomplished master.

A member of the Sakya Tenphel Ling Committee describes the occasion:

"Precious Lam Dre 2013 at Sakya Tenphel Ling, Singapore"

For the second time, the Precious Lam Dre Tsog Shed was successfully bestowed at Sakya Tenphel Ling in Singapore. On this occasion, it was imparted by His Eminence Khondoong Ratna Vajra Rinpoche from 25 May to 7 July 2013, after a sixteen-year lapse since the first one had been given here in 1997 by His Holiness Sakya Trizin.

On a joyous and propitious note of a strong karmic connection with Sakya Tenphel Ling, His Eminence Khondoong Ratna Vajra Rinpoche had actually received his first Lam Dre Tsog Shed in the English language from His Holiness' first bestowal in Singapore at that time.

In respect of His Eminence's kind consent to impart the precious teachings in his present capacity, Singapore Sakya Centre wasted no time to embark on a series of enhancement and upgrading projects

to welcome Khondoong Ratna Vajra Rinpoche by refreshing the glorious face of the main image of Buddha Sakyamuni with gold paint; adorning the golden 'Nirmanakaya' body of the Buddha with outer noble robes; sculpturing and painting the entrance pillars of the Centre in traditional Tibetan style with the kind assistance and support of the Sakya College monks; enhancing the fencing pillars with mounted stupas containing Sakya lineage masters' relics and sacred pills; reinstalling and upgrading the Centre's audio systems and replacing floor cushions with superior quality for more comfortable seating.

The Precious Lam Dre 2013 was auspiciously inaugurated on the International Vesak Day of 24 May 2013, with the bestowing of the Ushnisha Vijaya Long Life Initiation in the early morning by His Eminence for Vesak Day preceptors and the general public. The programme proper began the following day with Nang Sum or The Triple Vision Teaching, which blessedly coincided with this year's Tibetan Vesak Day, hereby exemplifying double auspiciousness for the programme.



Khöndung Ratna Vajra Rinpoche offers new robes to the shrine's Buddha statue



Bountiful offerings for the Ushnisha Vijaya Initiation

Singapore's Sakya Centre saw an encouraging response from Malaysia, Taiwan, China, U.S.A., Australia, Russia and Hungary, with a total strength of 250 participants for Nang Sum, and 180 local and foreign students for the full Lamdre, ranging from the youngest age of 21 to the oldest at age 81, and including a sizable group of 28 Chinese Language students. The teachings were conducted in English by His Eminence with Chinese translation by our local resident student.

Apart from the principal teaching sessions granted by His Eminence, valuable revisions and supplementary lessons were also provided by Khenpo Jamyang Lekshey and Mr. Jay Goldberg during off-



Khöndung Ratna Vajra Ripoche imparting the Holy Lamdre teachings

sessions, designed specifically to cater to foreign disciples as well as to local students who needed consolidation of the teachings.

Tensooms offered to His Eminence by the Lamdre students were also overwhelming, as was the participation in tea offerings by respective groups of students on an almost daily basis. The entire Lam Dre 2013 concluded with a Long Life Puja and a grand and rousing thanksgiving to the precious Guru from the 42nd Executive Committee and all Lamdre students.

At the end of the Lam Dre Programme, all students joyously received their Certificate of Bestowal of Lam Dre Tsog Shed from His Eminence, in addition to precious gifts of Thangkas and Dharma books.

All participants remained to join in the dinner celebration that was then held in honor of His Eminence, along with the Khenpos and the Entourage.

Prior to returning to India, His Eminence also gave 2 days of public talks on “How to Live out a Precious Human Life in this Pragmatic Society” and “The Awakening of the Bodhicitta Mind” at the Tai Buddhist Centre, as an auspicious closing of the entire event.”

Lamdre 2013, Singapore

Do we really want Enlightenment?

Dedicated to His Eminence Khöndung Ratna Vajra Sakya Rinpoche and the entourage of monks, Khenpo Jamyang Lekshey, Ven Bhutia Jamyang Zodpa, Ven Sherpa Dorjee, Ven Dhondup Tashi, Ven Bhutia Thupen Gelek, Ven Gurung Ghyazin, Ven Gurung Jamyang Wangdue, Ven Sonam Paljor, Mr Jay Goldberg, fellow Dharma brothers and sisters in the Lamdre class 2013 and all sentient beings of the six realms, whether directly or indirectly related to members of the congregations that have so kindly brought them to attend this precious teachings of Lamdre.

May the merits and virtues accumulated from the teachings be dedicated to all sentient beings, clearing the two obscurations and ultimately attaining the state of Enlightenment.



The decision to join the Lamdre teachings
Was not an easy one
As there were just too many mundane concerns

Of not being able to abide by the rules and regulations
Of not able to commit the time
Of being lazy

All these apprehensions
Were mere excuses
And brought about a self-inflicted anxiety

Fortunately, with the encouragement of dharma friends
And especially seeing the sincere wish of my wife to attend these teachings
I decided to join her in the Lamdre

Sitting on the throne is our Guru,
His Eminence Ratna Vajra Rinpoche
Always calm and patiently expounding the teachings

Unperturbed by the behaviour of the students
Who somehow may be engaged in their own little things
Or concentrating on his teachings

Untiring, smiling and with great compassion
HE explained the teachings
And guided us into the Path

Regardless of our level of understanding
HE believed at least a seed is being planted
That will ripen when the right conditions occur

No stone shall be left unturned
To ensure the right imprint is being stamped
For this the teachings are always repeated four times

And to seal it further
Khenpo Lekshey will again guide us
Through subsequent meditation sessions

Generosity could be felt everywhere
Through the sponsors
Funds and food were in abundance

Tea offerings were always welcomed
With prayers reminding us of the right motivation
While we enjoyed the tea and snacks

Though sitting arrangements were a little tight
Courtesy and great moral ethics
In helping each other was a joyous sight

In samsara you will never find contentment
Great patience was exercised
Both by the organizing committee and participants

Feedback, comments or criticism
Are mere labels
That mean the same thing

Only through the understanding of the faults of samsara
And through the application of patience
Can we overcome such groundless dissatisfaction

Despite the inevitable imperfection
And with the blessings of the Guru
Let all actions be transformed into joyful effort

Whether it appears as grumbling or a compliment
It is a reflection of our anger or pride
If only we are mindful of it.

All the methods taught
Will not be effective
If we do not have a strong foundation of mindfulness

Samatha meditation cannot be less emphasized
In all our practice to bring about the right concentration
When the need arises for us to apply the antidote

Renunciation, right perception
Loving kindness, compassion
Wishing and engaging Bodhicitta

These motivations
Were recalled at the beginning of every session
By His Eminence without fail



What is our ultimate attainment?
And reasons for wanting such attainment?
This can only be realized through the ultimate Wisdom

At least, as a glimpse from the sidelines
We must first give up our mundane attachment
Before we can even dream of being selfless

Without renunciation
Selfless love and compassion
Are mere lip service

Let us be mindful of our every action
Of wanting to be at the front of the queue
Our convenience over others

The Lamdre has taught me well
It is now up to me
And I am my only witness

There is no need to seek confirmation from others
Nor to ask further what Enlightenment is
We were already blessed with what it takes to attain Enlightenment

Thank you Your Eminence Ratna Vajra Rinpoche, the Sangha of Lamas
Fellow dharma brothers and sisters
And the infinite six realms of sentient beings

For without your guidance, support and companionship
I will not have the grounds of cause and results (one day)
But first I must endeavour to be a good human being (as Khenpo Lokshey has so kindly reminded us)

May whatever merits and virtues accumulated from this Lamdre
Be dedicated to our Gurus
May they have long lives and continue to turn the Wheel of Dharma

May all sentient beings be free of all negativities
Accumulate merits and virtues
And ultimately attain the state of Buddhahood

Yours in Dharma
Shee Liang July 2013

Khöndung Ratna Vajra Rinpoche at the International Buddhist Academy

Immediately following his conferral of the Holy Lamdre in Singapore, Khöndung Ratna Vajra Rinpoche made his way to Kathmandu, Nepal, where he was to spend the following two weeks giving teachings on 'The Essence of the Bodhisattva's Way' at the International Buddhist Academy.

Rinpoche's teachings were to be conferred as part of a two-month long course on Shantideva's 'Bodhisattva's Way of Life', otherwise given by IBA's director, Khenpo Ngawang Jorden.



Khöndung Ratna Vajra Rinpoche with IBA students

Khöndung Ratna Vajra Rinpoche's arrival on 11th July was greeted with an official reception at IBA, where his family was awaiting him. On the very next day, Rinpoche began his teaching schedule. Auspiciously, this was to coincide with Dharmachakra Day, the First Turning of the Wheel by Buddha Sakyamuni.

Interspersed among Ratna Vajra Rinpoche's teaching sessions was the bestowal of blessings, teachings and initiations at the behest of other institutions, including a two-day Hevajra empowerment at IBA, requested by the Sakya Triyana



Their Eminences Tharig Rinpoche and Dezhung Rinpoche offering a mandala to Khöndung Ratna Vajra Rinpoche in their respective monasteries



Rinpoche teaching the young anis at the new Sakya nunnery in Kathmandu



Khöndung Ratna Vajra Rinpoche consecrating Khenchen Appey Rinpoche's stupa at IBA

Centre as well as a teaching at Tharlam Monastery and a Buthadamara empowerment at Tharig Monastery. Ratna Vajra Rinpoche also paid a short visit to the Jamchen Lhakang Monastery and gave a teaching at the new nunnery in Boudanath, whose small anis were visibly enraptured by their teacher and by the words he spoke.

On 20th July, Khöndung Ratna Vajra Rinpoche presided

over the consecration ceremony of Khenchen Appey Rinpoche's shrine at IBA, which was attended by high Sakyapa lamas, including H.E. Asanga Vajra Rinpoche. On the same occasion, Ratna Vajra Rinpoche consecrated IBA's Mahakala shrine as well as the Late Khenpo Migmar's Memorial Library.

Another highlight of Ratna Vajra Rinpoche's visit was the celebration at IBA of a conference

on 'Buddhism and Environment', organised by the Dolma Phodrang Foundation, at which Rinpoche was the keynote speaker, along with his wife, H.E. Dagmo Kalden Dunkyi.

With His Holiness the Sakya Trizin as its Patron and Khöndung Ratna Vajra Rinpoche as its Chairman, the Dolma Phodrang Foundation was created in early 2013 to carry out charitable works, enhance public consciousness of



The 'Buddhism and Environment' Conference at IBA



social issues and promote education focusing on humanistic studies, with a particular emphasis on the preservation and understanding of Buddhism.

The conference was groundbreaking in that it addressed concrete issues dealing with the environment. The eclectic selection of speakers that formed its panel concurred on the fact that much needs to be done to heighten the environmental consciousness of the denizens of countries like Nepal and India.

Several aspects of the subject were addressed. Amongst others, the matter of the relationship between Buddhist monasteries and the environment was discussed,

offering suggestions as to how resources can be maximised and waste products minimised in the context of large monastic institutions. Over and beyond the standard recommendations of water and energy conservation and the recycling and use of biodegradable materials, proposals were offered for the wider adoption of environment-friendly practices particularly relevant to Buddhist monasteries, such as organic 'tsok' rituals, which have already been embraced by some institutions.

With H.E. Dagmo Kalden Dunkyi a staunch advocate of vegetarianism, the benefits of a meat-free diet were presented, both from ethical and economic points

of view. All in all, the conference was fruitful and set into motion a process that is certain to reap considerable benefit for monastic and lay communities alike.

On the 26th of July, on the morrow of the last session of Rinpoche's teachings on the Bodhicaryavatara and a thanksgiving dinner offered him by the directors and members of IBA, Khöndung Ratna Vajra Rinpoche and his family left for New Delhi from where Rinpoche would, two days later, make his way to the Spiti Valley in northeastern India, while his wife and children would regain their residence at the Sakya Dolma Phodrang in Dehradun.



Khöndung Ratna Vajra Rinpoche in Spiti

On the 28th of August, following his stay at IBA in Kathmandu, Khöndung Ratna Vajra Rinpoche made his first visit to the Spiti Valley. Situated in a remote region of Himachal Pradesh in northeastern India, Spiti lies in the soaring heights of the Himalayas. Its name, pronounced by locals as Chiti or as Piti, means 'The Middle Land', the land between Tibet and India; its population, one of the

sparsest in India, predominantly adheres to Tibetan Buddhism. Its stark but spectacular landscape harbours some of the most ancient Buddhist monasteries in existence.

Ratna Vajra Rinpoche spent most of his stay in Spiti at the Sakya Monastery in Kaza, the regional capital. Recently built, the monastery was inaugurated in 2009 by His Holiness the Dalai Lama. It is of alluring beauty, an

oasis of colour in an otherwise monochromatic backdrop. Its precursor, Tenggyü Lüntrub Chökor Ling, is said to have been among the hundred and eight monasteries founded a thousand years ago by the great translator Rinchen Sangpo.

Here, Ratna Vajra Rinpoche gave several initiations, including The Lion's Roar Avalokiteshvara and the Drag Po Sum Dril, and



Khöndung Ratna Vajra Rinpoche at the Sakya Tenggyü Monastery with his students

conducted several grand pujas. Amongst other things, Rinpoche presided over a seminar on medical issues in Spiti, organised by the Dolma Phodrang Foundation in collaboration with Piti Lekhyur Tsogpa.

Rinpoche also spent some time at Sakya Tenggyü at Komik, a branch of the Kaza monastery. Perching at 4,600 metres above sea level, it is one of the highest monasteries in the world. Its lamas are reputed to be exceptionally accomplished in their knowledge of Tantra. Here again, Ratna Vajra Rinpoche conducted offering rituals and bestowed a Long-Life initiation.

Rinpoche dedicated a day of his time to the Gowang Sakya Nunnery, where he performed the institution's inauguration ceremony along with the Tara and Manjushri empowerments. Rinpoche also gave an introductory talk on Buddhism in English for the benefit of the Nunnery's foreign sponsors who had travelled to Spiti for the occasion.

Rinpoche also took time to visit the Tabo and Kye



Rinpoche adopts the favoured mode of transport

Monasteries. Founded by the great translator Rinchen Sangpo, the former is known for the beauty of its thangkas and of its wall paintings and sculptures, which bear a remarkable resemblance to those in the Ajanta caves. A UNESCO World Heritage Site and an Indian National Historic Treasure, it was twice host to Kalachakra initiations held by His Holiness the 14th Dalai Lama.

Kye Monastery is likewise impressive; sitting at the crown of a steep hill in the Spiti Valley, it towers over Kye village whose streets lead up to it. Reportedly founded by Dromtön in the 11th century, it saw many vicissitudes throughout its history. In spite of these, it boasts an attractive collection of ancient murals and



Kye Monastery

books as well as a beautifully decorated Assembly hall. In the year 2000, His Holiness the Dalai Lama presided over the celebration of its millennium.

Rinpoche was struck by how similar Spiti is to Tibet in its landscape, culture and language, and felt very much at home there.

On the 15th of August, Khöndung Ratna Vajra Rinpoche left the Spiti Valley to return to the Sakya Dolma Phodrang in Dehradun, in time for the annual Vajrakilaya Puja that was held at the Sakya Centre from the 17th to the 27th of August.



With its Teachers away on their respective teachings tours, Sakya Centre was relatively quiet over the summer months, as most of its monks went home for their holidays during its first half and observed the traditional summer retreat during the second.

And yet the monastery did see its share of activity as some of its monks, along with nuns from the Sakya Nunnery, participated in the relief effort undertaken to succour the victims of the horrific tragedy that afflicted thousands of





New members of the Sakya Centre



Sakya Centre and Nunnery monks and nuns help in the rescue effort



A new façade for the Centre

Himachal Pradesh denizens and pilgrims who had come to pray in its holy sites. The monks and nuns travelled to the affected area and distributed food and water to those in need and also held pujas on their behalf.

The monastic community at Sakya Centre grew by nearly twenty over the summer months, as young boys from different parts of India and Nepal joined the monastery. Some are barely four years old, but all seem to have settled in nicely to their new environment.

The monastery has acquired a new face, with a team of gifted Nepali artists crafting a tableau in bas-relief on the frontispiece of the temple's main



stairway. The young men toiled day and night to make their work ready on time for His Holiness' arrival. And their efforts were certainly well spent. As one enters the monastery courtyard, their depiction of the Four Harmonious Friends, the Eight Auspicious Symbols and the Six Symbols of Longevity beguilingly beckons

for a closer look, as visitors pause to admire its beauty and to scrutinise its meticulous details.

Some days before His Holiness' return, an ebullient sports day was held in the centre playground to celebrate the end of the summer retreat. Monks of all ages participated in events that ranged from a



Sports day





banana eating competition to a hotly disputed tug-of-war, as the winners collected their prizes from the hands of Their Eminences Dungsey Akasha Vajra Rinpoche and Jetsunma Kunga Trinley Palter Sakya.

And so, the summer came to an end and, with the return of His Holiness the Sakya Trizin, Khöndung Ratna Vajra Rinpoche and Khöndung Gyana Vajra Rinpoche to the Sakya Dolma Phodrang and the celebration of the annual Vajrakilaya Puja, Sakya Centre once again became abuzz with its usual programme of learning and ritual activity.

Year of Water Snake

2140 Calendar of Events 2013-14

Annual Grand Pujas at the Sakya Centre, Dehradun

Every year the Sakya Centre in Rajpur, Dehradun, holds various grand pujas:

1. Annual Grand Vajrayogini Puja 8 th of the 1 st lunar month for 3 days	7. Dhamtsig Kangso 25 th of the 10 th lunar month for 8 days
2. Annual Grand Vajra Nairatmya Puja 8 th of the 2 nd lunar month for 7 days	8. Annual Grand Cakrasamvara Puja 9 th of the 11 th lunar month for 7 days
3. Annual Grand Mahavairocana Puja 11 th of the 4 th lunar month for 5 days	9. Dochen Puja 23 rd of the 11 th lunar month for 7 days
4. Wrathful Guru Rinpoche Puja 10 th of the 5 th lunar month for 1 day	10. Gu-Tor 23 rd of the 12 th lunar month for 7 days
5. Annual Grand Vajrakilaya Puja 11 th of the 7 th lunar month for 11 days	11. Mahakala Day Each 26 th of every lunar month for 5 days
6. Annual Grand Hevajra Puja 8 th of the 9 th lunar month for 8 days	

Auspicious Dates

Six Auspicious Days

The 8th, 14th, 15th (full moon day), 23rd, 29th & the 30th (new moon day) of every month.

Losar – (February 11th 2013 - March 2nd 2014)

Losar is the Tibetan New Year. It starts on the first day of the first lunar month. It is said that, during this month, the effects of positive and negative actions are magnified 100,000 times, and that therefore the benefits of practice are hugely enhanced.

The Four Great Festivals (düchen)

These days commemorate great deeds performed by the Buddha. On these days, the effects of positive or negative actions are magnified 10 million times.

1. Chotrul Düchen: 1-15 (February 11-February 25)

Shakyamuni Buddha displayed a different miracle each day for 15 days in order to increase the faith and devotion of disciples. The 15th of the 1st month is called "Day of Miracles".

2. Saga Dawa Düchen: 4-15 (May 25)

The day Shakyamuni Buddha entered His mother's womb, attained Enlightenment and passed into Parinirvana.

3. Chökhör Düchen: 6-4 (July 12)

This celebrates the Buddha's first Turning of the Wheel of Dharma. It was only seven weeks after His Enlightenment that, exhorted by Indra and Brahma, He consented to teach the Four Noble Truths in Sarnath.

4. Lha Bab Düchen: 9-22 (November 24)

The day Shakyamuni Buddha descended from Tushita heaven and taught for three months in the Heaven of Thirty Three, where His mother had been reborn. This was in order to benefit the gods in the desire realm and to repay His mother's kindness by liberating her from Samsara.

❁ NB: Lamp offerings in the monastery or food offerings to the monks are welcome during all important pujas and ceremonies. If you wish to make any offerings, please contact the Sakya Centre in Rajpur Dehradun directly (contact details on the last page)

AUSPICIOUS BIRTHDAYS	TIBETAN (M/D)	WESTERN
H.E. Jetsunma Ngawang Tsejin Lhamo Sakya	1-29	Apr 2
Dhungsey Akasha Vajra Rinpoche	2-12	Mar 27
Khöndung Gyana Vajra Rinpoche	5-10	Jul 5
H.H. the Dalai Lama	-	Jul 6
H.H. the Sakya Trizin	8-1	Sept 7
H.H. Jigdal Dagchen Rinpoche	9-15	Nov 2
H.E. Luding Khenchen Rinpoche	9-14	-
H.E. Jetsun Kushok Chimey Luding	9-22	Nov 14
Khöndung Ratna Vajra Rinpoche	10-5	Nov 19
H.E. Jetsunma Kunga Trinley Palter Sakya	11-14	Jan 2
H.E. Jetsunma Kunga Chimey Wangmo Sakya	12-13	Jan 24

Holy Days

TIBETAN	WESTERN	HOLY DAYS
1-3	Feb 13	Parinirvana Day of Dagshul Thinley Rinchen (Grand-father of H.H. the 41 st Sakya Trizin)
1-21	Mar 3	Parinirvana Day of Kunkhyen Gorampa Sonam Senge & Jamyang Khyentse Wangpo
2-8	Mar 19	Parinirvana Day of Yabje Kunga Rinchen (Father of H.H. the 41st Sakya Trizin)
2-12	Mar 24	Parinirvana Day of Jetsun Drakpa Gyaltsen & Khangsar Shabrun Ngawang Lodro Tenzin Nyingpo
2-23	Apr 3	Parinirvana Day of Khenchen Dorje Chang Jampa Jampal Sangpo
2-26	Apr 6	Parinirvana Day of Khuwo Rinpoche Kunga Gyaltsen
2-30	Apr 10	Parinirvana Day of Jamgon Loter Wangpo
3-15	Apr 25	Parinirvana Day of Phende Khenchen Ngawang Khedup Gyatso
3-18	Apr 28	Parinirvana Day of Dezhung Tulku Kunga Tenpei Nyima
3-25	May 4	Parinirvana Day of Gongkar Dorje Denpa Dzongpa Kunga Namgyal
3-29	May 8	Parinirvana Day of Gatön Ngawang Lekpa, Luding Khenchen Jamyang TUEpten Lundok Gyaltsen
4-12	May 22	Parinirvana Day of Khenchen Dhampa Dorje Chang Ngawang Lodoe Shenpen Nyingpo
4-23	Jun 1	Anniversary of Mahasiddha Virupa's attainment of the First Bhumi
4-25	Jun 3	Parinirvana Day of Ngorchen Dorje Chang Kunga Sangpo

TIBETAN	WESTERN	HOLY DAYS
5-2	Jun 10	Parinirvana Day of Sachen Kunga Lodro
5-6	Jun 14	Parinirvana Day of Khyentse Dorje Chang Jamyang Chokyi Lodro
6-20	Jun 27	Parinirvana Day of Ngawang TUEtop Wangchuk
6-29	Aug 5	Parinirvana Day of Dorje Chang Ngawang Lodro Rinchen
7-14	Aug 20	Parinirvana Day of Ngakchang Kunga Rinchen
7-15	Aug 21	Parinirvana Day of Tsarchen Losal Gyatso
7-19	Aug 24	Parinirvana Day of Ngakchang Kunga Tashi
9-14	Nov 16	Parinirvana Day of Bari Lotsawa, Khön Konchok Gyalpo & Sachen Kunga Nyingpo
9-21	Nov 23	Parinirvana Day of Ngorchen Konchok Lhundrup
10-8	Dec 10	Parinirvana Day of Munchen Konchok Gyaltsen Sempa Chenpo
11-10	Jan 10	Parinirvana Day of Jamgon Ameshab
11-11	Jan 11	Parinirvana Day of Lopon Sonam Tsemo
11-14	Jan 14	Parinirvana Day of Sakya Pandita Kunga Gyaltsen Pal Sangpo
11-22	Jan 23	Parinirvana Day of Drogön Chogyal Phagpa & Dezhung Anjam Rinpoche
11-23	Jan 24	Parinirvana Day of Khenchen Appey Rinpoche
12-4	Feb 3	Parinirvana Day of Chogyé Trichen Dorje Chang Ngawang Khyenrab Lekshey Gyaltsö



Hevajra Cycle in Spain

HH the Sakya Trizin will bestow empowerments and teachings and will guide students into retreat in 2014

The Lamdre cycle of teachings, based on the Hevajra Tantra, are the highest, core teachings of the Sakya Tradition. His Holiness the Sakya Trizin, who maintains the pure and unbroken lineage of this teaching, will bestow empowerments and teachings in June, 2014, introducing students to the profound practice of Hevajra, and for the first time in the West, guide students into a Hevajra retreat.

This cycle of teachings and retreats is being organised by His Holiness' Spanish centre, the International Centre for Buddhist Studies in Pedreguer, Alicante. While the programme was originally intended for students who have received Lamdre, His Holiness has compassionately consented to bestow the Hevajra Cause and Path Empowerment as part of this programme to old and new students alike, so that this precious opportunity to receive the pith instruction on the Hevajra practice could be available to new students as well.

His Holiness will bestow empowerments and teachings for 17 days beginning on May 31st 2014. His Holiness will also give retreat instructions to students who want to deepen their practice in a retreat setting and place them into retreat on June

16th. Students will be guided by lamas during the retreat on all aspects of practice including shrine preparation, tormas offerings, yogas, and so forth. For students who are unable to complete the full Hevajra Approximation Retreat, a shorter One-Month Hevajra Training Retreat is available to all those who have received the Hevajra Cause and Path Empowerment.

The teaching cycle will be conducted in English by his Holiness and translated into Spanish alongside simultaneous French translation by radio. We encourage everybody to attend this empowerment and retreat teaching cycle, a rare opportunity not to be missed.

HH Sakya Trizin's Teaching Cycle • May 31 – June 16, 2014

May 31	Three Visions
June 1	Bodhisattva Vows
June 2-5	Cause Empowerment
June 6	The View of Kordeyerme
June 7-8	Path Empowerment
June 9-14	Teachings on the Six-Limbs Sadhana
June 15	Mahakala Empowerment
June 16	10 am: Retreat Instructions 4 pm: Place students into retreat

One-Month Hevajra Training Retreat • June 16 – July 16, 2014

Hevajra Approximation Retreat • June 2014 – February 2015

Organised by Fundación Sakya at CIDEB in Pedreguer, Alicante, Spain
Retreat space is limited and early registration is advised.

For more information: www.hevajra.org

To register: www.fundacionsakya.org

Melody of Dharma

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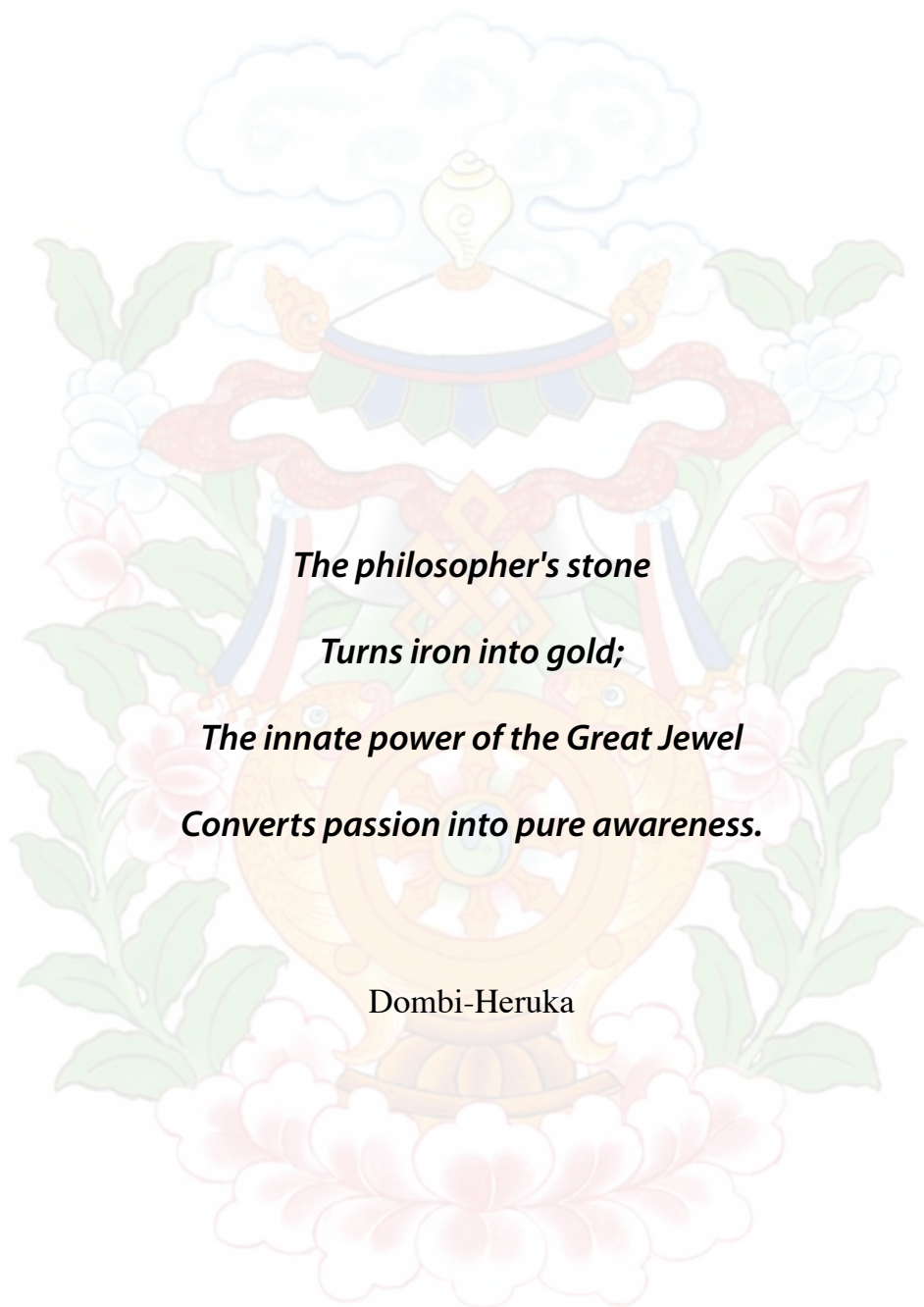
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The philosopher's stone

Turns iron into gold;

The innate power of the Great Jewel

Converts passion into pure awareness.

Dombi-Heruka



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