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Melody of Dharma

Inaugural Issue

The 18th Sakya Monlam Aspirational Prayer Festival and Celebration
of the 50th Anniversary of His Holiness the 41st Sakya Trizin's Enthronement

Finding Peace in a Troubled World
by His Holiness the Sakya Trizin



A Publication of the Office of Sakya Dolma Phodrang

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Dedicated to the Dharma Activities of

HIS HOLINESS THE SAKYA TRIZIN

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His Holiness the Sakya Trizin's Letter to Readers of *Melody of Dharma*

His Holiness
Sakya Trizin
HEAD OF THE SAKYAPA ORDER
OF TIBETAN BUDDHISM



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Dear Dharma friends,

It is with great pleasure that I extend to you my warmest New Year greetings on the occasion of the first edition of *Melody of Dharma*. I hope that this has been a fruitful year for all of you, and that it has brought you closer to self-fulfillment.

It has been a very special year for me, as throughout its course I was blessed by the good wishes of innumerable Dharma friends. I was deeply touched that all our Centres so generously shared in the celebration of my Golden Jubilee Year, and that so many Sangha members flocked to Lumbini to participate in the Annual Monlam Prayer Festival and in the ceremonies that accompanied the anniversary of the 50th year of my enthronement.

And so, I wholeheartedly thank all our Dharma friends for their kindness and devotion, most particularly the sponsors and the Sangha members who dedicated so much time and effort in making this Golden Jubilee year a most memorable one for me.

The Grand Annual Monlam World Peace Prayer Festival is indeed a precious occasion. This holy prayer festival is dedicated to the aspiration that the Dharma grow and flourish, that all sentient beings attain happiness and be free from suffering, that all obstacles be removed and obscurations purified, and that all merit be dedicated to world peace. It is most auspicious that so many Sangha members and participants gathered to pray together that our world be blessed with peace, harmony, and a healthy environment.

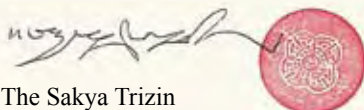
Today, our world is afflicted by suffering on a global scale. Through our selfishness and greed we are depleting our earth's resources. By doing so, not only are we degrading our environment and putting the ecological balance of our planet at risk, but we are creating causes and conditions that lead to conflicts and wars, thus generating even more suffering.

As Buddhists, it is our universal responsibility to double our efforts to restore balance in our world. This we must do by being ever more dedicated to our spiritual path. Only by cultivating generosity and finding harmony within our own minds can we hope to spread peace to all beings and release them from suffering. We must be acutely aware of the interdependence of all beings, of the fact that we all share the same planet, and that each one of our actions affects others. We must learn to nurture our earth and to be ever more respectful in using her resources.

Keeping this in mind, it would be wonderful if all of us could preserve the spirit of Monlam continuously throughout our lives.

I sincerely wish each and every one of you a happy and prosperous New Year and fervently hope that it will bring with it good health, fulfillment of all your aspirations and continued progress on your spiritual path.

May the blessings of the Triple Gem always be showered upon you.


The Sakya Trizin

1st February, 2010

H.H. the Sakya Trizin's New Year Greetings for 2010



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*In the pure realm grows a wish-fulfilling tree
From its exquisite branches appears
A wondrous display of jewel-like fruit
Each one a wish of joy for the New Year
May its glorious beauty shine upon all!
Tashi Delek !*


His Holiness Sakya Trizin

H. E. Ratna Vajra Rinpoche's New Year Greetings for 2010

Happy New Year



May the Year of the Earth Tiger bring
happiness, prosperity and spiritual fulfillment to
you and all your loved ones.

In the Dharma,
Khonrig Ratna Vajra Sakya
& Family

Artwork by Dagmo Kalden D.Sakya



FROM THE EDITORS

It is with great enthusiasm that we are publishing this first edition of *Melody of Dharma*.

In accordance with the wishes of His Holiness the Sakya Trizin, we wish to contribute to the sparkling ocean of Dharma and hope that, through these pages, we all become more closely acquainted with its wisdom.

His Holiness considers that the Buddhadharma belongs to all beings. It is with this in mind that the Sakya Dolma Phodrang is pleased to bring the message of Dharma to beings from different parts of the world who are interested in learning about the Buddha's teachings, in particular about Tibetan Buddhism, with a special emphasis on the teachings of the Sakya tradition.

Melody of Dharma will familiarize us with the teachings of great masters of the past and will introduce us to the gems of wisdom bestowed upon us by our current teachers. It will also keep its readers informed of Sakya activities, particularly those of His Holiness the Sakya Trizin and also those of His Eminence Ratna Vajra Rinpoche and of His Eminence Gyana Vajra Rinpoche.

We are deeply thankful to His Holiness the Sakya Trizin and to the Holy Family of Dolma Phodrang, and in particular H.E. Dagmo Kushok Kalden, for their guidance and inspiration in bringing this publication to fruition.

We also greatly appreciate the generosity and efforts of all who have contributed to these pages.

May the *Melody of Dharma* be of benefit to all sentient beings.

The Melody of Dharma Project Team

His Holiness The SAKYA Trizin's Tentative Schedule 2010 - 2011

DATE	EVENT
14 Feb 2010	Losar 2137– Special Puja for the auspicious beginning of the New Year Venue: Sakya Centre, Dehradun
19 – 21 Feb	White Mahakala Vase Consecration Venue: Sakya Centre, Dehradun
25 Feb	New Torma Installation in Mahakala Shrine Venue: Sakya Centre, Dehradun
27 Feb	Long Life Wang for Public Venue: Sakya Centre, Dehradun
28 Feb- 6 Mar	Visit to Dharamsala
8 - 14 Mar	Chamsik Puja Venue: Sakya Dolma phodrang, Dehradun
23 - 29 Mar	Annual Vajra Nairatmya Puja Venue: Sakya Centre, Dehradun
12 Apr – 3 May	Teaching Tour of North-East India
21 May - 1 Jun	Teaching Tour : Russia
2 - 16 Jun	Teaching Tour : UK
17- 19 Jun	Teaching Tour : Holland
20 - 26 Jun	Teaching Tour : Biarritz France
27 Jun - 6 Jul	Teaching Tour : Germany
7- 11 Jul	Teaching Tour : Sweden
12 Jul - 6 Aug	Teaching Tour : Kuttolsheim, France
7 - 15 Aug	Teaching Tour : Switzerland
20 - 30 Aug	Annual Vajrakilaya Pujas Venue: Sakya Centre, Dehradun
8 – 22 Oct	Teaching Tour of Malaysia and Singapore
9 Sep	Long Life Ceremony on His Holiness' Tibetan Birthday
15 - 22 Oct	Annual Hevajra Pujas Venue : Sakya Centre, Dehradun
13 - 22 Nov	Monlam Venue : Lumbini, Nepal
30 Nov – 7 Dec	Annual Damsik Kangso Pujas Venue: Sakya Centre, Dehradun
15 - 21 Dec	Annual Chakrasamvara Pujas Venue: Sakya Centre, Dehradun
28 Dec - 3 Jan 2011	Annual Dochen Pujas Venue: Sakya Centre, Dehradun
25 Feb - 3 Mar '11	Annual Gutor Pujas Venue: Sakya Centre, Dehradun
5 Mar '11	Losar 2138– Special Puja for the auspicious beginning of New Year Venue: Sakya Centre, Dehradun

Finding Peace in a Troubled World

Melbourne Visit by His Holiness the Sakya Trizin, May 2003

Thank you very much for the warm welcome and especially for the traditional welcome. I would like to welcome you all and take this opportunity to extend my best wishes to the Sangha members and to all the brothers and sisters who have gathered here this evening. I would also like to take this opportunity to thank all the organizers, helpers and those who assisted in preparing my trip to Melbourne, and also in arranging this program.

As you know, I have been to Australia three times – this is my third visit, so we have already made very good connections. There are many familiar faces as well as new faces. In any case, it is a great joy for me to share the teachings of the Buddha with you this evening. Before I begin my talk, I would first like to recite a short prayer.

(Prayers follow)

Now in this world in which we live, there are many different races and many different religions, many different philosophies and many different cultures. But one aspect they all have in common is that they all aim to help their adherents



attain happiness and be free from suffering. There is no disagreement about this.

Every individual, every organization, every society tries to achieve happiness. In order to gain happiness, we make many efforts at the material level. During the past century, we have made tremendous progress



in the fields of science and technology. This has brought many benefits to mankind, such as improved medical treatment, communications and so on. But by the same token, it is clear that material progress alone is not enough. It is very important for us also to make inner spiritual progress. This is because if we do not make inner spiritual progress, outer material progress, though it confers many benefits, can bring with it much harm and destruction. Therefore, to find real peace and happiness in this world, it is important to acquire inner peace and happiness. If outer material benefit is combined with inner spiritual development, real peace and happiness will be achieved.

I personally believe that all of the major world religions have a role to play in this. From the Buddhist perspective, the Buddha himself gave many levels of teachings. One kind of teaching is not enough, because human beings are innumerable and their levels of defilements and their spiritual propensities are so varied. One kind of medicine cannot cure all the different diseases that exist in the world. Not only do we need many different kinds of medicine, but we need many different systems of medicine, e.g. for certain diseases allopathic medicine is more effective, but

for other diseases ayurvedic medicine is more appropriate. Similarly, one system of teaching is not enough. We require many different kinds, as we each have different tastes, different mentalities and so on. Therefore each one of the world's religions has an important role to play in helping mankind. All the religions need to cooperate and unite in their efforts to help mankind and to show sentient beings how to make this world a better, happier place to live in, with less suffering.

As a Buddhist, I can say that according to the teachings of the Buddha, not only human beings, but all sentient beings possess the Buddha nature. The true nature of our mind is unstained by obscurations. Our mind has been pure from the very beginning. At the moment we can't see the actual true nature of our mind, as it is stained by two obscurations: the obscuration of defilements and the obscuration of knowledge. The obscuration of defilements covers negative emotions such as ignorance, desire, hatred, jealousy, pride, stinginess, and so on. The obscuration of knowledge means the dualistic stream of thoughts related to the three realms, such as subject and object and the thoughts themselves. These obscurations block us from seeing the



true nature of the mind. As long as we have these obscurations, we are not free. We remain in samsara, which means the circle of existence. The wheel of life goes around and around in never-ending circles.

Now as sentient beings, we have a physical body and a mental consciousness. We know where the physical body came from, how it is maintained and how it will be disposed of. It is something we can see with our naked eye and touch with our hands. We can describe its colour, shape and so on. But, where is the mind? Mental consciousness is something we can't see with the naked eye, we can't touch with our hands, we can't measure. We can't describe its shape, colour or size.

The mind and body are very different. Mental consciousness has its own requirements; it can't arise, continue and develop out of nothing. It can't arise out of things which have a different nature, such as the elements of the physical body or material substance. It must have its own kind of continuity from one moment to another. If we ask ourselves where this mind came from, we can prove that we had some kind of life before taking on our present physical body – we had a previous life before we took this present form. It goes on – before

that another life, and before that another life. There is no such thing as the beginning of a person's consciousness. In other words there is no beginning. That is why we refer to 'beginningless time.' We have been born previously in many different forms, taking many different physical bodies. We change bodies just like we change clothes. But the same continuity of mental consciousness continues from beginningless time right up to the present. It will keep going on well into the future too, until such time as we attain enlightenment.

As long as we remain in samsara, we are not free from suffering. In fact, the very nature of samsara is suffering, just as the nature of fire is heat, regardless of whether it is a big fire or a small fire. Since the nature of samsara is suffering, to overcome this suffering we must eliminate the two obscurations.

It is important to know about suffering and where it came from. What is the root of suffering? The answer is, the root of

suffering is lack of wisdom. It is due to ignorance, that is, not knowing the true nature of the mind. Without logical reasons, we cling to a self. When we cling to a self, we also at the same time cling to a sense of 'others'. When we have a situation where there is a self and there are others, we develop attachment and desire for our own side and anger or hatred towards others.

But in reality, there is no self. If there were a self, it would have to be the physical body, the mind or a name. But a name is a mere label, which can be given to anything at any moment. With regard to the physical body, if we examine every part of the body, such as flesh, bones, blood and so on, we will not find a single substance that can be called the self. Even in common usage, when we talk about my body, we mean the body that belongs to me, just like my car, my house, etc. But the body is not the self. What about the mind? Could the mind be the self? But the mind is changing all the time. The past mind has already ceased and the future mind is yet to arise. The present mind changes moment by moment. Something which is changing all the time cannot be the self.

If the name, the physical body and the mind are not the self, where is the self? Despite not being able to find it, we all have

a very strong habitual tendency to cling to a combination of the physical body and the mind as the self. This habitual tendency has been with us from beginningless time up to now. It is very strong in all of us. We always cling to the notion of a self. No matter how much we love other people, we always care more for ourselves than for others. We have always been very selfish, because of this self-clinging to a personal self, our present form, feelings, etc. Yet when we try to investigate where this self is, we cannot find anything. So we cling to this self in spite of the lack of logical evidence that it exists.

This self-clinging is the source of all our problems. It is the basic ignorance from which all the negative emotions start. If there is a self, then there are others and if there is a self and others, there is attachment to the self and anger towards others. This situation creates the basic three defilements, which are greed, hatred and ignorance. From these three basic defilements arise others, such as jealousy, pride, stinginess, etc. Once these emotions are present, they soon develop into physical, verbal and mental actions. When we perform such actions, it is like planting a seed which leads to the growth of suffering.

Any actions created under the power



of these emotions are known as negative or non-virtuous deeds. These deeds create all our problems and suffering. The negative experiences people face in life, such as having a short life span, poor health, mental suffering, anxiety, poverty and inability to fulfill their wishes are not produced by any outside force. Neither do they happen accidentally. They are created by our negative emotions, which lead us to commit negative deeds. The result of committing negative deeds is yet more suffering.

There is no point in blaming our problems on what is going on outside. All problems begin within our own minds, from our negative emotions. We should not blame others when things go wrong, because all problems originate from our own negative emotions. Buddhism teaches us that everything arises from causes and conditions. Even natural calamities such as floods, earthquakes and so on are the products of our own actions. This is because when many people indulge in negative deeds together, it results in natural disasters. We can tell from our own experience what the consequences of negative emotions, such as anger, are. We lose our peace of mind and become unhappy. Our face becomes grim, we lose our peace, our happiness disappears and even our family members are affected

and cannot experience peace and happiness either. This may extend to our neighbours too. People who are selfish and angry may destroy the entire world.

When our minds are relaxed, our physical body will be healthy. When our minds are angry and disturbed, feelings such as jealousy and pride arise. We cannot find peace and happiness. These negative emotions also affect the body. Doctors tell us that many diseases are related to mental tension and anxiety. In short, all our physical problems and all the problems in the outside world are caused by our negative emotions. Yet it is very difficult to avoid negative emotions. It may be easy to recognize them, but we have been bound by these defilements since beginningless time. As I said, our individual mind has no beginning. Our consciousness has continued from beginningless time up to now. The first step is to know this. So instead of blaming our problems or the community's problems on others, we should look inside and blame our own defilements, our own negative emotions. No external enemy can do as much damage as our own negative emotions can. Besides, no matter how many outside enemies you destroy, whenever you destroy one enemy, another appears. It goes on and on. There is no end to it. On the





other hand, if you turn inwards and address you own negative emotions, such as anger and jealousy, all the enemies disappear. The person who is without anger has no enemies. That's because the actual enemy is not outside, it is within our own mind. And the worst enemy of all is anger. The worst negative deeds are those initiated by anger. So anger is the worst negative emotion we can have.

The realization that negative emotions are the cause of all our problems is a great step, but it is only the first step. The second step is to try to reduce our negative emotions. It is just a matter of how much effort we put into it. For example, it is very easy to become angry about the slightest matter – like a person's way of speaking, acting or looking. To overcome anger, we need to practise patience. Now it is very difficult to practise patience, so we may not be able to control our anger the first time we try, but the second time we may handle it better, and the third time we will do even better. Though we may not control our anger completely, we will start to be able to reduce it. By even just reducing the level of anger, you will already feel the benefits. Your mind will be calmer, and you will start to feel peaceful and happy. It will also have a very beneficial effect on the body. When you are healthy and happy you will live longer. Not only will you be a happier person, but by refraining from anger, you

will not disturb other people's peace and happiness. This is what we call a purposeful life: being happy and at the same time benefiting others. Otherwise, if we exist just to find food, clothes and shelter and continue living a miserable life, being unhappy, harming others and making them miserable too, what is the benefit? If we want to have a purposeful and beneficial life, it is very important for us to work on our negative emotions.

We can see that the first step is to recognize the root of the problem, and the second step is to try to work on it until eventually we can control it. If two or three more people also continue to work in this way, it will spread and bring benefits for all of us. If we can combine the progress we are making in the fields of science and technology with the positive energy of a peaceful and happy mind, it will be of great benefit to so many beings. On the other hand, if the developments in science and technology are linked with negative emotions, they will produce great harm. Such developments may make it possible for the destruction of many people within a short space of time. We then become far worse than the most dangerous of animals, such as tigers and snakes, that we fear so much. But how many beings can animals attack? Basically they attack only to provide themselves with food. They can only attack very few other creatures. They are



incapable of killing thousands of beings at a time. But if we humans continue to develop high technology without dealing with our negative emotions, we will be capable of destroying the whole world in a very short time. That's why it is so important for us to work on our negative emotions.

In addition to working on our negative emotions, we should try to develop a positive mind. All the good things in our lives, such as good health, prosperity and the fulfillment of our desires, all the happiness we long for – these things must have their own causes. They don't come about by accident or through any external cause. They are produced by our virtuous deeds. We may define virtuous deeds as actions without defilements – arising from loving kindness, compassion, patience and forgiveness. All positive qualities arise from these states of mind. We all long for happiness. If we truly want happiness, we must create the causes of happiness. We cannot experience happiness unless the causes are in place.

In short, whether we suffer or whether we experience happiness, it is all in our own hands, nobody else's. The Buddha's way to help human beings was through giving instructions or teachings about the right ways and the wrong ways of living. We must not follow the wrong path. We must definitely follow the right path, for the right path will lead us to liberation and enlightenment. The Buddha said, "I have

shown the path to liberation. The attainment of liberation depends on the individual."

That's why the Buddhist teachings say that you yourself are your own saviour. Nobody else can save you. When we are sick, it is important to have competent doctors and correct medication. But at the same time, the patient also has to do his part. He has to take his medicine and follow the doctor's advice to avoid creating causes for sickness. Otherwise, he cannot be cured. The Buddha is like a doctor, the Dharma is the medicine and we are the patient. In brief, to cure our negative emotions, we must do the correct practices and avoid the incorrect ones. If one wishes to follow the Buddhist path, there are various levels. Basically, the first step is to take refuge in the Buddha, Dharma and Sangha. The Buddha is the guide, the Dharma is the actual path, because it is through the Dharma that one makes progress on the path and the Sangha, which means community, are the companions on the path.

Taking refuge is the first step and it is the foundation of all the vows.

As I am going to give the major empowerments tomorrow, I think it is important for you to know about taking the three vows: the pratimoksha vow, the bodhisattva vow and the vajrayana vow. Pratimoksha means individual liberation. We take this vow to be able to free ourselves from the sufferings of samsara and to attain

liberation. To do this we must abstain from negative deeds and for this it is necessary to take a vow. This vow has different levels, such as the lay vows and monks' and nuns' or renunciates' vows. The cause of individual liberation is the aspiration for renunciation. This comes with the realization that samsara is nothing but suffering, and that to liberate ourselves from suffering we must renounce the world. It is a vow to keep the five precepts – the general precepts adhered to by all the Buddhist traditions. There are basically two forms of the vow: one form for lay people and another for renunciates.

Then there is the bodhisattva vow, which also has different levels. Of course we all want happiness and we want to be free of suffering. But it is not enough to seek liberation for ourselves alone. After all, everything in our life depends on other beings, and this has been true during every one of our lifetimes since beginningless time. It follows that at one time or another, we have been connected to every single living being. They have been our parents, siblings, friends or partners. But because we have moved from one life to another, we do not recognize each other. We see some beings as enemies. But these people we now see as enemies have been dear to us in the past. Therefore we must think about the suffering, wellbeing and liberation

of all sentient beings. Sentient beings are limitless in number, they are innumerable, they are infinite, like space. All sentient beings are undergoing suffering, although no beings want to suffer. However, due to their ignorance, they are creating more and more causes of suffering. We must try to rescue them from their misery. The only way to help sentient beings effectively is to attain enlightenment.

Although the state of nirvana is free from sufferings, that state does not develop all qualities. For this reason, one on this level cannot help all sentient beings. To help all sentient beings, we must attain full enlightenment, also known as 'non-abiding nirvana.' The state of 'non-abiding nirvana' is above both samsara and nirvana. When one reaches this state, through great wisdom one does not remain in the extreme of samsara and out of great compassion one does not remain in the extreme of nirvana. That is why we say it is above both the two extremes of samsara and nirvana. In order to attain full and complete enlightenment for the sake of all sentient beings, one takes the bodhisattva vow. There are different sets of rules depending on the type of person taking the vow. But basically the main thing is to take the vow to attain full and complete enlightenment for the sake of all sentient beings.

The next is the vajrayana vow. The vajrayana teachings are the highest level of teachings given by the Buddha. It is said that through these teachings, one may attain full and complete enlightenment during one lifetime. This vow has its own set of rules. Basically, by taking these three vows, one enters on the path.

So with this I conclude this evening's teachings. If you have any questions, I'll be happy to answer them.

Questions and Answers

Q *Your Holiness, we are blessed by your presence and we pray for your health and continued teachings. My question concerns the dilution of dharma. I have heard that in the present time, the purity of practice has diminished. What is your opinion about this, please?*

A **Actually, we are now in the degenerate times, and people have lots of negative emotions and these are very difficult. Of course there are many different kinds of people, some good and some bad, and the same applies to teachers. If we are going to practise Dharma, it is important that we practise the pure Dharma in the right way.**

Q *Someone rang with a question. She comes from a country where there is a civil war. She is leading a happy life in*

Australia, but she keeps thinking about her relatives who are in danger. How can she feel peaceful when she is always thinking about the dangers her relatives are facing?

A **Creating loving kindness and compassion, especially for those who are facing difficulties will create a feeling of peace and will definitely have a positive impact.**

Q *Can you please explain free will in the context of karma? How can you have free will – the ability to choose what you want to do – and at the same time be subject to karmic causes and conditions, which arise without our choice?*

A **It is not so much about what we choose, really. After all, we all choose happiness. Nobody chooses to experience suffering. So that's the extent of our free will. On this basis, if we want to achieve happiness, it is very important that we know how to create the causes of happiness. Conversely, if we do not want suffering, it is important for us to avoid the causes of suffering. Without creating the appropriate causes, you can't expect to get the results.**



Q *Somebody asked, 'What is emptiness?'*

A What we see and what the reality is, are two different things. At the moment, we perceive many different things, such as forms, sounds, etc. But are the things that appear to us ultimate reality? They are not. Ultimate reality is something else. It is emptiness. The reality of phenomena is beyond all description. One cannot say that it exists, that it does not exist, that it both exists and does not exist or that it neither exists nor does not exist. Ultimate reality is beyond perception and beyond description. It is referred to as 'emptiness' simply because there is no other way to describe it.

Q *You spoke of the two obscurations: the obscuration of defilements and the obscuration of knowledge. Would you explain a little more about the obscuration of knowledge?*

A "Knowledge" here means the stream of thoughts. We have so many thoughts, related with subject and object, and thoughts about the Three Realms. This stream of thoughts is the obscuration to seeing reality. It has to be eliminated through the practice of calm abiding meditation and concentration. This practice reduces and eventually eliminates these thoughts.

Q *If the mere 'I' is beginningless and lacks inherent existence and is also part of dependent arising, what does the mere 'I' depend on?*

A The mere 'I' depends on the aggregates. This is because we cling to what appears as reality to us. We see forms, feelings and perceptions as real. When you cling to these, you cling to a self. There is a personal self (I) and a phenomenal self (things).

I wish you all complete success in your individual lives as well as on the spiritual path. Thank you very much.

His Holiness' Grand-Daughter - Jetsun Kunga Trinley Palter Sakya

When it was announced that Jetsunma had been conceived, auspicious signs appeared to His Holiness the Sakya Trizin. She was born on the night of 2nd January a very auspicious day, as it was the Parinirvana anniversary of Sakya Pandita.

Shortly after her birth, His Holiness Sakya Trizin went to the hospital to visit His first grand-child and, as is the tradition in the Khon family, drew Manjushri's syllables DHIH on her tongue with saffron water, in order to increase her knowledge and wisdom.

As soon as Jetsunma returned home from the hospital, His Holiness performed a purification ritual, and bestowed empowerments to ripen her mind for later initiations. She has since then received several empowerments.

She received the name Kunga Trinley Palter, after two of His Holiness's aunts who were highly accomplished practitioners. One was Jetsun Kunga Tenpei Nyima, and the other Jetsun Pema Trinley.

Jetsun Kunga Tenpei Nyima was His Holiness' maternal aunt, and it was she who looked after His Holiness and His sister Jetsun Kushok Chimey Luding when their mother passed away. Although she was a highly realized being, she was very humble, and never wanted to wear the initiation hat when performing initiations, which she would only give privately to His Holiness, and to no one else. He did once convince her to wear one during an initiation, a red khenpo-style hat that His Holiness used to play with.

She was a great Vajrayogini practitioner



Since the first year she was born, Jetsunma has been sponsoring the whitewashing of the Boudhanath stupa--this year she was finally big enough to light the butter lamps by herself!

and, after her cremation, the inside of the stupa was covered with sindura powder, and her bones were yellow.

Jetsun Pema Trinley was a great practitioner, and had a large following. Once, while she was teaching in a place called Tehor, she aroused the envy of the local Gelugs, who said that it was inauspicious that a woman should be giving initiations. They sent disciplinarians to challenge her. When they arrived, Jetsunma was giving an empowerment. As they looked in, she was holding the initiation Vase. She looked their way, let go of the Vase, which remained floating in space, adjusted her zen, and once again took hold of it. They prostrated and received initiation from her. She was known to be a wisdom dakini, and there are several stories attesting to this.

Jetsunma is still young but shows every sign of being very special. She is bright, joyous, generous, curious, sociable, all qualities that will stand her in good stead when she comes of age and must assume her responsibilities alongside her elders.

Follow Jetsunma on her photographic journal at: <http://www.jetsunma.blogspot.com>



The 18th Sakya Monlam Aspirational Prayer Festival and Celebration of the 50th Anniversary of His Holiness the 41st Sakya Trizin's Enthronement

The Great Sakya Mon Lam Aspirational Prayer Festival, held annually in Lumbini in Nepal, near the site of Shakyamuni Buddha's birthplace, was the setting this year for the truly magnificent Golden Jubilee Celebration of His Holiness the 41st Sakya Trizin's enthronement.

Devotees of His Holiness came from North, South and Central America, Eastern and Western Europe, Northern and Southern Asia, Australia, and New Zealand as well as India and Nepal to revitalize their Bodhisattva aspirations and to celebrate this historic milestone - the longest reign of any Sakya Throneholder in the lineage's history. His Holiness' fifty years of dedicated and inspiring service to the Dharma elicited

the enthusiastic and joyful recognition of the multitudes who came to share in the blessings of this once-in-a-lifetime occasion.

The Festival lasted from November 23rd to December 2nd, and its first three days were dedicated to the celebration of His Holiness' Golden Jubilee. During the two days preceding the official celebration of his fifty years as Sakya Throneholder, His Holiness offered teachings to a large group of Sangha members and lay disciples seated on the grass of the lovely peaceful garden surrounding the Mayadevi temple, the place of the Buddha's birth, and a few steps from the Ashoka pillar which commemorates this important historical event.

The first day, the 23rd, was dedicated



Their Eminences the Dungsays leading His Holiness to Tashi Rabten Ling Temple for His Long Life Ceremony

to world peace and a large crowd gathered at the garden to hear His Holiness teach on the importance of our personal spiritual practice to world peace, stressing that the most significant way that we could promote world peace was by cultivating inner peace.

The second day, the 24th, was dedicated to the environment, and again Sangha members thronged at the Mayadevi grounds in order to hear His Holiness' teaching on how vital it is that we protect our earth from further detriment. He stressed that not only humans were being affected by the harm that is being inflicted on our planet, but also animals and invisible beings, and that the unbalance that this brought about could be the cause of the many natural disasters that are destroying so many lives. His Holiness concluded the ceremony with the planting of a tree in the Mayadevi gardens, along with the freeing of birds and fish, the age-old Buddhist custom or releasing life.

Early on the morning of the 25th, Golden Jubilee Celebration Day, thousands



His Holiness giving a teaching on world peace at Lumbini Gardens

of exuberant devotees, monastic and lay alike, lined the brightly decorated road leading from the gate of the Lumbini Garden Hotel, right up to the Tashi Rabten Ling temple, awaiting the procession that was to escort His Holiness to the temple.

When the procession appeared, the crowd of well-wishers became ecstatic, and the excitement accompanied His Holiness like a wave all the way to the temple. There was colour and joy everywhere. The scene seemed out of a fairy tale, and was suggestive of how regal these occasions might have been in older days. Heralding His Holiness were monks carrying umbrellas



Khar-Cham performance to welcome His Holiness to the Temple



Butter lamp offerings for world peace and His Holiness' long life



Mayadevi Temple lit up for His Holiness' Golden Jubilee and for world peace and the environment

▼ Sangha attending Monlam prayers



and banners depicting the Eight Auspicious Symbols, traditional singers and dancers, high lamas and dignitaries, and offerings to be later presented to His Holiness. And then came His Holiness' car, wherein He greeted the eagerly waiting crowd. And there was more merriment when, in the wake of His Holiness, horses appeared gracefully prancing down the road, followed by richly festooned elephants swaying the procession to a close.

His Holiness then entered the temple and took place on His Throne, and the assembly gathered for the ensuing ceremony. First, His Eminence Ratna Vajra Rinpoche offered to His Holiness the Universal Mandala, and beautifully rendered to the assembly the detailed explanation of the Five Auspicious Merits obtained by this offering.

Then, Thartse Khen Rinpoche, throne holder of the Ngorpa sect, offered to His Holiness the Symbols representing the qualities and activities of body, speech, and mind. His Eminence Gyana Vajra Rinpoche made a Mandala offering to request His Holiness to accept our gifts. His Eminence



Their Eminences the Dungseys in the procession leading His Holiness to the temple



His Eminence Ratna Vajra Rinpoche offering the Universal Mandala to His Holiness during His Long Life Ceremony



Their Eminences Jetsun Kushok, Gyalyum Kushok, Dagmo Kushok Sakya and Dagmo Kushok Sonam

Avikrita Rinpoche offered a Mandala, requesting His Holiness to accept our earnest request to live long, and His Eminence Asanga Rinpoche offered a Mandala in thanks for accepting our request. Following this, His Eminence Shabdrung Rinchen Paljor Rinpoche offered the Seven Royal Symbols, and His Eminence Ghonkar Tulku Dorje Denpa Rinpoche offered the Eight Auspicious Substances.

This was followed by offerings by the heads of Sakya monasteries and by dignitaries of the Indian government, and of the Tibetan government in exile. More than ten thousand people participated, and the stream of followers who came to present offerings to His Holiness started began well outside the gate, and circled twice around the monastery before it finally reached His Holiness.

In the afternoon, followers gathered in their thousands in a specially erected tent near the Lumbini gardens, awaiting the arrival of His Holiness and high lamas and dignitaries. The ceremony was officially opened, with His Holiness Sakya Trizin and His Holiness Dhagchen Rinpoche lighting ritual lamps.



Mustang King Jigme Palbar was the first to present his offering to His Holiness, the Universal Dharma Wheel, which symbolizes long life and the turning of the Wheel of Dharma throughout the universe for the good of all sentient beings, after which His Holiness was regaled with gifts of flowers, chanting, ritual lamps, and performances by dedicated singers and dancers, a stirring show of devotion to His Holiness.

There were then eloquent speeches by several high lamas and dignitaries, and the unveiling of a newly published history of the Khon clan by His Holiness Dhagchen Rinpoche, and also of a new book by His Holiness Sakya Trizin on Sakya Throne holders and of a book on the history of Tse Dong. Then His Holiness Sakya Trizin addressed the assembly.

His Holiness said that He had initially not thought it appropriate to have a grand celebration for His Golden Jubilee but that, at the insistence of the Tenzhug Committee, He had given His consent. He expressed how happy He was to be sharing

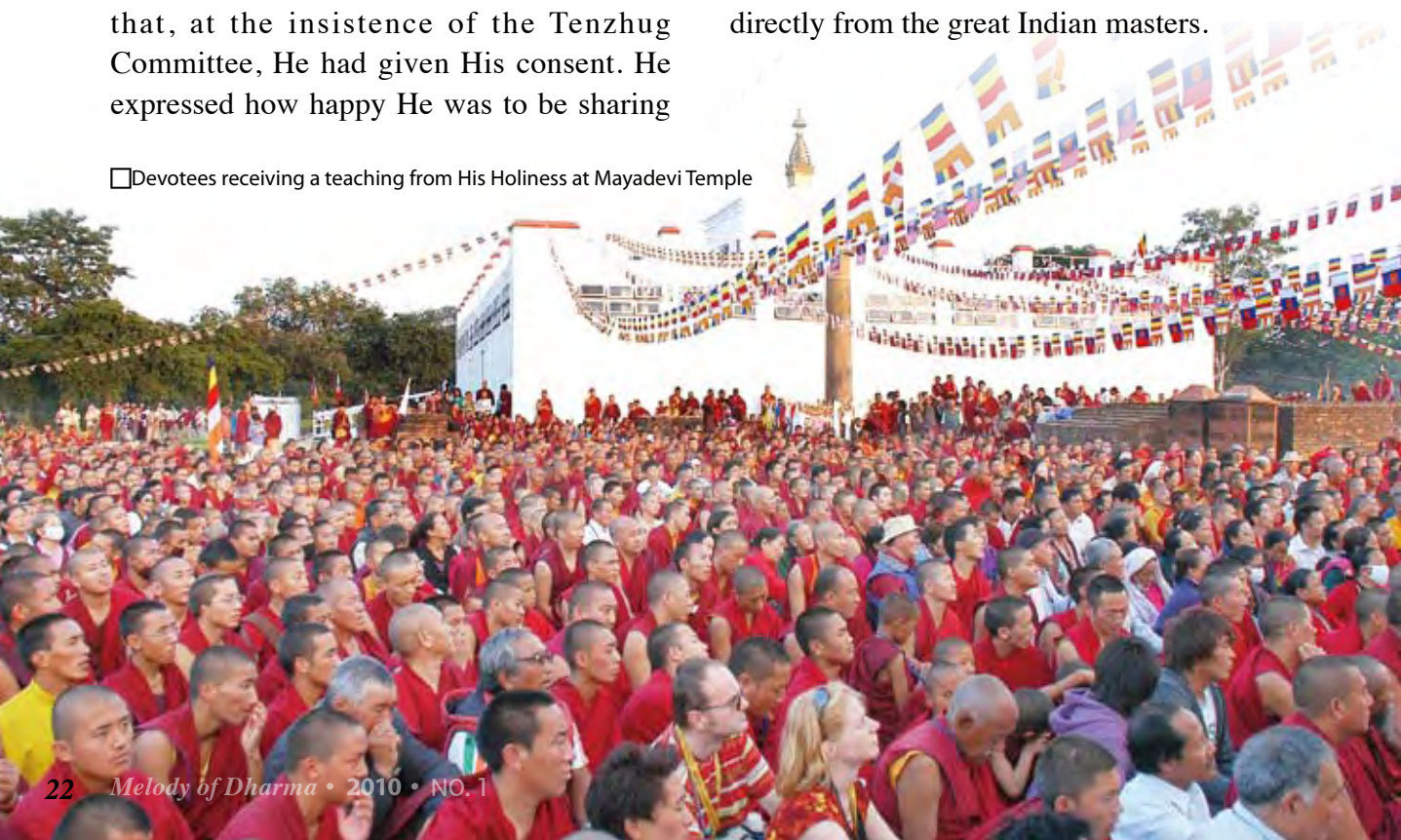


His Holiness during His Long Life Ceremony

this unforgettable occasion with so many Dharma friends, and He warmly thanked everyone who had made it possible.

His Holiness spoke about the history of the Sakya lineage and of its Throneholders. He expressed how important the Sakya heritage is to Buddhism, due to the authenticity of its teachings, which came directly from the great Indian masters.

□ Devotees receiving a teaching from His Holiness at Mayadevi Temple





His Holiness greeting a devotee



Taiwan medical team tending to patients at Monlam

His Holiness stressed the importance of the Dharma in this troubled world. He pointed out that, in many parts of the world, there was more and more material development, but that this did not necessarily bring real satisfaction. His Holiness emphasized that it was essential that we also cultivate spirituality in order to establish a balance in our lives. He hoped that more and more people would become acquainted with the teachings of the Buddha, and benefit from them. He voiced his deep joy that the Sakya lineage was thriving and that there was harmony among its Sangha.

On the following day, November 26th, disciples from all over the world gratefully received a long-life blessing from His Holiness, a day-long event which His Holiness performed tirelessly, generously and graciously. One by one, he blessed the



Their Eminences Gyana Vajra Rinpoche and Asanga Rinpoche, and senior Rinpoches

thousands of devotees that, once again, waited in an endless line for their turn to approach the Throne.

Under the recommendation of His Holiness the Sakya Trizin, a Mandala offering day and procession to honour His Holiness Dagchen Rinpoche were conducted on November 27th, with enthusiasm and devotion, in tribute to the revered leader of the Phuntsok Phodrang.

We would like to take this opportunity to thank everyone who participated in this momentous occasion, most particularly those who gave their time and effort to make it a such a momentous success, with very special thanks to our sponsors, and to the team of doctors from the Cheng Kung University Hospital of Taiwan for the free clinic at Lumbini. During the five days of free clinic, they treated over one thousand patients - Sangha and lay alike - and provided them with free medicine and treatment.

For everyone who was able to attend this magnificent and auspicious series of events, there were many more Sakya devotees who were there in spirit, rejoicing in the merits of their representatives there, and adding their prayers to those that were offered in Lumbini.

The Aspiration Prayer of Samantabhadra

His Holiness the Sakya Trizin and other senior Sakya lamas chose the following prayer, also known as “The King of Prayers” to be recited 100,000 times at the Sakya Monlam.

I bow down to the youthful Arya Manjushri.

You lions among humans,
Gone to freedom in the present, past and future
In the worlds of ten directions,
To all of you, with body, speech and sincere mind I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you Buddhas visualized before me, I bow down.

On every atom are Buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with Buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of Buddhas,
And celebrate all of you Gone to Bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils and parasols,
Sparkling lights and sublime incense,
I offer to you Victorious Ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you Victorious Ones.



With transcendent offerings peerless and vast,
With profound admiration for all the Buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all Victorious Ones.

Every harmful action I have done
With my body, speech and mind
Overwhelmed by attachment, anger and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the Buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
Who have attained a Buddha's omniscience through the stages of awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

With palms together I earnestly request:
You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the Buddhas stay and teach,
I now dedicate all this for full awakening.

May you Buddhas now living in the worlds of ten directions,
And all you gone to freedom in the past, accept my offerings.
May those not yet arisen quickly perfect their minds,
Awakening as fully enlightened ones.

May all worlds in ten directions,
Be entirely pure and vast.
May they be filled with bodhisattvas
Surrounding Buddhas gathered beneath a bodhi tree.

May as many beings as exist in ten directions
Be always well and happy.
May all samsaric beings live in accord with the Dharma,
And may their every Dharma wish be fulfilled.

Remembering my past lives in all varieties of existence,
May I practice the bodhisattva way,
And thus, in each cycle of death, migration and birth,
May I always abandon the householder's life.

Then, following in the footsteps of all the Buddhas,
And perfecting the practice of a bodhisattva,
May I always act without error or compromise,
With ethical discipline faultless and pure.

May I teach the Dharma in the language of gods,
In every language of spirits and nagas,
Of humans and of demons,
And in the voice of every form of being.

May I be gentle-minded, cultivating the six paramitas,
And never forget bodhicitta.
May I completely cleanse without omission
Every negativity and all that obscures this awakening mind.

May I traverse all my lives in the world,
Free of karma, afflictions and interfering forces,
Just as the lotus blossom is undisturbed by the water's wave,
Just as the sun and moon move unhindered through the sky.

May I ease the suffering in the lower realms
And in the many directions and dimensions of the universe.
May I guide all wanderers in samsara to the pure bliss of awakening
And be of worldly benefit to them as well.

May I practice constantly for eons to come,
Perfecting the activities of awakening,
Acting in harmony with the various dispositions of beings,
Showing the ways of a bodhisattva.

May I always have the friendship
Of those whose path is like mine,
And with body, words and also mind,
May we practice together the same aspirations and activities.

May I always meet a spiritual mentor
And never displease that excellent friend,
Who deeply wishes to help me
And expertly teaches the bodhisattva way.

May I always directly see the Buddhas,
Masters encircled by bodhisattvas,
And without pause or discouragement for eons to come,
May I make extensive offerings to them.

May I hold within me the Buddha's genuine Dharma,
Illuminate everywhere the teachings that awaken,
Embody the realizations of a bodhisattva,
And practice ardently in all future eons.

While circling through all states of existence,
May I become an endless treasure of good qualities -
Skillful means, wisdom, samadhi and liberating stabilizations-
Gathering limitless pristine wisdom and positive potential.

On one atom I shall see
Buddha fields numberless as atoms,
Inconceivable Buddhas among bodhisattvas in every field,
Practicing the activities of awakening.

Perceiving this in all directions,
I dive into an ocean of Buddha fields,
Each an ocean of three times Buddhas in the space of a wisp of hair.
So I, too, will practice for an ocean of eons.

Thus I am continually immersed in the speech of the Buddhas,
Expression that reveals an ocean of qualities in one word,
The completely pure eloquence of all the Buddhas,
Communication suited to the varied tendencies of beings.

With strength of understanding I plunge
Into the infinite enlightened speech of the Dharma
Of all Buddhas in three times gone to freedom,
Who continually turn the wheel of Dharma methods.

I shall experience in one moment
Such vast activity of all future eons,
And I will enter into all eons of the three times,
In but a fraction of a second.

In one instant I shall see all those awakened beings,
Past, present and future lions among humans,
And with the power of the illusion-like stabilization
I will constantly engage in their inconceivable activity.

I shall manifest upon one single atom
The array of pure lands present, past and future.
Likewise, I shall enter the array of pure Buddha fields
In every direction without exception.

I shall enter the very presence of all my guides,
Those lights of this world who are yet to appear,
Those sequentially turning the wheels of complete awakening,
Those who reveal nirvana - final, perfect peace.

May I achieve the power of swift, magical emanation,
The power to lead to the great vehicle through every approach,
The power of always beneficial activity,
The power of love pervading all realms,

The power of all surpassing positive potential,
The power of supreme knowledge unobstructed by discrimination,
And through the powers of wisdom, skillful means and samadhi,
May I achieve the perfect power of awakening.

Purifying the power of all contaminated actions,
Crushing the power of disturbing emotions at their root,
Defusing the power of interfering forces,
I shall perfect the power of the bodhisattva practice.

May I purify an ocean of worlds,
May I free an ocean of beings,
May I clearly see an ocean of Dharma,
May I realize an ocean of pristine wisdom.

May I purify an ocean of activities,
May I fulfill an ocean of aspirations,
May I make offerings to an ocean of Buddhas,
May I practice without discouragement for an ocean of eons.

To awaken fully through this bodhisattva way,
I shall fulfill without exception
All the diverse aspirations of the awakening practice
Of all Buddhas gone to freedom in the three times everywhere.

In order to practice exactly as the wise one
Called Samantabhadra, 'All Embracing Good',
The elder brother of the sons and daughters of the Buddhas,
I completely dedicate all this goodness.

Likewise may I dedicate
Just as the skillful Samantabhadra,
With pure body, speech and mind,
Pure actions and pure Buddha fields.

I shall give rise to the aspirations of Manjushri
For this bodhisattva practice of all embracing good,
To perfect these practices
Without discouragement or pause in all future eons.

May my pure activities be endless,
My good qualities boundless,
And through abiding in immeasurable activity,
May I actualize infinite emanations.

Limitless is the end of space,
Likewise, limitless are living beings,
Thus, limitless are karma and afflictions.
May my aspiration's reach be limitless as well.

One may offer to the Buddhas
All wealth and adornments of infinite worlds in ten directions,
And one may offer during eons numberless as atoms of the world
Even the greatest happiness of gods and humans;

But whoever hears this extraordinary aspiration,
And longing for highest awakening
Gives rise to faith just once,
Creates far more precious positive potential.

Those who make this heartfelt aspiration for the bodhisattva way
Will be free of all lower rebirths,
Free of harmful companions,
And will quickly see Amitabha, Infinite Light.

And even in this very human life,
They will be nourished by happiness and have all conducive circumstances.
Without waiting long,
They will become like Samantabhadra himself.

Those who give voice to this extraordinary aspiration
Will quickly and completely purify
The five boundless harmful actions
Created under the power of ignorance.

Blessed with supreme knowledge,
Excellent body, family, attributes, and appearance,
They will be invincible to vast interfering forces and misleading teachers,
And all the three worlds will make offerings.

Going quickly to the noble bodhi tree,
And sitting there to benefit sentient beings,
Subduing all interfering forces,
They will fully awaken and turn the great wheel of Dharma

Have no doubt that complete awakening
Is the fully ripened result - comprehended only by a Buddha -
Of holding in mind by teaching, reading or reciting
This aspiration of the bodhisattva practice.

In order to train just like
The hero Manjushri who knows reality as it is
And just like Samantabhadra as well,
I completely dedicate all this goodness, just as they did.

With that dedication which is praised as greatest
By all the Buddhas gone to freedom in the three times,
I, too, dedicate all my roots of goodness
For the attainments of the bodhisattva practice.

When the moment of my death arrives,
By eliminating all obscurations
And directly perceiving Amitabha,
May I go immediately to Sukhavati, Pure Land of Great Joy.

Having gone to Sukhavati,
May I actualize the meaning of these aspirations,
Fulfilling them all without exception,
For the benefit of beings for as long as this world endures.

Born from an extremely beautiful, superlative lotus
In this joyful land, the Buddha's magnificent mandala,
May I receive a prediction of my awakening
Directly from the Buddha Amitabha.

Having received a prediction there,
May I create vast benefit
For beings throughout the ten directions,
With a billion emanations by the power of wisdom.

Through even the small virtue I have accumulated
By offering this prayer of the bodhisattva practice,
May all the positive aspirations of beings
Be fulfilled in an instant.

Through creating limitless positive potential
By dedicating this prayer of Samantabhadra's deeds,
May all beings drowning in this torrent of suffering
Enter the presence of Amitabha.

Through this king of aspirations, which is the greatest of the sublime,
Helping infinite wanderers in samsara,
Through the accomplishment of this scripture dazzling with Samantabhadra's practice,
May suffering realms be utterly emptied of all beings.

(From the Gandavyuha chapter of the Avatamsaka sutra)

Prayer for The Speedy Return of H.E. Chogye Trichen, The Supreme Protector

Reverently Composed By HIS HOLINESS THE SAKYA TRIZIN

At *the time when the omniscient, holy crown ornament of the holder of the lotus, our supreme guide of incomparable kindness, all-pervading lord of the mandala, the great Vajradhara Chogye Trichen, Ngawang Khyenrab Lekshay Gyatso, Tashi Drakpai Gyaltsen Pal Zangpo was demonstrating the dissolution of this body of form rupakaya into dharmadhatu, I, the Sakya Trizin of the Drolma Podrang, Ngawang Kunga, made this aspiration with the highest of intentions and with single-minded reverence, while emanating cloudbanks of offerings during the Guru Puja in the Assembly Gathering at Rajpur, in order for the whole assembly to be able to offer their appeal.*



Root and lineage gurus who bestow siddhis,
Peaceful and wrathful yidam deities, buddhas, bodhisattvas, and so forth,
By the powerful blessings of the truth of these infinite sources of refuge,
May the intention of our wishes be accomplished.

In the sky of the aspirations of Powerful Speech (Ngawang),

The fully manifested Wisdom (Khyen) mandala is Supremely (Rab) perfected;
Radiating the hundred-thousand white light rays of the Lucid Exposition (Lekshay) of your
speech,
Spiritual friend of the Ocean (Gyatso) of Buddha's Teachings (Thubten), to you we pay
homage.

Emerging from the glacial Kailash Mountain of Sutra and Tantra,
The streams of the four great rivers of the authentic whispered lineage,
Swirl in the Manasarovar Lake of your secret heart,
To the hooded Naga King of instructions for disciples (lobshay), we pray.

Outwardly, you are adorned by the training of gentle discipline,
Inwardly, your mind stream is filled with bodhicitta,
Secretly, you always remain in the profound two stages,
We pray to the Vajra Holder endowed with these three (trainings).

During this age when beings are obscured by the darkness of the five degenerations,
If you rest in the spacious expanse of peace,
Who will be our lord and refuge?
Out of your great love, heed us from the spacious expanse.

And so, Lord Protector, please do not forsake your promise
To dispel the darkness of the decline of the teachings and beings in this degenerate age,
Lord protector, like the sun, we pray that your marvelous supreme emanation
Comes swiftly, rising over the upper slopes of the eastern mountains, of noble family.

Oh wishfulling jewel, throughout our garland of lives,
May we respectfully hold your lotus feet as the adornment of our crowns,
May you always sustain us with the nectar of your speech,
And though we attain enlightenment may you remain with us as the Lord of the Family.

Glorious Lama, Embodiment of all refuges,
By the blessings of your great wisdom, love, and power,
And by the strength of our single-minded prayer of heartfelt longing,
May this be accomplished according to our wishes!

On the 19th of January took place the 2nd anniversary of the passing into Paranirvana of His Eminence Chogye Trichen Dorje Chang Rinpoche. Two years have now passed since His Eminence entered the state of Tukdam.

From the bottom of our hearts, we pray that he soon return to guide us again on the path to Enlightenment.

Lam Dre 2009 Balmain, Australia

Gray Moor

One of the many highlights during His Holiness the Sakya Trizin's Golden Jubilee year was the bestowing of the Lam Dre in Australia.

Not only His Holiness, but almost the entire Khon family was in attendance. The shores of Balmain were also graced by His Eminence Ratna Vajra Rinpoche, His Eminence Gyana Vajra Rinpoche, Her Eminence Jetsun Kushok Chimey Luding, Her Eminence Jetsun Kunga Trinley Palter, Her Eminence Dagmo Kushok Kalden-la, Her Eminence Dagmo Kushok Sonam-la and Sey Kushok

His Holiness is the first Master to transmit the Lam Dre in English. The Precious Lam Dre, The Path including its Result, is in fact, rarely bestowed in the west and it was truly unique to have this event occur during such an auspicious anniversary. The opportunity to enter the Lam Dre Mandala and spend 5 weeks inside this pure realm was unsurpassable.

The invitation to return to Australia by Khenpo Ngawang Dhamchoe, the resident teacher at Drogmi Retreat Centre, was graciously accepted by His Holiness. As happened in 2003, for the 13 Golden Dharma initiations, the Balmain Town Hall was brimming with eager devotees.

The Lam Dre teachings were given to a group of more than 150 ordained and lay students from all around the world. Students traveled from 11 different countries to receive these most revered and profound teachings contained within the Sakya lineage. Due to the time restraint and situation, the Lam Dre Tsogshe was chosen by His Holiness, as the common teachings were deemed to be more appropriate.

Because of the complete nature of Lam Dre, there are no prerequisites, as are often required with major or tantric initiations. These unparalleled teachings are separated into 3 sections.



The Triple Vision, which includes the ever-present and essential Refuge preliminary. The Three Visions themselves are The Impure Vision, The Vision of Experience and The Pure Vision.

The second portion is that of the major Cause Hevajra empowerment, given over a period of 2 days.

The final segment is The Triple Tantra teachings, including Hevajra Path. Other empowerments are also bestowed at this time.

His Holiness the Sakya Trizin relayed all the teachings and related empowerments for the duration of the first part of each day. Then, on the respective afternoons, the review of the Triple Vision was conducted by His Eminence Gyana Vajra Rinpoche, and His Eminence Ratna Vajra Rinpoche imparted the re-teaching of the Triple Tantra. As the Lam Dre progressed, practise and meditation sessions were also conducted during the afternoons.

As well as the common teachings, a collection of supportive and relevant empowerments and initiations were given by Their Eminences, including Her Eminence

Jetsun Kushok Chimey Luding. Some of these were gratefully received by others who had not attended the Lam Dre.

The Khon Family also traveled to the beautiful Blue Mountains, where they performed a land blessing at Drogmi retreat centre, in East Kurrajong. This land is to be utilised by Khenpo Nawang Dhamchoe, the Lam Dre 2009 Director, to build a new Sakya Gompa.

At the conclusion of all of the events, there was a dinner of appreciation and celebration for His Holiness the Sakya Trizin. This was well organised by Ann Kelly and the other members of the Lam Dre Committee and resulted in some wonderful performances by both Tibetan and Australian entertainers.

We now look forward to July, 2010, when His Holiness will bestow the Lam Dre again, this time in Kuttolsheim, France. We hope to see you all there.

May all beings be happy and may all things be auspicious.



Looking Back At 2009

This has been very special year for the Sakya community, as its centres throughout the world organized events and ceremonies to honour the 50th Anniversary of the Enthronement of His Holiness the Sakya Trizin. His Holiness is the longest reigning monarch of His lineage, which makes this occasion all the more momentous.

The culmination of these festivities took place on the last days of November, at the Grand Annual Monlam World Peace Prayer gathering in Lumbini, where thousands of faithful devotees gathered in this sacred site in order to pay homage to their Guru.

Another memorable event took place in April of this year: over the span of five weeks, His Holiness the Sakya Trizin imparted the most precious Lamdre Tsogshe in Sydney. It was a unique and unforgettable experience, as His Holiness was accompanied by His two sons, His Eminence Ratna Vajra Rinpoche and His Eminence Gyana Vajra Rinpoche, as well as by His sister, Jetsun Kushok Chimey Luding.

His Holiness taught in the mornings, while in the afternoons, His Eminence Gyana Vajra Rinpoche reviewed the Triple Vision during the first ten days, and later His Eminence Ratna Vajra Rinpoche reviewed the Triple Tantra during the remainder of the teachings. Those fortunate enough to be attending were blessed by a number of empowerments given by H.E. Ratna Vajra, H.E. Gyana Vajra and H.E. Jetsun Kushok.

His Holiness then embarked on a teaching tour of Australia, New Zealand,

Singapore and Mongolia, where He was greeted with devoted enthusiasm. He was very happy to see how the Dharma was flourishing wherever He visited.

In October, during a period of five weeks, the Sakya Centre at Dehradun saw the continuation from last year of the Wangya Norbu Trengwa initiations, bestowed by His Holiness the Sakya Trizin, following a request by Kyabje Lama Zopa Rinpoche upon an assembly of over a thousand Sangha members, consisting of high lamas, monks and nuns, and lay Sangha members.

His Holiness has just concluded a three-month retreat in his quarters at the Phodrang, and will resume his teaching activities after Losar.

His Eminence Ratna Vajra Rinpoche returned a few days ago from the Sakya Institute at Puruwalla, where he spent the past weeks teaching Buddhist philosophy to its resident monks.. The Institute offers free education at B.A. and Masters level to over 100 monks from different monasteries in India and neighbouring countries, with the aim of preparing monks to become the next generation of teachers of Buddhist philosophy.

His Eminence Gyana Vajra Rinpoche has just returned from an intensive 2-month European tour, during which he imparted numerous teachings and initiations to Sangha members in our centres in Germany, Switzerland, Italy, France, Spain, England and Hungary.

News From The Phodrang

TSECHEN SHEDDUB SAMTEN PHUNTSOK LING

In September, His Holiness inaugurated the newest of His projects in Dehradun: the Sakya Nuns Study Institute. The Institute was established by His Holiness in order to allow nuns to be trained in the higher Buddhist philosophical studies. There are currently 100 nuns enrolled on the program, with many more eager to also have this opportunity.

Along with the Rinchen Choling Sakya Nunnery, which trains some 200 nuns in the study of rituals, the founding of the Institute is an important step in preparing nuns to assume a more significant role in the monastic community.

HIS HOLINESS' RETREAT CENTRE AT THE PHODRANG

Construction of His Holiness' Retreat Centre adjacent to the Phodrang is nearing completion. This is a project very dear to His Holiness' heart, as it will allow monks and tulkus to undertake personal retreats under the direct guidance of His Holiness. All the retreatants' material necessities will be provided for, so they will be free to dedicate all their time and efforts to spiritual matters.

The Centre plans to open its doors to its first retreatants on March 27th, the anniversary of the Paranirvana of Jetsun Drakpa Gyaltsen and of Khangsar Shabrun Ngawang Lodroe Tenzin Nyingpo.



Annual Grand Pujas at the Sakya Centre Dehradun

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

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

❖ Lamp offerings in the monastery or food offerings to the monks are welcome during all important pujas and ceremonies. Please contact the Sakya Centre in Rajpur directly if you wish to make any offerings (Contact details on the last page)

The Four Great Celebrations

1. Chötrul Düchen: 1-15 (Feb 28)

The last of the fifteen days when the Lord Buddha displayed a different miracle each day, from the first day of the lunar month, in order to increase the faith and devotion of disciples.

2. Saka Dawa Düchen: 4-15 (May 27)

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

3. Chokhor Düchen: 6-4 (Jul 15)

The day the Lord Buddha turned the first Wheel of Dharma in Sarnath.

4. Lhabhab Düchen: 9-22 (Oct 29)

The day the Lord Buddha descended from the Tushita heaven.

Auspicious Dates

Six Auspicious Days: The 8th, 14th, 15th, 23rd, 29th and the 30th (the new moon day) of every month

Losar (Tibetan New Year) : 1-1 (Feb 14)

Attainment of 1st Bhumi by Mahasiddha Virupa: 4-3 (May 16)

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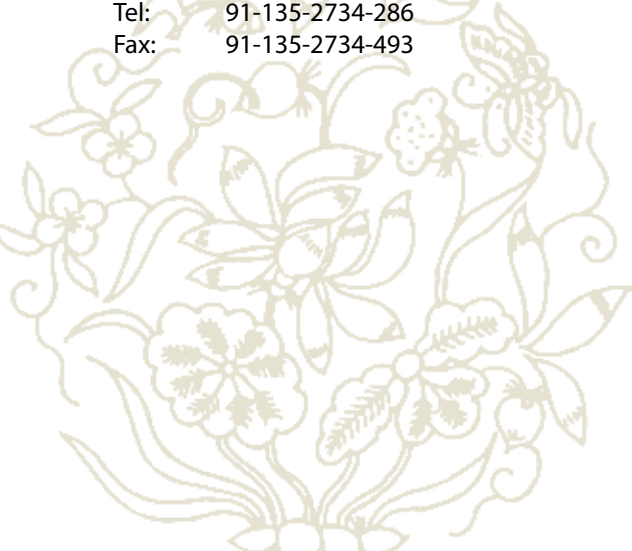
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