

INTERNATIONAL  
MAHAYANA INSTITUTE

A Member of the Foundation  
for the Preservation of the  
Mahayana Tradition

Report on the first

ENLIGHTENED  
EXPERIENCE  
CELEBRATION

Bodh Gaya and Dharamsala  
India

January—June 1982

## **A note on this report**

At first this was going to be simply what has now become Part 2. But, inspired by the incomparable Lama Thubten Zopa Rinpoche, I have decided to include more, to make the report both more interesting and more beneficial.

Part I is a talk by His Holiness Ling Rinpoche, given during the Enlightened Experience Celebration, which Lama Zopa thought particularly stimulating. Here His Holiness, as well as offering profound, quintessential instructions for personal practice, extols the virtues of spreading Dharma in the West and developing centres to facilitate this. Since that is what the F.P.M.T. and Enlightened Experience Celebrations are largely all about, His Holiness's advice is highly relevant. At the end of his talk, His Holiness asked us to pray for success in this work.

A short time after the Celebration finished, Lama Zopa put together a practice for the benefit of all sentient beings in general and for the F.P.M.T. and its students in particular. Since this made a natural addition to the teaching of His Holiness Ling Rinpoche, it is included here, with Lama Zopa's commentary. It would be an excellent way for centres to start the day. With this hope, it is reproduced as Part 3 of this report.

Nick Ribush  
Director  
Enlightened Experience Celebration  
New Delhi

July 1982.

# *1. Advice from H.H. Ling Rinpoche*

*Given at the conclusion of the Yamantaka initiation,  
Enlightened Experience Celebration,  
Dharamsala, 24 April 1982.*

If, after receiving an initiation, you practise well, you can become like Vajradhara. This means you should keep perfectly the root and branch tantric vows and all aspects of the samayas (commitments). You should understand the samayas of eating, drinking, protection, sleeping and so forth, and study well the details of the three levels of ordination. There are teachers at your Dharma centres and you can learn all this from them.

The purpose of taking an initiation is not to send yourself to the lower realms but to lead yourself to the state of Vajradhara. This is what you should do with the initiations you receive; they are to be practised, not merely collected. For example, you have just received a Vajrabhairava initiation. This itself is what you have to practise; there is no Vajrabhairava practice other than what is contained in the initiation. The vows and samayas, the stages of generation and completion are all there. And unless you are illiterate you should recite the sadhana every day. If you cannot do the long one you should at least do the short one written by Lama Dorje Chang (Kyabje Phabongka Rinpoche); there are only a few pages in it.

Each day you should do the self-generation, and the six-session guru yoga, because it contains all the daily practices you have promised to do during the initiation.

All of you here are highly fortunate. You who have come from the West to this Dharma Celebration have received the highest, most profound teachings from most precious lamas, in particular, His Holiness the Dalai Lama. As far as fortune is concerned there is none greater than this.

However, each individual must practise well. There is no benefit in simply thinking, "Now I have received these teachings," and leaving it at that. If you have received some material like money, perhaps it is enough just to record it as a credit in an account book,

but where initiations are involved, merely counting the number you have received is useless; you have to practise.

It used to be impossible to hear Buddhadharma and meet gurus in the West. From the Dharma point of view these were barbaric lands, outlying countries to which the teachings of the Buddha had not spread. But now there are many different Dharma centres in the West, and especially through the incomparable activities of Lama Thubten Yeshe and Lama Thubten Zopa Rinpoche, many devoted to preserving and disseminating the teachings of Lama Tsong Khapa. So it is very good that you have taken the great responsibility of serving the teachings in this way, engaging in both Dharma and administrative activities to establish these centres all over the world. And although you have done very well so far and are making progress year by year, still you must continue making the efforts necessary for further progress. As the teaching spreads in this way, more and more people in the West can hear the Buddhadharma and are to that extent highly fortunate.

To ensure progress in the many centres you have established there are two aspects of activity that have to be developed together: the Dharma aspect and the administrative aspect. To develop the conditions necessary for study and practice in a centre, those who do the administrative work should take proper responsibility and be in good harmony with everybody at the centre. On the basis of this, all the students there should make great efforts to develop the centre in whatever way possible. It's like when you have some very delicious food, you take big bites and chew it with all your teeth, taking full advantage of it—this is a Tibetan saying; I hope you understand its meaning. If you were at a place where there were gold coins for the taking you would stuff them everywhere, into every pocket and orifice! Take every opportunity to develop your Dharma centre.

With respect to developing the Dharma side, it seems that most of your centres have already received resident teachers. Thus it is extremely important that you expend energy in studying well. But don't leave whatever you learn as mere intellectual knowledge; you should use it to subdue your minds and eradicate delusions. Your understanding should become one with your mind. As it is said in the lam.rim teachings:

The purpose of understanding what one has heard is to enable one to practise according to his capacity.

After you have heard and understood some teaching—for example, the perfect human rebirth, renunciation, bodhicitta—you must practise it; that is the purpose of the teaching. Each one of us should practise in accordance with our individual level of mind, or ability.

We study, study, study, but if we do not mix whatever we have understood thoroughly with our minds there will be a Dharma famine in our minds; we shall suffer from poverty of Dharma. This is what happens: you live in the middle of a Dharma centre, you study Dharma, but you are a Dharma pauper. So don't be like that. Use the Dharma that you have studied to change your mind, to be different from before. That is the purpose of Dharma, and if you can use it to change your mind in this way you won't be poor in Dharma. As Tewugen Rinpoche said,

Those who know the secret of turning iron into gold through alchemy never experience material poverty.

How can you become poor if you can transform any old piece of iron into gold? Similarly, if you know how to change your mind with Dharma you'll never suffer from Dharma starvation. This is the most important thing to worry about.

Because we have not yet changed our minds, we create negative actions and accumulate many non-virtuous impressions that cause us to wander in samsara. How can we know if our mind is unchanged, unsubdued? If we are constantly concerned about the comfort of this life—food, clothing and reputation—we have unsubdued minds. How should we change such minds? By reflecting on topics such as the eight freedoms and ten richnesses, the great usefulness of and the great difficulty of receiving the perfect human rebirth, and impermanence and death. Through this we should be able to change our minds. Also, if we are seeking samsaric enjoyments such as the pleasures of the devas, our minds are unsubdued. As a remedy we should contemplate the suffering nature of the whole of samsara and generate strong aversion to it.

Furthermore, the thought, "How good it would be if I had to remain in samsara no longer," the concern for oneself alone that abandons the welfare of other sentient beings, while generally not considered an unsubdued mind, is an unsubdued mind from the mahayana point of view. The antidote to this is training in the loving compassionate bodhicitta and equanimity.

We should accustom ourselves to the fact that all sentient beings—friends, enemies and neutrals—are exactly equal: all desire happiness and none desire the slightest suffering, even in their dreams. Since we ourselves and all others are like that, exactly equal, we should work for the benefit of all sentient beings. All the good things we have have come from other sentient beings: our perfect human body, with its eight freedoms and ten richnesses, our meeting with the holy Dharma and the ability to practise it, our food, drink and clothing—everything. Thus of course we should work for their benefit.

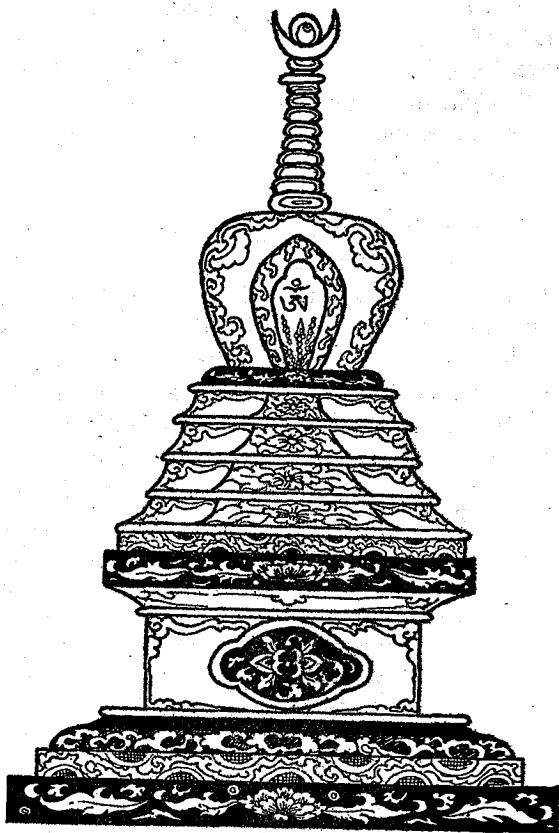
To be able to work for sentient beings we must train our minds in bodhicitta and thought transformation. This starts with subduing the mind through study and reflection on the lam.rim teachings. This is the most important thing and is the basis for the practice of the entire path to enlightenment. Even though the practice of tantra is so important and is the incomparable method for attaining the unified state of Vajradhara, it depends completely on the lam.rim. Just as the Tibetan delicacy made of powdered cheese and butter is said to depend on the kindness of the butter, without which it would be just a pile of dry cheese, so too does the profound tantra depend on the kindness of the sutra and lam.rim teachings, the graduated paths of those of the three levels of capability. Whoever tries to practise the generation and completion stages of tantra without having gone through these is like a small child gazing around a temple: nothing happens.

You should all study the lam.rim thoroughly, and on the basis of that try to change your minds. That is the essential point. If you then practise the Guhyasamaja, Chakrasamvara or Vajrabhairava tantras your efforts will be incomparable and you will be able to achieve the unified state of Vajradhara. Please take this advice to heart.

And each of you should take the responsibility of spreading

Dharma so that, like the rising sun, it illuminates the darkness of the world. You have been doing so; please do still more. We should all pray for success in this.

*Translated and clarified by Lama Thubten Zopa Rinpoche,  
Dharamsala, June 1982.*



## 2. *The Report*

### **Introduction**

We first heard of the Enlightened Experience Celebration from our kind compassionate teacher and spiritual guide, the Venerable Lama Thubten Yeshe, at the end of 1980. It was proposed as a gathering of as many as possible of the almost 100 monk and nun students of the International Mahayana Institute (I.M.I.), to continue the process of bringing Buddhadharma to the West. The Dharma had been introduced to the West—now it remained to strengthen the work done so far and further the oral transmission of Dharma into Western culture.

The Foundation for the Preservation of the Mahayana Tradition (F.P.M.T.) is a worldwide organization of buddhist teaching and meditation centres under the spiritual leadership of Lama Thubten Yeshe and Lama Thubten Zopa Rinpoche. Its purpose is to facilitate the study, practice, communication and preservation of the peerless mahayana path to enlightenment for the benefit of all sentient beings. The F.P.M.T. has centres in Nepal, India, Australia, New Zealand, U.S.A., England, Italy, Spain, France, Holland, West Germany, Singapore and Ireland.

The I.M.I. is a member of the F.P.M.T. and was established to take care of the educational, monastic and temporal needs of the Foundation's monks and nuns, who work and study in most of the centres mentioned above. The headquarters of the I.M.I. is Nalanda Monastery, France, where the atmosphere is exclusively monastic and an active geshe training programme is being established.

Many lay Dharma students expressed an interest in joining the sangha in the proposed Celebration, and so the programme—although planned to be for advanced students with several years' study of Tibetan Buddhism behind them—was opened to all. Preparations continued throughout 1981.

### **The Programme**

We received most of the initiations and teachings we had hoped



to receive. The most unfortunate passing of His Holiness Trijang Rinpoche robbed us of the chance to make precious contact with this holy being. Other teachers were unable to fulfil all our requests through lack of time or lineage. Nonetheless, we enjoyed an extremely full and valuable programme, as follows:

### Enlightened Experience Celebration, 1982

#### *Programme Summary*

BODH GAYA : 6.1.82 to 20.2.82

January

6	am	Lama Yeshe	Introduction to tantra
	pm	Lama Zopa Rinpoche	Preparation for Yamantaka initiation
7	pm	Lama Zopa Rinpoche	Yamantaka initiation
8	pm	„ „	Rin.jung gya.tsa initiations began <sup>1</sup>
10	am	Tara Tulku	Vinaya teachings for sangha <sup>2</sup>
17	am	H.H. the Dalai Lama	Uttaratantra teachings <sup>3</sup>
20	am	„ „	Preparation for Chenrezig initiation
	pm	„ „	Novice ordination: 5 Western students
21	am	„ „	Chenrezig initiation
	pm	„ „	Full monk ordination: 6 Western students
	pm	Lama Zopa Rinpoche	Meditation on the Heart Sutra
		Lama Yeshe	Refuge for 60 students. Lay precepts for 50 students
23	pm	H.H. the Dalai Lama	Sangha fortnightly confession (so.jong)
25	pm	Lama Yeshe	Talk to the I.M.I. sangha
	pm	Prof. Jeffrey Hopkins	The two truths (I.L.) <sup>4</sup>
26	pm	Ms. Sylvaine Litaud	The Truth of suffering (I.L.)
27	pm	Ven. Thubten Pende	The Cause of suffering (I.L.)
28	pm	Ven. Cherry Greene	The Cessation of suffering (I.L.)
29	pm	Abbot of Namgyal Monastery	Vinaya teachings for full monks <sup>5</sup>
	pm	Jon Landaw	The cessation of suffering (I.L.)

to receive. The most unfortunate passing of His Holiness Trijang Rinpoche robbed us of the chance to make precious contact with this holy being. Other teachers were unable to fulfil all our requests through lack of time or lineage. Nonetheless, we enjoyed an extremely full and valuable programme, as follows:

### Enlightened Experience Celebration, 1982

#### *Programme Summary*

BODH GAYA : 6.1.82 to 20.2.82

#### January

6	am	Lama Yeshe	Introduction to tantra
	pm	Lama Zopa Rinpoche	Preparation for Yamantaka initiation
7	pm	Lama Zopa Rinpoche	Yamantaka initiation
8	pm	„ „	Rin.jung gya.tsa initiations began <sup>1</sup>
10	am	Tara Tulku	Vinaya teachings for sangha <sup>2</sup>
17	am	H.H. the Dalai Lama	Uttaratantra teachings <sup>3</sup>
20	am	„ „	Preparation for Chenrezig initiation
	pm	„ „	Novice ordination: 5 Western students
21	am	„ „	Chenrezig initiation
	pm	„ „	Full monk ordination: 6 Western students
	pm	Lama Zopa Rinpoche Lama Yeshe	Meditation on the Heart Sutra Refuge for 60 students. Lay precepts for 50 students
23	pm	H.H. the Dalai Lama	Sangha fortnightly confession (so.jong)
25	pm	Lama Yeshe	Talk to the I.M.I. sangha
	pm	Prof. Jeffrey Hopkins	The two truths (I.L.) <sup>4</sup>
26	pm	Ms. Sylvaine Litaud	The Truth of suffering (I.L.)
27	pm	Ven. Thubten Pende	The Cause of suffering (I.L.)
28	pm	Ven. Cherry Greene	The Cessation of suffering (I.L.)
29	pm	Abbot of Namgyal Monastery	Vinaya teachings for full monks <sup>5</sup>
	pm	Jon Landaw	The cessation of suffering (I.L.)

## January

- 30 pm Ven. Konchog Sherab Refuge (I.L.)  
31 pm Tom Szymanski Training in higher morality (I.L.)

## February

- 1 pm Ven. George Churinoff Training in higher concentration (I.L.)  
2 pm Lama Yeshe Teaching on Vajrasattva Tsog  
pm Ven. Thubten Pemo Bodhicitta (I.L.)  
3 pm Ven. Scott Brusso Introduction to tantra (I.L.)  
4 pm Jacie Keeley Introduction to the F.P.M.T.  
Lama Yeshe Dharma in the West  
8 am Group Mahayana ordination at the stupa  
10 am Group Procession to and around the stupa  
Talk by Ven. Gyanjagat  
Food offering to the poor  
Lunch in the park for all Western students  
12 Group Lunch for all Celebration participants offered by Lama Yeshe and Lama Zopa Rinpoche  
13 pm Lama Yeshe Talk  
15 pm H.H. Ling Rinpoche Audience with Celebration students  
16 pm Group Puja for Lama Zopa Rinpoche's long life and the success of the I.M.I.  
19 am Lama Yeshe Bodhisattva ordination  
20 Departure from Bodh Gaya

## Notes

1. Rin.jung gya.tsa initiations  
Lama Zopa Rinpoche gave these initiations every afternoon and evening from January 8th through February 18th.  
195 initiations of the series were given.
2. Vinaya teachings  
Tara Tulku gave these teachings to the Western monks and nuns every morning from January 10th through 14th, and on January

24th, 26th, 27th and 28th. The translator was Ven. Konchog Yeshe (Bruno Le Guevel).

3. Uttarantra teachings

H.H. the Dalai Lama gave these public teachings under the Bodhi tree every morning from January 17th through 19th and on January 22nd and 23rd. Very brief English translations of the main points were given by Professor Jeffrey Hopkins. In the early afternoons Dr. Alex Berzin gave a more detailed synopsis of the day's teaching in English for the benefit of Western students.

(The visit of H.H. the Dalai Lama to Bodh Gaya was not a scheduled part of the Enlightened Experience Celebration).

4. Meditation Course: "Introduction to Mahayana Buddhism"

The Celebration committee organized a series of ten public lectures, held in the evenings at the Thai Temple. About 80-100 people attended each one. The speakers and topics are detailed in the programme summary, marked (I.L.). The series was concluded by Jacie Keeley and Lama Yeshe speaking to about 200 people.

5. Vinaya teachings

The Abbot of Namgyal Dratsang, Dharamsala, gave teachings on the vows of the full monk, principally for those Tibetans and Westerners who had just received these from H.H. the Dalai Lama. Other monks also attended; the teachings were given on January 29th through 31st, and February 2nd and 3rd. The translators were Ven. Gareth Sparham and Ven. Konchog Yeshe.

Break : 20.2.82 - 9.3.82

Lama Yeshe and Lama Zopa Rinpoche went to Kopan Monastery, Nepal, for Tibetan New Year. Many Celebration students also went.

DHARAMSALA : 10.3.82 - 7.6.82

March

10	pm Lama Yeshe	Refuge for 80 students
11	Lama Zopa Rinpoche	Yamantaka initiation for 120 students

## March

12	am	H.H. the Dalai Lama	Mahamudra teachings <sup>6</sup>
17	am	„ „	Medicine Buddha initiation
17		Group	Long Life puja for His Holiness
20	pm	H.H. Song Rinpoche	Chöd initiation
21		„ „	Chöd teachings <sup>7</sup>
27	pm	„ „	Preparation for Guhyasamaja initiation
28	pm	„ „	Guhyasamaja initiation
29		„ „	Guhyasamaja teachings <sup>8</sup>

## April

5	pm	Lama Yeshe	Talk to Celebration students
8	pm	H.H. Song Rinpoche	Preparation for Heruka initiation
9	pm	„ „	Heruka (dril.bu lha.nga) initiation
10	pm	„ „	Heruka Body Mandala initiation
11	pm	„ „	Heruka Body Mandala teachings <sup>9</sup>
17	am	Lama Yeshe	Talk to I.M.I. sangha
18	am	„ „	„ „
23	pm	Group	Long Life Puja for H.H. Song Rinpoche
24	pm	H.H. Ling Rinpoche	Preparation for Yamantaka initiation
25	pm	„ „	Yamantaka initiation
26	am	Group	Long Life Puja for H.H. Ling Rinpoche
	pm	Lama Yeshe	Vajrasattva initiation
27		H.H. Serkong Rinpoche	Vajrapani (chag.dor.kor.chen) initiation
28	am	Group	Long Life Puja for Lamas Yeshe and Zopa Rinpoche
	pm	Lama Yeshe	Dorje Khadro fire puja teaching
30	pm	„ „	Concluding talk <sup>10</sup>

## May

1	pm	I.M.I. Sangha	Group retreat on Guhyasamaja <sup>11</sup>
28		H.H. the Dalai Lama	Interview with I.M.I. Sangha

June

- |   |    |               |                             |
|---|----|---------------|-----------------------------|
| 1 | am | I.M.I. Sangha | Guhyasamaja fire puja       |
| 6 | am | ” ”           | ” ” ”                       |
| 7 |    | I.M.I. Sangha | Guhyasamaja self-initiation |

6. Mahamudra teachings

H.H. the Dalai Lama gave these teachings as part of the Enlightened Experience Celebration every morning from March 12th through 16th to about 480 Western students. They were held at the Tibetan Temple; many Tibetans also attended. Translators were Dr. Alex Berzin and Ven. Georges Dreyfus.

7. Chöd teachings

H.H. Song Rinpoche gave these teachings for about 5 hours each day, from March 21st through 26th. The translator for these and all the initiations and teachings at Tushita Retreat Center, was Thubten Chödag, to whom we are extremely grateful.

8. Guhyasamaja teachings

H.H. Song Rinpoche gave these teachings for about 5 hours each day from March 29th through April 7th, with a day's break on April 4th.

9. Heruka Body Mandala teachings

H.H. Song Rinpoche gave these teachings for about 5 hours each day from April 11th through 21st.

10. Concluding talk

On the evening of April 30th a Vajrasattva tsog was offered. After that Dr. Adrian Feldmann presented conclusions from the Bodh Gaya sangha and lay students' meetings, and Lama Yeshe summed up and answered questions.

11. Retreats

60 Western monks and nuns of the I.M.I. commenced group retreat on Guhyasamaja. The retreat finished on June 5th. 30 lay students retreated in Dalhousie for 10 days; many others did individual retreats.

**Suggestions for improving this or the next programme were received:**

1. There was a need for more lam.rim teachings, both before an advanced programme of this nature and during it.

2. More discussion groups would have helped students.
3. Sadhanas, prayers and explanations of some of the practices should have been printed before the programme started.
4. Many students would have appreciated prayers in English instead of Tibetan.
5. Many requested teachings from Lama Yeshe.
6. Many requested Lama Zopa Rinpoche to give the remaining initiations in the rin.jung gya.tsa series soon.
7. Organized pilgrimages would have been appreciated by some.
8. The programme in Dharamsala went much longer than advertised and many students could not do or finish retreats because of commitments in the West or expiring plane tickets; this should not happen next time.

### **The sangha schedule**

In Bodh Gaya, the sangha started the day at 5.45 a.m. with an hour's compulsory group puja and meditation. In Dharamsala, in addition to the morning meditation there was an evening session from 8 to 9 o'clock.

Lay students held regular, non-compulsory morning meditations at Bodh Gaya, but in Dharamsala it was hard to find a place for these. Some attended the sangha's meditations.

### **Pujas**

In Bodh Gaya there were about 30 evening pujas held, usually before the Bodhi tree, benefacted by people in the East and West for a great variety of purposes. The usual pujas were Lama Chöpa, Four Mandala Offerings to Tara Cittamani, Vajrasattva and Mahakala. In Dharamsala there were about 20 of these evening pujas, held at Tushita Retreat Center.

From March 10th through 20th the sangha did morning and evening group Vajrasattva retreat, reciting a total of 100,000 mantras in order to bless the chu.len pills made by Lama Yeshe, to be used later for retreat.

## **Registration**

Registration and payment of fees were effected through the mail and in person—at Tushita Mahayana Meditation Center, New Delhi, at Kopan Monastery, Nepal, or at the Celebration sites of Bodh Gaya and Dharamsala. Many participants did not register by the required date, which made it difficult for the organization to provide adequate facilities. Registration forms were provided only at the end of the Bodh Gaya part of the programme and were not used properly in Dharamsala; hence documentation and organization was worse than it could have been. Next time we shall provide proper forms from the start and follow a system of sequential registration and preferential seating. However, many valuable observations and suggestions were made by those who did fill out forms, and several of these are mentioned in this report, as a means of improving the next Celebration.

About 80 sangha members and 140 lay students attended the Celebration.

## **Facilities**

### **For teachings**

In Bodh Gaya, we were kindly allowed to use the hall of the Gandhi Ashram, which, although slightly smaller than we needed, was suitable because of its spiritual atmosphere and central location. Problems were experienced with poor amplification, until we bought our own system in Gaya, and with toilet facilities, which were inadequate for 220 people.

In Dharamsala, after the mahamudra teachings, the programme was conducted in Tushita Retreat Center. Here the hall was far too small and many had to sit outside. It is hard to see what can be done, but for the next Celebration this problem will have to be overcome. Toilet facilities were again grossly inadequate.

### **Accommodation**

In Bodh Gaya, the sangha stayed at the Tourist Bungalow—we



were very lucky to get this, but it was too small: most rooms were crowded and many people had to sleep on the floor. The Celebration organizers could not undertake to arrange accommodation for lay students, most of whom stayed at the Burmese Vihar.

In Dharamsala, the sangha stayed at Tushita Retreat Center, which was even more crowded than the Tourist Bungalow, and most lay students stayed down in McLeod Ganj, which meant a long walk at least twice a day in what was often very bad weather.

### **Eating**

In Bodh Gaya, the sangha were provided breakfast and lunch at the Tourist Bungalow. In the evenings, many ate in the Tibetan tent restaurants. Some felt the food provided was adequate; others did not. Lay students staying at the Burmese Vihar organized their own restaurant; most ate out.

In Dharamsala, the sangha ate at Tushita, where the food was good, and most lay students in McLeod Ganj. A lay students' kitchen was established at Balcony House, near Tushita, but was beset by many difficulties, such as changes in the Celebration programme, which often meant students were not at Tushita at lunch-time.

### **Meetings**

Lama Yeshe had considered meetings, especially amongst the sangha, an important part of the Celebration, but somehow we did not organize these properly. The requests we made for items for the agenda nine months before the Celebration started attracted virtually no response, and even at the time there were no planned agendas. The sangha meetings were useful for members getting to know each other better and to exchange ideas, but no deep or far-reaching conclusions were reached.

The lay students' meetings were poorly attended, but seemed generally more constructive than those of the sangha. However, many felt that there was not enough opportunity for each person to express himself.

The sangha met about twenty times—all together and in small groups—and the nuns had a few meetings separately. The lay

students had about ten meetings. There was one meeting where sangha representatives met with the lay students and two meetings where lay representatives met with the sangha. On three occasions sangha and lay students all met together; these seemed to be the most successful meetings of all, and most people appreciated these exchanges.

There was no time for meetings in Dharamsala, but the conclusion from those held in Bodh Gaya were presented to Lama Yeshe and the Celebration group at Dharamsala on April 30th. A copy of these conclusions can be obtained from Dr. Adrian Feldmann at Nalanda Monastery.

In Dharamsala there were a few unscheduled meetings of people from F.P.M.T. centres discussing their experiences and the spreading of Dharma in the West. Some of these were videotaped, as were interviews with some of the older Western students.

The organizing committee held regular meetings throughout the Celebration, especially in Bodh Gaya, to discuss plans, problems, pujas and so forth.

Because of the full programme of initiations, teachings and other similar activities, many students could not raise much enthusiasm for the meetings. Now that there is the monastic base of Nalanda, perhaps conferences where serious conclusions are desired could be scheduled as events in themselves, to allow concentrated attention on the subjects concerned. Nonetheless, rare occasions like Dharma Celebrations offer a unique opportunity for students to discuss their experience of living in, studying and teaching Dharma in the West, and there should be some meetings at such events. However, these meetings must be well organized and led by a competent chairman.

## Documentation

Sound: all teachings were tape-recorded; initiations (including the rin.jung gya.tsa) were not.

Film: the procession and some other activities towards the end of the Bodh Gaya part of the Celebration were recorded on 8mm film.

Video: the mahamudra teachings of H.H. the Dalai Lama were recorded in their entirety, but H.H. Song Rinpoche and H.H. Ling Rinpoche preferred their initiations and teachings not to be video-

taped. However, we did tape many other events: talks by Lama Yeshe, pujas, interviews, general comings and goings and so forth.

Photographs: many people took still photographs of all aspects of the Celebration, and the best of these are to be collected by Ven. Dieter Kratzer of Arya Tara Institute, W. Germany, for an "official" album. If any reader has prints or slides that might be suitable for inclusion, please contact Dieter.

#### **Availability of all this:**

- The mahamudra teachings of H.H. the Dalai Lama: copies of the sound tapes are available for those who attended (see enclosed form). We are not yet sure of what we will do with the video-tape. The whole teaching is being carefully translated by Professor Jeffrey Hopkins and Betsy Napper, for publication by Wisdom Publications.
- The essential points of each of the rin.jung gya.tsa initiations given—name of the deity, description, seed-syllable, mantra—have been translated and prepared for publication. Barry Clark has rendered us all a great service in performing this time-consuming task. The final check remains to be done; we expect to publish this book in September.
- The Chöd, Guhyasamaja and Heruka teachings of H.H. Song Rinpoche are being transcribed, and the translations will have to be checked before any transcripts can be made available.
- The Chöd sadhana has been translated by Lama Zopa Rinpoche, Thubten Chödag and Sangye Khadro and will be made available through Wisdom Publications.
- The long Heruka Body Mandala sadhana translation is being finalized by Thubten Tsepel (Hans) and will be made available to initiates when ready. Contact Tushita, New Delhi.
- The Vinaya tapes are at Nalanda Monastery, as are the tapes of the I.M.I. interview with H.H. the Dalai Lama, and talks by Lama Yeshe to the Sangha.
- All other tapes are in the Wisdom Publications archives.
- The 8mm film and the video-tapes are to be combined in a video format and will be available through F.P.M.T. centres.
- The photograph album is in preparation and copies of it and,

perhaps, individual photographs from it will also be available through F.P.M.T. centres.

- Certain Tibetan texts were issued during the Celebration: a set of 3 Chöd texts, long Guhyasamaja sadhana and Heruka Body Mandala commentary; there are some Chöd texts left, but no others. A set of Heruka texts is available from: N.D. Rijartsang, 30 S.C. Monastery, P.O. Ghoom, Darjeeling, West Bengal, India.

## **General**

- Health: many people got sick in Bodh Gaya with all manner of intestinal infections, especially those staying at the Burmese Vihar. There was no official doctor for the Celebration—next time there should be, along with printed information to guide people through prophylaxis, symptoms and cure, and a good supply of medicines. People should be better informed as to what medicines to bring with them from the West.
- A stronger lay organization: the sangha were well organized but could not also take care of many things that would have helped the lay students. Next time we should establish a committee of lay students well beforehand—any volunteers?
- Counselling: some people felt a lack of communication with other students or needed someone with whom they could discuss personal or Dharma problems. One suggestion was to arrange “Dharma families”—a group of perhaps 3 lay students and 3 sangha—to meet regularly throughout the Celebration.

## **The Root Institute for Culture and Religion**

While in Bodh Gaya, the advantages of having our own facilities there become obvious. Lama Yeshe decided we should start a centre in Bodh Gaya—the Root Institute—and we are in the process of trying to obtain land. Donations for this project are needed and can be sent to Ven. Mariana Libano at Manjushri Institute, Cumbria, England.

## **The next Enlightened Experience Celebration**

At the meeting on April 30th it was decided to hold the next

Celebration at the beginning of 1984. We are considering the November 1983 lam.rim course of Lama Zopa Rinpoche at Kopan as the best starting point, to give new students a good introduction to what will follow in Bodh Gaya and Dharamsala. Lama Zopa Rinpoche will give the remaining half of the rin.jung gya.tsa initiations; the rest of the programme has yet to be proposed. Please make sure the address we have for you is good until the end of 1983.

## Thanks

We thank our precious teachers, Lama Thubten Yeshe and Lama Thubten Zopa Rinpoche, for all they have done, are doing and will do, in particular for the Enlightened Experience Celebration. We also thank the other great teachers who taught us this time, whose holy names are mentioned in the programme summary.

I would like to mention the names of all those who helped make the first Celebration the success it was, and worked so hard from beginning to end, but there were many and I'm afraid of forgetting some! Thank You.



### 3. A Tara Puja

for the success of Nalanda Monastery, the other  
F.P.M.T. centres and all Dharma activities.

1. Take refuge and generate bodhicitta: *sang.gye chö dang* . . . . .
2. Meditate on the four immeasurables.
3. Offer the seven-limb puja and a mandala.
4. Recite one set of the long praise to the 21 Taras.
5. Recite, with prostrations, as many as possible of the following short prayer, which contains the essence of the long praise, in English or Tibetan:

Om chom.den.day.ma phag.ma dröl.ma la chag.tsel.lo  
Chag.tsel dröl.ma ta.re pel.mo  
Tut.ta.ra.yi jig.kun sel.ma  
Tu.re dñn.nam tham.che ter.ma  
So.ha yi.ker che.la rab.tu

*Om.* I and all prostrate to the liberator, the transcendental  
bhagawati.

You are the glorious mother who liberates with *tare*;  
You are the mother who eliminates all fears with *tuttara*;  
You are the mother who grants all success with *ture*;  
To the syllables *soha* and all we offer the greatest homage.

During this recitation bring to mind strongly, again and again,  
the following requests:

- may the wishes of those who work for Nalanda Monastery be fulfilled immediately, without any hindrance.
- may the monks and nuns of Nalanda quickly complete the practices of listening, reflecting and meditating for the benefit of all sentient beings.
- may Nalanda Monastery itself be greatly beneficial for all sentient beings by preserving the Buddha's pure teachings of sutra and tantra.
- may the F.P.M.T. and all other Dharma centres be successful in spreading Dharma for the benefit of all sentient beings, especially in the West, by immediately and effortlessly receiving

all conditions necessary for and pacifying all hindrances to this.

- may the students of Lama Yeshe and all other sentient beings fulfil all their wishes in whatever temporal or ultimate happiness they seek.

After each request think with great faith that Arya Tara has accepted gladly and immediately fulfils all your wishes and grants all success.

6. Dedicate the merits of this practice.

*Compiled by Lama Thubten Zopa Rinpoche, Dharamsala, July, 1982.*



## A commentary on this puja

by Lama Thubten Zopa Rinpoche

Firstly, to help you understand the meaning of the prayer, it could be glossed as follows:

*OM.* I and all (members of Nalanda Monastery and the other centres and all sentient beings—think that you are leading them all in the prayer and prostrations) prostrate to the liberator (Tara), the transcendental bhagawati (chom.den.day.ma—the mother who has destroyed all obscurations, attained all qualities and gone beyond samsara and nirvana). You are the glorious mother who liberates with *tare*; you are the mother who eliminates all fears with *tuttara*; you are the mother who grants all success with *ture*; to the syllables *soha* and all (the other syllables of the mantra) we offer the greatest homage.

*Om* contains three sounds: ah, o and mm, and signifies the immeasurable qualities of the enlightened beings' holy body, speech and mind. According to the tantric teachings, the paths contained in the mantra *Om tare tuttare ture soha* lead to the omniscient state of mind. Through actualising these paths in our mind we purify our impure body, speech and mind, transforming them into Arya Tara's vajra holy body, speech and mind. In this mantra, *Om* stands for the goal and *tare tuttare ture* for the path.

*Tare* (Tibetan, Drölma): the liberating female. Usually *Tara* connotes liberating or releasing us from the suffering of the three lower realms, the general sufferings of samsara and the bondage of nirvana, the blissful state of peace. If we gain freedom from samsara but simply attain arhantship and fall into the blissful state of peace for ourselves alone, it takes us an incredibly long time to escape from that and do extensive work for sentient beings. Compared with the motivation of achieving the omniscient state of mind in order to do extensive work for the benefit of other sentient beings, the idea of attaining nirvana for oneself alone is extremely limited and mistaken because it represents concern for only our own peace. Thus Tara not only liberates us from the bondage of samsara, she also liberates us from the blissful state of peace, leading us to the omniscient state of mind. This is the usual meaning of the first *Tara*:



it represents everything from which we should be liberated, the liberating path—the entire method—and the goal to which Tara leads us, the omniscient state of mind.

However, the meaning of *Tare* here is explained as being liberation from samsara, indicating the first of the four noble truths, the truth of suffering.

*Tuttare*: dispelling all fears. “Fears” is the translation of the Tibetan word used here—the main fear dispelled is that of the delusions; the suffering of attachment, which is like a great flood; the suffering of hatred, which is like fire; the suffering of ignorance, which is like an elephant; the suffering of jealousy, which is like a snake; the suffering of pride, which is like a lion; the suffering of miserliness, which is like a chain; the suffering of wrong views, which is like a thief; and the suffering of doubt, which is like a spirit. Thus an example is given for each delusion. If we take refuge in Tara, recite her mantra and practise her method, she will release us from not only the internal suffering of the delusions but also from external dangers such as floods, fires and thieves.

Hence *Tuttare* means that Tara liberates us from the true cause of suffering—karma and the unsubdued mind from which the karma arises. By reciting this our fears are dispelled, which shows that Tara leads us to the true path of the three vehicles, according to our level of mind, and to the absolute Dharma—the real remedy for the cause of suffering.

*Ture*: she who grants all success. Here success refers to the goals of those of the three levels—lowest, intermediate and highest—of capability: the bodies of the happy transmigrators, arhantship, or nirvana, and the great nirvana, the omniscient state of mind. Furthermore, as it is taught here, all success also refers to success in all the pursuits of this life—business, other worldly activities, finding perfect conditions for our Dharma practice and accomplishing our Dharma goals.

*Soha*. Each word of the mantra—from *om* to *soha*—performs the functions explained above; each brings incredible benefit. Thus to the letters *soha* and the rest we pay great homage.

*Soha*: “May the blessings of Tara, which are contained in the mantra *Om tare tuttare ture*, take root in our hearts.” If we want to harvest fruit in our garden, that is where we should plant the root

of the tree. Similarly, if we want to attain the omniscient state of mind, we should plant the root of the complete path, which is contained in the mantra *Om tare tuttare ture soha*, in our hearts. By praying to Tara and reciting her mantra we receive her blessings; as *soha* implies, through the blessings of Tara entering our heart we are able to generate the entire path to the omniscient state of mind. By generating the path—method and wisdom—in our own minds, our impure body, speech and mind are purified and transformed into Tara's vajra holy body, speech and mind.

### **The Visualization**

When you recite the prayer, visualize that light beams with nectar running down them—like rain-drops running down a wire—emanate from the point where Tara's left thumb and ring finger touch each other. These reach you and all other sentient beings. Visualize in particular the people you dislike or who dislike you, in front of you. The rays and nectar flow constantly, purifying the hindrances to Dharma practice and the two obscurations of yourself and all other sentient beings. Remember, too, all those with specific problems for whom you are praying to Tara.

The rays and nectar flow to all sentient beings: narak beings, pretas, animals, humans, asuras, devas, intermediate state beings, arhants and bodhisattvas. In the midst of whatever suffering they are experiencing—you can visualize, for example, humans fighting in wars, or full of anger, pride and jealousy—rays and nectar enter their bodies and minds and pacify completely all their true cause of suffering and the true sufferings themselves. All sentient beings become totally liberated. Recite the prayer with this meditation.

You can also visualize the person for whom you are praying, yourself and all other sentient beings under Tara's right hand, which is in the mudra of granting refuge, completely covered and protected by it.

Think repeatedly, with deep conviction, that Tara has accepted your request and answers your prayers. You can do one rosary of the prayer with the purifying meditation, and another where you and all sentient beings become one with Tara. With each prayer identical Taras emanate from the principal Tara you are visualizing

and dissolve into you and all other sentient beings. You become one with Tara's holy body, speech and mind.

### **The story behind this prayer**

Once, when Lama Atisha was at a place in Tibet called Nyitam, his translator, bhikshu Legpai Sherab, was suddenly taken ill. Drom Tonba, Lama Atisha's closest disciple and founder of the kadam tradition, made a psychic prediction through the mirror technique, that if the translator recited strongly the *Praise to the Twenty-One Taras* 10,000 times, he would recover from his illness. However, because he was so sick he could not do this.

Lama Atisha requested Arya Tara for advice. She herself gave him this short prayer and soon after reciting it 10,000 times Legpai Sherab overcame his disease, clear evidence of how effective it can be. Thus this prayer is greatly blessed and quickly brings success. Reciting it once is equivalent to reciting one long *Praise to the Twenty-one Taras*.

**The following explanation of this puja was given to a group of students practising it at Tushita Retreat Centre, 4th July, 1982, by Lama Thubten Zopa Rinpoche.**

The reasons for our reciting this prayer to Tara are given in the requests; the essential reason is the last: "May the students of Lama Yeshe and all other sentient beings fulfil all their wishes in whatever temporal or ultimate happiness they seek." May whatever they seek to accomplish be accomplished rapidly, without difficulty, effortlessly. That is the whole thing. And, naturally, we are doing this to fulfil our own wishes too.

To elaborate, Lama Yeshe and many sangha members have been working so hard, putting much effort into establishing Nalanda Monastery for monks and nuns; to make it a place where monks and nuns can stay together to fulfil their responsibility of continuously studying and practising—which are the same thing—the Dharma. So while praying specifically for the success of this project, we should also pray for the benefit of all sentient beings in general, especially those in Western 'barbaric' countries; for the darkness

of ignorance in their minds to be dispelled by the light of Dharma.

We all understand how important is the need for Dharma centres. You must have heard what His Holiness Song Rinpoche said during the Enlightened Experience Celebration—it benefited me a great deal. His Holiness said that if, when we wash our bodies in the morning, we wash with attachment, that action becomes *dig.pa*, negative karma. Rinpoche taught that in the mornings we have to arrange our altars and make offerings to the merit field, and that we should do so with clean bodies. Thus this should be our reason for washing. So if you look at Western people bearing this example in mind you can understand the nature of their lives.

Over a great many lifetimes they have accumulated merit and prayed to receive a human body. Life after life they have borne many hardships to practise charity, the cause of resources. Life after life they have borne many hardships to practise morality, the cause of rebirth in the higher realms. After countless lives they have finally reached their goal, they have found a human body. But just look at how it is used. After all that time and effort, after many lifetimes creating the cause, now the result is found but how it is wasted; it is used to create the cause of their return to the lower realms. As if it is not enough to create the karma for lower rebirths while born in the lower realms, they seem to have taken their human bodies simply to create even heavier negative karma; karma that will send them down again. It makes no sense at all.

They keep themselves fully occupied, day and night, through attachment: concern for the comfort of only this life. Busy studying, working, doing all kinds of things that look different but are basically the same—done with attachment to the comfort of this life. As His Holiness Song Rinpoche said, in the example of washing the body, all such actions are negative, no matter how they appear.

Look at the difference between what we are doing here today—this Tara puja—and how they live their lives. Look at the difference in the purpose between our lives and theirs. They are so busy; they have so much worry and suffering. Don't look so much at their material resources and enjoyments; consider their attitude, the way they dedicate their lives, how they spend their time. Try to understand the difference between the benefits of what we are doing just this one day and what they do in their entire life. No matter how

much they do, with attachment, it cannot benefit them at the time of death or in their future lives, much less bring them to enlightenment. But our actions here can bring all such temporal and ultimate benefits.

Thus you can see how ignorant of Dharma they are, how blind is their wisdom eye. The minds of the high society millionaires, the middle classes and those below the poverty line hold only this life; they think of nothing else. On top of that, concerned for themselves alone, they are full of worries and fear of losing their comforts and loved ones, of meeting undesirable circumstances, of not finding what they want. Being deeply ignorant of karma and the existence of past and future lives, they live their lives in suffering.

When you compare their lives and attitudes with what we are doing just today, you feel much pity and upset; they become objects of compassion. Hence you can understand the great need for spreading Dharma in the West. For that reason there is a need for Dharma places and workers to organize things, arrange teachers, create the conditions for practice and so forth. In our centres there are many such workers: people working so incredibly hard that sometimes they don't even have enough time to relax, to eat, to sleep; they are so busy working for others. They don't find time to study or retreat. Sometimes they get very discouraged and feel sort of hopeless. Moreover—working for others, creating the conditions for others to study Dharma, working so hard themselves that, even though they would like to, they don't find time to relax or get enough sleep—the workers, such as the director, get criticized by the members of the centre. They complain, "He isn't doing a good job," even though he is trying his best, according to his capability and understanding; even though he has dedicated himself sincerely, from the heart. Instead of thanking him, others put him down. The workers face such difficulties.

To be successful in spreading Dharma far and wide, bringing it to various kinds of people, certain conditions have to be created. Those who work have many worries that their efforts will not be successful. They meet many difficulties and experience much hardship of mind and body. But if they didn't dedicate themselves to this work, others would not have the opportunity of studying or retreating; such opportunities, places, teachers and other necessary

conditions come from those hard workers. Sentient beings would not have the chance to receive teachings, to study and so forth if others had not dedicated their lives and worked hard, sacrificing their own desires of spending their whole time studying, getting educated and retreating.

The actions of all the buddhas have manifested in the aspect of Tara, to grant the wishes of us sentient beings. Hence it is very important for us to pray to her. Because many of us do have close contact with Tara and because of her great compassion and love for all sentient beings, if we pray to her with great sincerity and faith, taking refuge in and relying on her completely, she can definitely help eliminate hindrances and bring success in spreading the pure teachings of the Buddha, especially in the West.

If the centres at which we study develop, we, as individuals, each have more opportunity to receive teachings and develop our own Dharma practice. However, the development of each centre depends on the collective karma of its members, not just on the karma of the director. If something goes wrong it is not only the director's fault; if people do not get the opportunity to study, the difficulties are the result of their collective karma. Some people always find it easy to study at a centre; others find it very difficult. This depends on each person's own merit. Hence each one of us who wants to study must accumulate his own merit, the cause of progress, by himself. Each time we pray to Tara we are doing just that, creating the cause for us to succeed in our studies for the sake of ourselves and others. If you want to complete the study and practice of Dharma so that you can benefit other sentient beings extensively, either through a Dharma centre or through your own actions, you should create the cause, such as praying each day to the special deity Tara, and engaging in fundamental practices like offering mandalas and performing the seven-limb puja. Such activities bring temporary and ultimate happiness to yourself and others, and the fulfilment of all wishes. If you do not create such causes, despite your strong wishes for success and sincere dedication, you will meet incredible difficulties; even though you find a qualified teacher you will not be able to study with him because you do not have a visa, or money, or because you have a problem with your husband or wife, or because of sickness; there are so many hindrances to continued Dharma practice. Even

though you want to retreat for years, something will prevent it. Thus everything depends on creating the cause, accumulating extensive merit and purifying hindrances. Even business people—who do not practise Dharma, who are not religious—need luck to be successful; without luck, nothing works out for them. So, this luck, or merit, has to be accumulated.

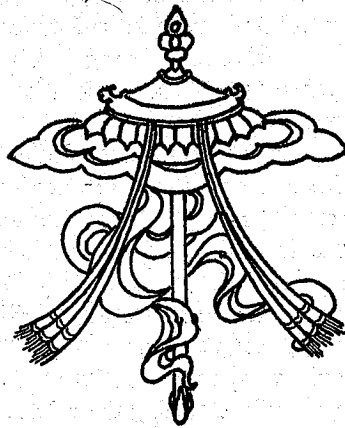
When you pray to Tara you should remember those who work so hard for the centres, completely dedicating themselves night and day to create the conditions for other sentient beings to meet and practise Dharma. At the beginning we ourselves had to meet the Dharma somewhere; the kindness of some other sentient beings made it possible for us. That is how we first met the Dharma; somebody else arranged the conditions. And in particular, since the teachings exist in dependence on the vinaya, it is important for there to be a monastery. That is the great significance of Nalanda. You should pray for the sangha to increase by hundreds, thousands and millions through their receiving all the necessary conditions; to complete the study of Dharma by receiving the means of living effortlessly; to preserve the pure sutra and tantra teachings of Guru Shakyamuni Buddha and Lama Tsong Khapa; and to establish these teachings in the minds of all sentient beings. Please pray for the sangha in this way.

You should also pray for the success of all the other centres, that they might find whatever conditions are necessary for establishing the pure sutra and tantra teachings of the Buddha, and that through each centre these teachings will reach the minds of all sentient beings. Pray for the fulfilment of the wishes of all the members of each centre and that they might find whatever conditions they need without difficulty. Make the scope of your prayers as wide as possible. Pray that any people who come to the centre, even before they receive any teachings, by just putting their feet on the ground of that place, all their wrong views and wrong conceptions cease spontaneously, their minds get subdued automatically, and they find it very easy to generate renunciation, bodhicitta and the realization of sunyata, mere emptiness: please pray like this, asking Tara for help.

When you dedicate the merits it is good to dedicate them to your being able to give material help to those who study Dharma, to the sangha, not only to your being able to give teachings. Pray to Tara

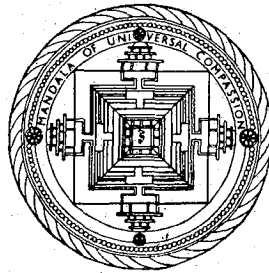
to be able to make material offerings to help other practitioners overcome the difficulties that they might encounter in their means of living. Use the *tong.len* practice, dedicating to the human beings your body, material possessions and past, present and future merits, which become the means of living and other conditions necessary for the practice of Dharma. These are enjoyed and become the cause of the teachings developing in their minds. Finally, pray for the enlightenment of all sentient beings; that is the conclusion.

Perhaps I should give a brief explanation of this short Tara prayer





Printed at Indraprastha Press (CBT), Nehru House, New Delhi-110002.



**INTERNATIONAL MAHAYANA INSTITUTE  
NALANDA MONASTERY**

Rouzegas  
Labastide St. Georges  
81500 Lavaur  
France