

WISDOM

Magazine of
the MPF
May 83



Right livelihood at Manjushri

In 1980, the trustees of Manjushri Institute—a registered religious charitable trust—formed a private trading company to set up and oversee business activities specifically for the benefit of the Institute.

To date, the activities of Conishead Development Company are **Priory Press**, **Manjushri Shop and Mail Order**, and the **Chapel Café and Gift Shop**. They are all at Conishead Priory.

Priory Press is expanding rapidly under the guidance of its new manager, Mr Graham Walkden, who recently left his position as General Manager of a Yorkshire printing firm to join Priory Press. He brings with him over twenty-five years of experience in the printing trade.

The Press is now able to provide a first-class and wide-ranging service including books, full-colour posters and cards, magazines, brochures and letterheads, and is especially happy to be of service to other dharma organizations.

Graham Walkden welcomes your enquiries: phone Ulverston (0229) 54029 or write to Priory Press at the address below.

Manjushri Shop and Mail Order is an important facility for both visitors to the Institute and those unable to come to us. The shop and mail order service provides a range of books on Buddhism and related topics, posters, cards, incense, statues and photographs.

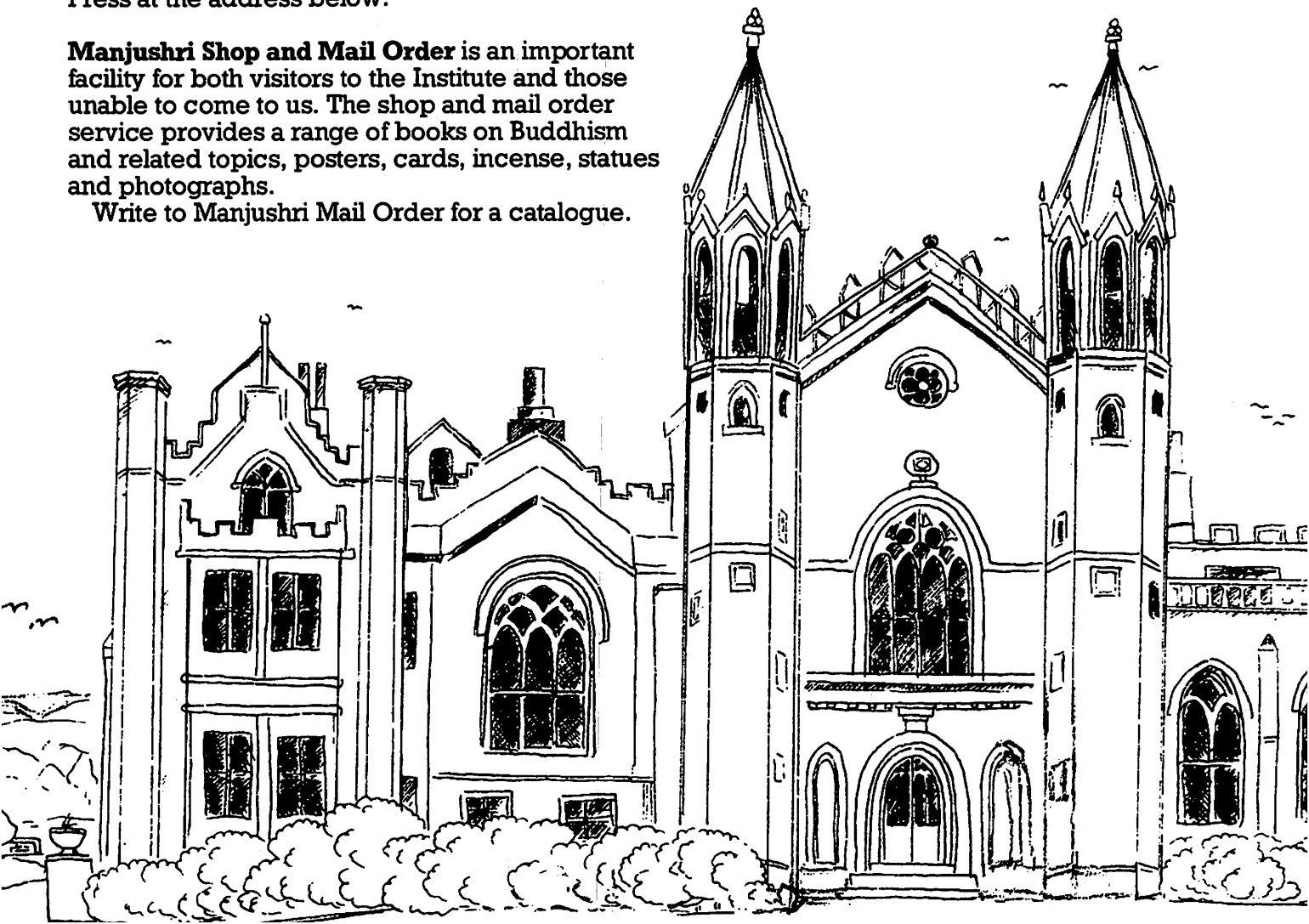
Write to Manjushri Mail Order for a catalogue.

Chapel Café and Gift Shop is set in the imposing former main entrance hall of the Priory, now redecorated and draped with a translucent canopy. It is the heart of the increasingly popular tourist facility at the Priory: the thousands of visitors a year who come during the summer months can enjoy a guided tour of the building, a nature walk through the seventy acres of woodlands stretching down to the shores of Morecambe Bay, an audio-visual presentation of the life and work of the community, and a photographic exhibition.

This facility is a valuable link with the many people who might not otherwise come to the Institute, and provides a useful source of employment for the residents of the community.

Opening days summer 1983: Saturdays, Sundays, public holidays, 2-5pm.

**Manjushri Institute, Conishead Priory,
Ulverston, Cumbria LA12 9QQ, England.
Telephone (0229) 54029.**



From the editors



We are pleased to present *Wisdom*, the magazine of the Foundation for the Preservation of the Mahayana Tradition (FPMT). Here in the first issue we touch on the history of the Foundation since its beginnings in India some fourteen years ago, bringing up to date the activities and projects of Foundation branches throughout the world.

We offer articles and reports of activities past and future, including His Holiness the Dalai Lama's tour of Europe and FPMT founder Lama Yeshe's trip to his homeland Tibet after an absence of twenty-three years; the FPMT sangha's five months of teachings and retreats in India and the first group fasting retreat. We bring news of publishing and education activities and an extensive summary of coming events during the next few months at the thirty FPMT centres in Europe, Asia, America, Australia and New Zealand. And we publish extracts from teachings of Lama Yeshe and co-founder Lama Zopa Rinpoche.

Our intention is that *Wisdom* becomes a communication link not only between FPMT centres but between and for people everywhere. We invite you to use *Wisdom* as much as possible as a medium of exchange, both practical and spiritual.

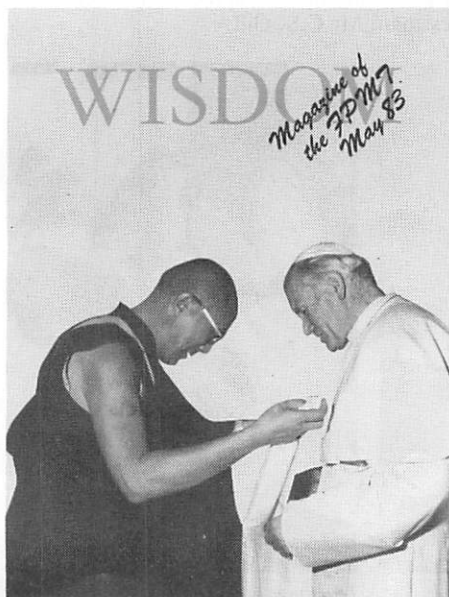
Communication is the key to harmony, and harmony brings peace; and above all we want to encourage peace everywhere.

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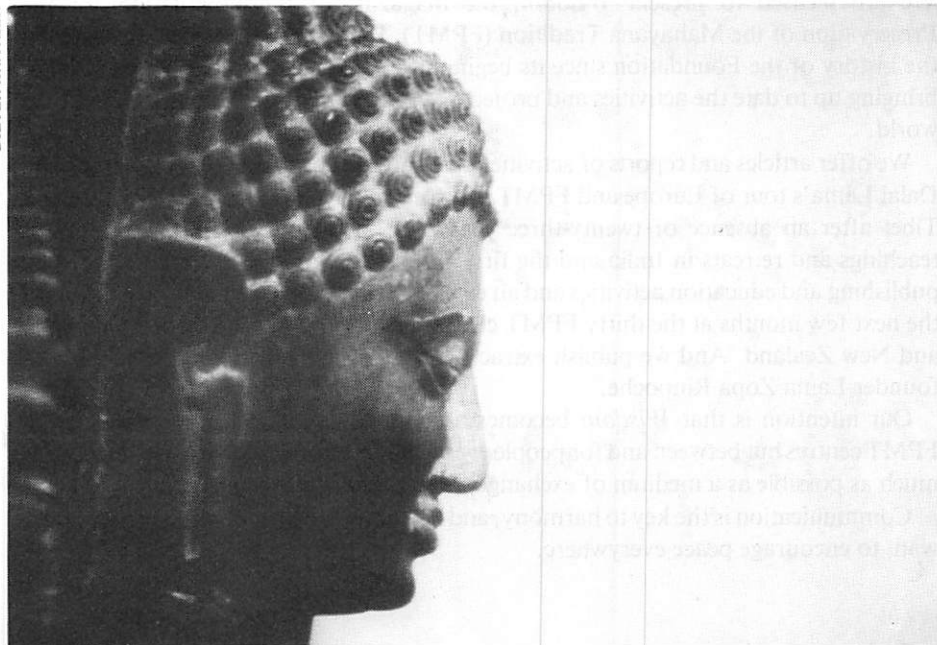
and all the people at the FPMT centres who researched and supplied material and information for this first issue of *Wisdom*.

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Cover photo: by Mari of the Vatican. Picture taken during interview between His Holiness the Dalai Lama and His Holiness Pope John Paul II at the Vatican in September 1982.

India: the motherland

DIETER KRATZER



In the 8th century Indian yogis and scholars brought Buddhism across the Himalayas to Tibet. Now, a thousand years later, Tibetans have taken refuge in India and with them has come a great upsurge in the study and practice of this ancient philosophy, not only here in its motherland but around the world.

India, and Nepal, are also the motherland of the **Foundation for the Preservation of the Mahayana Tradition (FPMT)** and home since 1959 of its founders, Lama Thubten Yeshe and Lama Thubten Zopa Rinpoche. They met their first Western student in India and moved with her in 1969 to set up a monastery on Kopan hill, overlooking the beautiful Kathmandu valley, where the lamas still live.

The second, Indian, base was acquired soon after—a rambling house in the hills of McLeod Ganj, above Dharamsala, now called Tushita Retreat Centre.

From these bases the Foundation evolved over the next fourteen years in the form of communities, groups, retreat and teaching centres, publishing and educational activities. The FPMT now has over fifty branches in fourteen countries, and continues to grow to meet the ever-increasing needs of Buddhists worldwide.

The Foundation is represented in Asia in Nepal—Kathmandu and Solu Khumbu; in India—Dharamsala, Delhi and soon in Bodh Gaya; and in Hong Kong.

Putting down roots in Bodh Gaya

Bodh Gaya, in the fiercely hot northeastern plains of India, is the revered and holy place where Shakyamuni Buddha manifested enlightenment two and a half centuries ago. Buddhists flock in their thousands to this ancient little town, and the numbers are increasing yearly.

From November till January—the winter months and the pleasantest time of the year—

the place is crowded, and the shortage of accommodation and meditation space becomes more evident each year.

The experience of the 250 Westerners in Bodh Gaya for the first Enlightened Experience Celebration in 1982 (see International, page 10) highlighted the problem. To build meditation and accommodation facilities seems both logical and desirable, and happily plans are under way.

Lama Yeshe recently appointed Kabir as the coordinator of the project. Indian-born and educated in England, Kabir has spent the past year studying and working at Manjushri Institute in England (see Europe, page 22). He will return to Bodh Gaya in June this year to seek suitable land and the funds and wherewithal to build the centre. Lama Yeshe has already named it the **Root Institute for Culture and Religion**.

At this stage it is envisaged that the Institute will comprise a teaching and meditation hall for 200 people; single, double and

dormitory accommodation; a library, kitchen and dining facilities.

Kabir is eager to start organizing for this auspicious new centre and would be delighted to hear from anyone who would like to help him. Main qualifications, he says, are dedication to hard work, keenness to learn to speak Hindi, and the ability to withstand the searing, sometimes 50-degree-heat of the state of Bihar!

Contact Kabir, after May, at Tushita Delhi (see Directory, page 39).

Delhi: a crossroads

If you prefer the cool beauty of the Himalayas for your retreat, you can head for Dharamsala—but first you must pass through Delhi, the thriving steamy capital of India in the plains northwest of Bodh Gaya.

For dharma students—and teachers—Delhi is a crossroads. Whether passing from Bodh Gaya or other holy places in the south of the country, or heading for Nepal, or coming into the country from the West, or leaving India altogether—more often than not you must pass through Delhi.

Tushita Mahayana Meditation Centre in Delhi tries to fulfil the needs of Buddhists passing through the city. Tushita was founded in 1977 by Australian monk Nick Ribush and Delhi resident Mrs Sunita Kakaria. Since 1979 it has been based in a large comfortable house in the suburbs of New Delhi midway between the city and the airport.

Tushita serves as a guest house for hundreds of visitors each year, and offers regular teachings. Some of the most formidable Buddhist teachers have blessed the centre by their presence, including His Holiness the Dalai Lama, Kyabje Trijang Rinpoche, Kyabje Ling Rinpoche, Kyabje Song Rinpoche, Serkong Rinpoche, Geshe Rabten and many others.

It plays a vital role in the renewal of interest in Buddhism among the Indian people themselves. The centre has developed close links with a regular group of local people who come to daily meditations, twice-weekly classes and the monthly day-retreats. And now the directorship of the centre has been passed on by Dr Nick Ribush to one of its original and most loyal members, local businessman, Mr C.S. Gill.



Trisha Donnelly



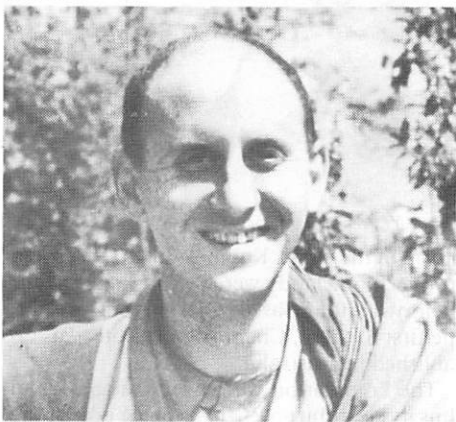
Teachings at Tushita

Tushita's team

A host of hard-workers have contributed to the development of Tushita since 1977.

Co-founder of Tushita, Sunita Kakaria set up and runs the business **Sarsun** which helps support Tushita and serves other FPMT centres as well by filling their orders for incense and malas.

Trisha Donnelly has been with Tushita since its inception. She was the inspiration and energy behind the successful 'old sari' business **Dakini** which kept the centre in the black for several years. Trisha designed and produced exquisite garments from Indian silk saris.



Director Nick's frequent absences from Tushita last year increased Trisha's responsibilities as assistant director and as editor of many Mahayana Publication's titles.

Management of Dakini Company was taken on by Melbourne man Jock Noble. In response to a lessening demand for silk garments Jock developed the business as a buying agent for Western clients.

It seems that Dr Nick Ribush, Tushita's director from 1977-82, has been overtaken by the numberless sidelines that have occupied him for years.

He has had an abiding interest in publishing. Since the early days at Kopan he has been involved with the production of the lamas' teachings. He started the Delhi-based imprint, Mahayana Publications (affiliated with Wisdom Publications; see page 34) in 1981 with the publication of the first *Teachings at Tushita*, and is now working in England as Wisdom's new director.

Dr Nick organized and recently completed the two-month stint of Wisdom's first editing intensive, and is now overseeing another Wisdom project, Dhatu: the Dharma Translation Unit, which English monk Martin Willson will head at Nalanda Monastery in France (see Publishing, page 34).

Delhi Dharma Celebration

The highlight of Tushita's teaching program is the annual Dharma Celebration—one or two days of teachings, initiations and meditations. The guest of honour at the first Dharma Celebration in November 1981 was the President of India, Shri Giani Zail Singh.

At the second a year later His Holiness the Dalai Lama taught to 800 people at Delhi's Ashok Hotel. Lama Yeshe taught at both Dharma Celebrations and will again at the third, in November this year.

Dharamsala

Since the days of the British Raj, Delhiites who can have gone up north to the hill stations to escape the appalling heat of the summer months. And today is no exception.

The busiest time of the year in Dharamsala, a twelve-hour journey from Delhi into the Himalayan foothills, is the rainy season—July to September. **Tushita Retreat Centre** in the hills above McLeod Ganj, a steep bus ride up from Dharamsala, is usually crowded with retreaters at this time. There is little else to do!

The Foundation's retreat centre since 1972, Tushita was once the home of Kyabje Trijang Rinpoche, one of the tutors of His Holiness the Dalai Lama. It is a few minutes' walk from Kyabje Ling Rinpoche's home, a twenty-minute trek downhill to His Holiness's temple and forty minutes from the bustling Library of Tibetan Works and Archives.

Tushita has space for group and individual retreaters and is open throughout the year. Its several acres of hilly land have many A-frame huts and single rooms purpose-built for retreat among the blazing rhododendrons. Hundreds of meditators have stayed there over the years, some for one- and two-year retreats, most for several months at a stretch.

The only visitors during retreat time are the monkeys: hundreds of them, big and small, speedy and riotous, some destructive, all utterly mischievous. They dance on the rooves, steal your food and fly through the trees, pink bottoms flashing. But they don't seem to disturb the stillness.

Nor do the noises of dogs and radios and children and zany Indian brass bands at practice that waft up from the surrounding hills and valleys. The area is blessed by the presence of meditators and yogis, mostly Tibetan, who have been there, many of them, for twenty years or more—and this is the energy that predominates.

Tushita's new hardworking director is Australian monk Max Redlich. He was inspired after the EEC to stay on for more retreat.

Lama Yeshe thought it was a good idea and suggested that he look after the centre in his spare time. Needless to say, with a steady flow of retreaters and some twenty dogs to 'look after,' Max's meditation periods are limited.



Director Max displays first batch of Tushita peanut butter

Tara? Mara?

Max's assistant is Kopan teacher Maureen O'Malley. As well as feeding retreaters and dogs, she writes limericks—

There once was a doctor called Nick
Who when feeling sufficiently sick
Of samsaric existence
And its inconsistency,
Attained liberation, o so quick!

—and has them written about her—

There was a colleen called Maureen
Whose skin turned a deep shade of green.
Was she jealous or Mara?
Milarepa or Tara?
Or just mouldy from Tushita's dull scene?

The colleen Maureen, aforesaid,
Blushed and giggled and said, turning red,
'Not deluded or buddha
Or mildewed, I'm gooder
Than you, and blissed out of my head.'

Good.



Retreat Huts at Tushita Dharamsala

Nepal

Lawudo and Kopan: the heart of the Foundation

A two-day bus and train journey southeast along the mountain range will bring you to Kathmandu, an ancient city eight hours from Lumbini where Buddha was born. Sandwiched between India and Tibet, Nepal has always retained its Buddhist links. Kathmandu and other Nepali towns are crowded with Tibetan residents these days, and are passing-through points for Tibetan merchants who travel across the steep mountain passes from the land of the snows.

Culturally, Nepal is closer to Buddhist Tibet than to her Indian neighbours, especially in the Solu Khumbu region higher up in the Himalayas.

It was here on **Lawudo** mountain that Lama Zopa Rinpoche was born thirty-seven years ago, and where he returned in 1971 to fulfil the promise of the previous Lawudo Lama—as he is known—by establishing a school for the local children, the **Mount Everest Centre for Buddhist Studies**.

Up to 50 children from surrounding Sherpa families attended the school which was run along the lines of the traditional Tibetan monastic schools. A three storied gumpa, a kitchen and dormitories were gradually built—no easy task in this isolated spot 14,000 ft above sea level. Each year when Lama Zopa visited the school he lived in the Lawudo Lama's cave—the roof and three walls formed by a huge overhanging rock, the front fourth wall built from wood panels complete with door and windows.

Now the school has moved down to Kopan in the Kathmandu valley and the Lawudo centre is used mainly for retreats. Lama Zopa's mother and sister, both nuns, live here and look after the cave and gumpa and tend to the Western retreaters who trek up the mountains from Kathmandu, especially for the now-annual Chenrezig teachings and retreat. Lama Zopa usually returns to Lawudo each year for this very special practice.

Director of the **Lawudo Retreat Centre** and organizer of the retreats is Spanish nun Jampa Chökyi who has a strong connection with the place, feeling more at home in the rugged mountains than in any city.

Jampa Chökyi—Helly—is also an accomplished artist, skilled in the execution of Tibetan religious painting. When she is not in the mountains she teaches the ninety MEC monks at Kopan, and supervises the reproduction and selling of their paintings as a means of raising badly-needed finance.

At Kopan the MEC continues to serve the children of the Sherpa families, as well as Tibetan, Nepali and some Western children. Besides their study program (see Education, page 14) the children take care of several projects which bring them closer to self-sufficiency—a large vegetable garden, hundreds of fruit trees, buffalo, cows and chickens. The monks also run the office, library, kitchen and coffee shop, all facilities for the Westerners who come to Kopan for courses, a day's visit or to live or retreat for a time.



Lama Zopa Rinpoche

Kopan

Kopan is the well-spring of the Foundation. It was to this blessed hill, dominated by its ancient bodhi tree, that Lama Yeshe and Lama Zopa came with their first Western student, Zina Rachevsky, fourteen years ago. They lived and meditated in the one house on the hill, the former home of the King's astrologer.

Kathmandu was the heart of the hippy trail in those days so it is not surprising that Western people started to hear about these lamas and their meditation. In the early summer of 1970 Lama Zopa gave his first meditation course to twelve Western aspirers. In 1972 the gumpa and first-floor residence were built and the lamas moved across from the astrologer's house.

A group of fourteen Western monks and nuns received ordination in January 1974—the beginning of the International Mahayana Institute (IMI) (see page 11).

Later that year the lamas made their first tour of the West: America, Australia and New Zealand. By 1975 there was a community of almost thirty Western sangha living on the hill, and attendance at Lama Zopa's now twice-yearly courses reached 200—over-reaching Kopan's limited resources.

1975 was a vital year. The lamas had seen the enormous and growing interest in Bud-



Max Mathews and Peter Kedge, FPMT pioneers



Lama Yeshe

dhism in the West. Kopan students returning to their homelands were seeing the need for their own, homebased, dharma centres. And the first of these, Chenrezig Institute, was established in Australia.

The Foundation was given its name—and thus its clear purpose—by Lama Yeshe at the end of 1975, during meetings with a dozen students at the close of the Eighth Kopan Meditation Course. These meetings mark the real beginning of the growth of the *Foundation for the Preservation of the Mahayana Tradition*. Among the participants were nuns Max Mathews, Yeshe Khadro, Nicole Couture, Wendy Finster; monks Nick Ribush, Marcel Bertels, Peter Kedge; and Jon Landaw and Petey Shane—all of whom have played vital roles since then in the development of FPMT centres and activities, in both the East and West.

Spiritually and organizationally, Kopan was the centre of FPMT activities. Peter Kedge worked from here, organizing the now-annual world teaching tours of Lama Yeshe and Lama Zopa, and coordinating the Foundation activities. The community of monks and nuns lived a disciplined life of work and meditation until 1976 when they started to be assigned to posts in newly set up Western dharma centres. By 1978 most had moved West, especially to Manjushri Institute in England where the first of the FPMT's intensive Geshe Studies courses was starting (see Education, page 14).

Publishing activities under the name of Publications for Wisdom Culture—as Wisdom Publications was known then—were organized by Nick Ribush until these too moved to Manjushri Institute in 1978 (see Publishing, page 34).

In 1980 Jacie Keeley took over the Central Office activities at Kopan. 1982 marked the end of Kopan's role as host of organizational activities when this office moved to the West, to Lama Tzong Khapa Institute in Italy (see International, page 10).

Spiritually, Kopan remains a hub. It is still thought of as home by thousands of Westerners who have lived and visited here since 1969, and is discovered yearly by hundreds more.



Early morning mist shrouds Kathmandu

Kopan's fifteenth course

Lama Zopa Rinpoche taught his Fifteenth Meditation Course at Kopan in November 1982. A month-long course, it is an intensive introduction to Buddhist philosophy and meditation.

Although dharma centres and teachings are flourishing in the West, the Kopan courses continue to attract—people come from all over the world especially to attend them. The power and clarity of Lama Zopa's teachings (in English) are a strong attraction; so too is the quiet of the Kathmandu valley, where the senses are not continually bombarded by the Western world's sophisticated weapons. There is time and space to discover oneself and one's potential.

As well as the annual November courses, there are other Buddhist philosophy courses throughout the year and courses in Tibetan medicine. Individual instruction is available upon request, and facilities exist for both group and individual retreat and guidance.

Kopan is also home for several Tibetan geshe—lamas who, once they have accepted posts in FPMT centres in the West, spend time here, until their visas and travel details have been organized, studying English and teaching Western students.

Tibetan medicine at Kopan

Professor Trogawa Rinpoche, one of the most respected Tibetan doctors in Sikkim and Bhutan, taught thirty Westerners the basic principles of Tibetan medicine at Kopan early 1983. Such courses are a regular feature these days: Westerners are eager to learn about this intelligent and integrated system of healing.

Kathmandu city centre

For years, Kathmandu has needed a base, a haven, for the constant flow of spiritual seekers through the city. You would have to go to Boudha, four miles away, or further on up the steep trek to Kopan if you wanted a place to meditate, or just to sit and be with other meditators.

Now, at last, there is such a place. The **Himalayan Yogic Institute** was formed last year with Pam Cayton as its director. The centre is at Pam and Karuna's house, a small two-storied bungalow in a large walled garden in the centre of town (close to the Yak and Yeti Hotel). The house was once used as a place of study and retreat by the Ranis, an historic ruling dynasty of Nepal.



The HYI has a small book shop and library and provides information on Buddhism in general and on the program offered at Kopan. The centre offers Westerners teachings and meditation sessions with geshe from Kopan on Saturday and Sunday mornings. Pam also plans to offer classes and meditations throughout the week for the local Nepali community.

Financial survival

How does Kopan, particularly the MEC, survive financially? It's been a difficult task over the years. In the early days it was people like American nun, Max Mathews, who kept the boys in food, clothing and texts by her selfless work—thoroughly earning the title Lama Yeshe had given her, Mummy Max!

In 1977 the problem of creating continuing finance for both the MEC monks and the Western sangha was tackled. As the director

of the International Mahayana Institute (IMI), the group of Western sangha, Marcel Bertels, a Dutch monk, set up an export business in Kathmandu.

YSD Enterprises is now firmly established in Kathmandu, employing six MEC boys and six local Nepali tailors. YSD is involved mainly in the design and manufacture of fashion clothing, as well as the export of Nepali and Tibetan handicrafts.

For two years now, Marcel has been joined by Lisa Kolb—dharma student and designer extraordinaire. She has added a new facet to the business, as well as uncovering her own remarkable talents as a stylist. In conjunction with YSD's Western clients, Lisa will design a collection of garments and oversee the entire process, in Kathmandu, from cutting and fabric selection to manufacture and shipping.

Hong Kong

Two of the most dedicated FPMT workers are Peter Kedge and Nicole Couture. Both were involved at the early stages of the Foundation's development at Kopan; Peter was Lama Yeshe's right hand man for several years and Nicole moved to England as spiritual director of Manjushri Institute when it opened in the mid seventies.

An everpresent problem, especially for fledgling centres, is the lack of money and, particularly, the lack of the means to make the money necessary to allow centres to grow and flourish. In 1979 Peter made a decision to meet the problem. He moved to Hong Kong and with borrowed capital set up **Sin Fung Enterprises**. Nicole joined him as his assistant a year later and now, since Peter's recent departure for Manjushri Institute in England, is there still with a staff of five running a growing import-export company.

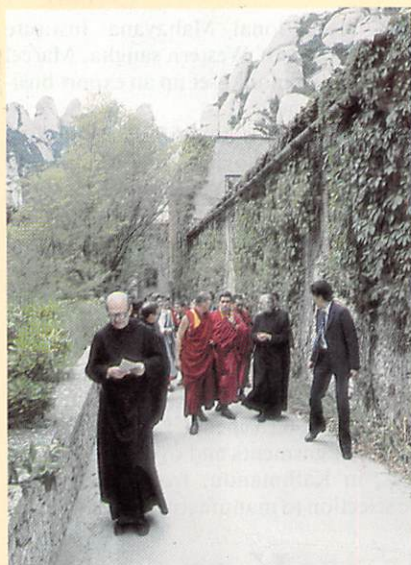
One of Sin Fung's main concerns is to financially support the publication of Lama Yeshe's and Lama Zopa's books; they will be sponsoring Lama Yeshe's first major works to be published by Wisdom in November.



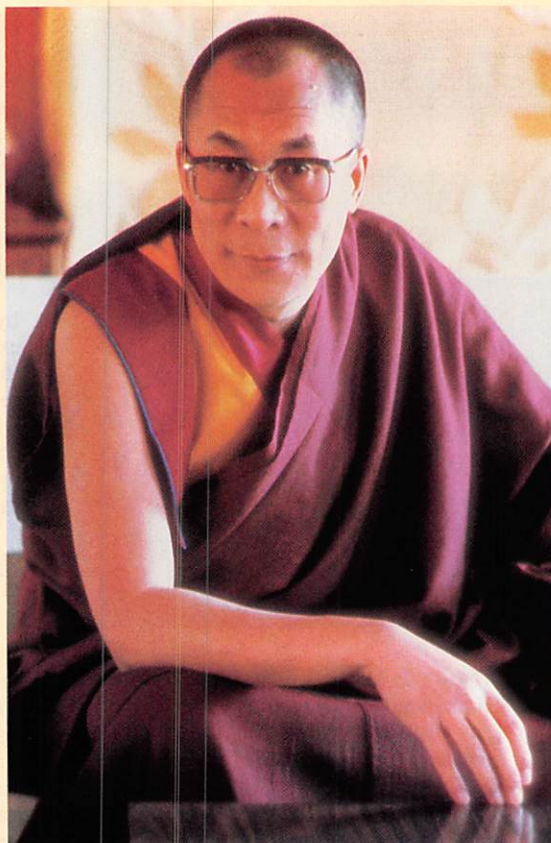
Nicole Couture with Sin Fung secretary, Stella.

The seeds of a dharma centre in Hong Kong have been planted by the Sin Fung people. The hardworking Frewen twins, Mark and Stephen, have been meeting regularly with a group of Hong Kong residents at Pauline Sakrani's flat on Kennedy Road. In September, on his return from Tibet, Lama Yeshe was invited to give a discourse at one of the hotel conference rooms: fifty people attended. And in the first months of 1983 Peter Kedge taught a once-a-week course on the Mechanics of Mind to a group of ten.

L. YESHE



JAN-PAUL KOOL



DHARMAWATI BRECHBU



His Holiness the Dalai Lama has become a familiar and well-loved representative of peace to millions around the world. He travels and teaches extensively, in both the East and West, and the demands for him are growing.

In 1982 His Holiness travelled for the first time to Malaysia, Indonesia and Australia. He spent three weeks visiting the major cities, teaching and meeting with thousands of people.

In the autumn, at the invitation of the FPMT and other groups, His Holiness taught for a month in Europe. He landed in Rome on September 27th and two days later met with His Holiness Pope John Paul II. This meeting seemed to capture the imagination of Catholic Europe and set the tone for the next month.

After Rome, His Holiness visited Barcelona, Granada and Bubion in Spain; Toulouse, Lavaur, Paris and Strasbourg in France; Milan, Pisa and Pomaia in Italy; and finally six cities in Germany.

The four FPMT hosts were Nagarjuna Institute in both Barcelona and Bubion, near Granada; Vajra Yogini Institute and Nalanda Monastery in France; and Lama Tzong Khapa Institute in Italy.

Photographer during the European tour, American nun **Thubten Yeshe** reports her impressions.

It was a bizarre mix—motorcades tearing through the cities of Europe, scenes from *Driver*, and the slow solitude of ancient monasteries; talks with Christian Milarepas who had been meditating alone for up to forty years, and with politicians and intellectuals com-

A man of peace on tour

pletely involved with the worldly aspects of contemporary society; lectures to over-flow crowds of devoted Buddhists, and press conferences and interviews that sought to draw His Holiness out on political issues.

But this was not a political trip. This was a journey to the West that would inspire people on a spiritual level, and forge cultural ties with the people of Europe. This was the 1982 European tour of H.H. the Dalai Lama, and the message was clear, from one stop to the next—we are all human beings, seeking happiness and an end to pain; we have the capacity, and the responsibility, to realize these goals for ourselves and others.

That inspiration was manifest throughout the trip in people's responses to His Holiness. The old and dying clinging to him at a hospice near Pisa. Smiling pictures and double page spreads in Spain's major dailies. Thousands cramming into the already overcrowded city halls. A peace award from a group of Italian school children. The radiant smiles of reclusive Catholic monks after hours of shared insights with this Buddhist monk. The mayor of a major European city, to His Holiness after a private interview: 'This has been the most important and moving day of my life.'

Sightseeing tours and walkabouts did not seem to be the way the Dalai Lama thought best to spend his time, and they were frequently rushed and cut short. However, in small intimate meetings with Christian monks, educators, philosophers and scientists he was most at ease, animated and deeply interested. These were moments of listening and often a profound sharing of wisdom. At the monastery of Sant' Anselmo in Rome, meeting with a group of monks—Eastern and Western Europeans, Americans, Asians—discussing monastic life and the ways the Church in Eastern Europe had found to co-exist with Communist governments. An interview with the speakers from the Universal Education conference in Pomaia in which His Holiness did the interviewing—looking for Western educational wisdom that he could apply to the Tibetan situation.

It was almost restful to arrive at the four Foundation centres in southern Europe after the hurly-burly of the rest of the tour. His Holiness spent a day at Nagarjuna's retreat centre which clings to the side of a mountain reminiscent of dry Himalayan peaks where the monasteries and retreats are indistinguishable from the rocky landscape. The Dalai Lama of Tibet seemed at home in this calm place; it was easy to let the imagination run and fantasies fill the mind.

'The sunshine that we had this morning was His Holiness; the rain that is pouring down now is *you*.' That was Sogyal Rinpoche in an introductory lecture before His Holiness gave the bodhisattva vows at Vajra Yogini Institute. Not merely a lecture, but an exhortation

T. YESHE



L. YESHE

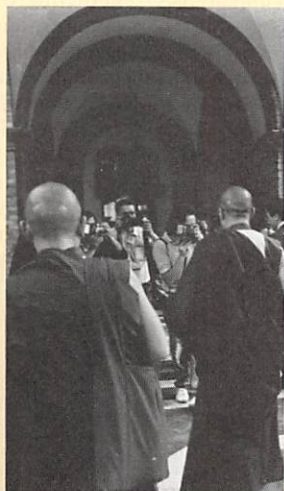




to 'feel the Presence of The Presence, Kun-du Rinpoche,' His Holiness the Dalai Lama. Informed by Sogyal's urging, we were most certainly in the Presence the next day at that joyful ceremony. Who noticed hours of slogging, standing, kneeling in cold mud? Who minded the icy drip down the back of the neck? Who indeed? The sun was shining.

The external wind and rain followed us to Italy, and there were times when we doubted that the tent would survive another night of storms. But, The Presence prevailed and in a fitting climax gave the rare Gyalwa Gyatso initiation to 500 soggy, but glowing, Buddhists. Having bestowed this wonderful gift, his Presence, His Holiness left us with the sun shining. Not just a few of us lingering in the Pisa airport long after his plane had gone wondering where we had been, and what was next.

His Holiness the Dalai Lama (clockwise top left) at Monserat Monastery, outside Barcelona, with Benedictine monk, a 'modern Milarepa'; being interviewed; being greeted in Bali; with Indonesian Vice President Malik; arriving at Nalanda Monastery, France; a break from filming during TV interview at Sant'Anselmo Monastery, Rome; introducing FPMT director Jacie Keeley to His Holiness Pope John Paul II at the Vatican; sightseeing with government host in Pisa; arriving at press interview in Rome; being greeted at Barcelona airport by Lama Yeshe and Nagarjuna Institute directors Alberto Vinoly and Carmen Montanes; with FPMT voluntary security force in Pomaia; teaching to packed auditorium in Milan.



FPMT invitation

The Foundation first invited His Holiness the Dalai Lama to Europe in 1979. The invitation was repeated in 1980 and again in 1981 at a private interview between the FPMT directors and representatives and His Holiness in Dharamsala. This time, His Holiness accorded the Foundation the great honour of accepting the invitation.

Later that year, at a meeting between His Holiness and Lama Yeshe, it was agreed that he would visit three of the Foundation's European centres—Nagarjuna in Spain, Vajra Yogini in France and Lama Tzong Khapa in Italy.

Less than a year before the visit, FPMT director Jacie Keeley set in motion the daunting task of preparing for this auspicious event. This was no ordinary visitor. The Dalai Lama is a leader of Buddhists worldwide, revered as the manifestation of Buddha of compassion, Chenrezig, and the respected political head of the half million exiled Tibetans. A spiritual and temporal king, no less.

Throughout the coming months, Jacie worked closely with Tsering Dorjee of the Office of Tibet in Switzerland, liaising between him and FPMT Centre directors Har-

vey Horrocks in Italy, Alberto Vinoly and Francois Camus in Spain and Elisabeth Drukker in France, ensuring that all requests and requirements were passed on and carried out.

In the early months of 1982 Jacie prepared an extensive set of guidelines for the FPMT hosts, covering all matters of the coming tour from the appropriate menus for His Holiness to the intricacies of protocol and national security. As September neared, she joined Tsering Dorjee on a pre-tour of the venues for His Holiness's visit and embarked alone on another, final, pre-tour shortly before the tour commenced.

The Centre directors and their teams of hundreds of dedicated students worked tirelessly to prepare for His Holiness and the influx of the expected thousands of people.

For months on end before and during the tour they laboured for love as cooks, gardeners, child minders, builders, carpenters, electricians, public relations officers, printers, secretaries, journalists, chauffeurs, photograph-



ers. And security guards: fifteen FPMT students, men and women, travelled with His Holiness's party throughout Spain, France and Italy and worked around the clock as a volunteer security force. They were organized by Paula de Wys Koolkin who worked closely with government and police security at all venues to ensure the safety of His Holiness.

The financial responsibility for the tour lay with the FPMT, both centres and students. The \$200,000 bill for travel and accommodation expenses of the official entourage, the preparations at the centres, internal travel requirements, public relations and printing costs was borne by the centres themselves who, in turn, relied upon the hundreds of people who paid and donated and loaned in order to make His Holiness's tour a reality.

Donations also made possible the production in four languages of 20,000 colour booklets about His Holiness that were given away by the Foundation throughout the tour.

As Jacie Keeley said in her report of the tour to His Holiness's office, 'The gratitude and appreciation we hold in our hearts for His Holiness the Dalai Lama is beyond words. His Holiness is the root of our inspirations and the height of our aspirations, both as individuals and as a group working to build the Foundation for the Preservation of the Mahayana Tradition. We dedicate the success of His Holiness's 1982 tour to the fulfillment of his wishes. We pray that our capacity to bring benefit to all increases and that we continually please His Holiness. We hope that the conditions arise so that we may directly serve His Holiness again in the future.'

FPMT administration moves to the West

The Foundation's Italian centre, Lama Tzong Khapa Institute, is now the home of the Central Office. Jacie Keeley moved the contents of her filing cabinets and archives there soon after the '82 EEC and in time to oversee the final stages of the organization of the Dalai Lama's tour of Europe in the autumn.

The FPMT's administrative office had its beginnings in 1976. Peter Kedge had organized the 1976 world teaching tour of Lama Yeshe and Lama Zopa and upon his return to Kopan that year set up his newly-acquired typewriter and cardboard-box file in one of the houses on the side of the hill overlooking the Kathmandu valley. By 1980 the office had evolved by name into the Central Office. That year also Peter left to set up a business in Hong Kong and Jacie gradually took over the responsibilities of the FPMT office.



FPMT directors at close of meetings, Italy 1983

By 1982 it was evident that the office could be literally more central and thus better able to be of service by being in the West. Kopan had no direct telephone lines and communication by mail is slow and unreliable; for these reasons alone a move seemed logical.

The main responsibilities of the office are the administration of all Foundation matters, including legal and financial; the secretarial work of Lama Yeshe and Lama Zopa Rinpoche; organizing tours, specifically the annual tours of Lama Yeshe and Lama Zopa and special tours like His Holiness the Dalai Lama's last year; co-ordinating the appointment, where appropriate of teachers, directors and spiritual program directors at Foundation centres and colleges; and encouraging and helping implement new FPMT projects.

Jacie Keeley is helped in her work in the office now by Foundation treasurer Harvey Horrocks—who is also the director of the Italian centre—and secretary Brita van Die-

meer. In India, Trisha Donnelly of Tushita Delhi looks after the often complicated details of visas and travel documents for the Tibetan Geshes and translators. And in Australia, a Regional Office has been established to co-ordinate and oversee the activities of the eight centres in Australia and New Zealand.

Directors meet

Since 1976 FPMT representatives have been meeting regularly with the Foundation director to discuss general policy and the diverse needs of the people they serve. Now, with projects and centres totalling more than fifty around the world, these meetings play an increasingly important role in the smooth running of the Foundation.

This year's series of meetings was hosted by Central Office in Italy, January 12-19. In his opening address, Foundation president and spiritual director Lama Yeshe reminded centre directors that their job is to make sure the FPMT exists as a vehicle for the dharma for generations to come. 'When I die, does that mean the FPMT dies? When one director dies, does that mean his centre dies?' he asked. This long-term vision, Lama said, should always be in their minds when directing the development of their own individual centres.

One of the major topics of discussion was the recent registration of the Foundation as a charitable organization and, specifically, the

formulation of its by-laws. The Foundation's legal consultant, Michael van Walt, explained the work he had already done and guided the participants through discussions on the by-laws.

As always, the main value of the meetings was in the communication between directors. It is crucial to the healthy development of an international organization such as the FPMT that representatives come together and report to each other their experiences and problems and viewpoints.

Centres can share administrative and teaching skills, for example. They can advise, criticize and support each other. They can exchange workers too—a teacher needed here, a skilled worker there. The success of the FPMT in bringing dharma to human beings depends on the strength of the individual centres and they, in turn, can only become strong by relying on and helping each other. Truly, the Mahayana ideal in action.

Enlightened Experience Celebration

Frankly, we were nonplussed when we first heard rumour in 1980 of Lama Yeshe's plan for his monks and nuns to meet together for a grand dharma festival in India in 1982. Where could we find that kind of money? We hardly managed to survive day-to-day. How could we possibly leave our studies/jobs/dharma centres? And for *five months*. Ridiculous!

We needn't have wasted our energy worrying. Of course, we *did* find the money, we *did* meet, and our studies and jobs and centres survived without us.

With Lama Yeshe's energy and inspiration, the IMI—the International Mahayana Institute, the FPMT's group of Western monks and nuns—organized the first Enlightened Experience Celebration. For five months in India, beginning in January 1982, eighty monks and nuns and, at different times, between 150 and 600 lay people participated in an intensive round of initiations, teachings, pujas, meetings, discussions and other events.

Photographer during the EEC, German monk **Deiter Kratzer** reports.

Bodh Gaya

For hours we sat, eyes half-closed, legs crossed, hands forming a pyramid at the navel, listening to Lama Zopa's voice, sometimes electrifying, sometimes lulling us into a state of relaxation. Then long silences filled with visualizations of peaceful and wrathful deities. Eventually, the spell was broken and slowly legs unfolded, stiff bodies moved towards the doors, out of the dim light of the meditation hall and into the bright tumult of Bodh Gaya's market streets. In the harsh Indian sun enterprising *chai wallahs* were ready for this crowd of thirsty Westerners as we descended upon them at the same time every day.

What was supposed to have been a modest gathering of IMI monks and nuns had become a grand festival of Western Buddhists—the first of its kind in Bodh Gaya and indeed probably the first ever. 'The International Mahayana Institute invites you to an Enlightened Experience Celebration.' That was the rallying call, and dharma students answered it from the ten directions. From North America and New Zealand, Holland and South America, Indonesia and France, Sweden,



Western Sangha

Germany, England—altogether more than thirty different nationalities.

For six weeks we were in Bodh Gaya: great night-time pujas under the bodhi tree; 195 of the 300 Rinjung Gyatsa initiations from Lama Zopa; processions of hundreds around the stupa; thousands of candles filling the night with light offerings; all of us joining with thousands of Tibetans for initiation and teaching from His Holiness the Dalai Lama; daily meditations; discussions.

Meeting often—formally and in the chai stalls—we exchanged tales of our experiences as Western Buddhists. We shared questions and doubts that had arisen during the years of trying to make dharma part of our lives in difficult situations.

How is it possible to become a latterday Milarepa in New York City, while holding down a nine-to-five job, raising a bunch of kids and having a meaningful relationship with my spouse? How can I find support for my practice when the nearest dharma centre is a day's drive away, petrol is three dollars a gallon and I just lost my job? How to make dharma centres more responsive to people's needs? How to be monks and nuns in the Western world: how should our monasteries be? Our robes? What can we learn from the Christian monastic tradition?

Questions arose about ways to translate a two thousand five hundred year old tradition, that has come to us via a strange foreign culture, into a vernacular that is significant for twentieth century Westerners. How to differentiate between the essential dharma and Tibetan cultural embellishments? How to integrate those aspects of Western philosophy and psychology that relate closely to the dharma? How to practise guru devotion in the context of Western society? Answers came slowly, or not at all, but we were asking the questions, and that was important.

At Losar in mid-February we went our separate ways: some stayed on in India for quiet retreat, some celebrated the Tibetan New Year with the lamas at Kopan, some went on pilgrimages to holy places—and to the beach.

Dharamsala

We met again in early March in still snow-bound Dharamsala in the Himalayan foothills for the specially-requested Mahamudra teachings by His Holiness the Dalai Lama. Seven hundred of us crammed into the temple for this historic occasion—the first teaching to be given by the Dalai Lama to a group of Westerners in his own temple. Our offering was a long-life puja for His Holiness.

Two hundred of us remained for the next three months of intensive teachings and initiations from Song Rinpoche. The eighty monks and nuns squeezed into Tushita Retreat Centre and kept to a rigorous daily schedule, and the lay people trudged daily up the steep hill from the surrounding villages to hear the teachings. We received initiations from Kyabje Ling Rinpoche and Serkong Rinpoche and, in turn, offered long-life pujas for them, and for Lama Yeshe and Lama Zopa—an emotional high point.

Finally, our talking and activity stopped and we settled into a month of retreat—ten hours of daily sitting and integrating.

The air of Bodh Gaya and Dharamsala is filled with spiritual energy. Clarity comes more easily. Practice becomes a joy. Early morning prostrations at the stupa, full-moon all-nighters of Tara purification, hour upon hour of listening and meditating. In this atmosphere of intense dharma, answers began to manifest, scattered energy began to be resolved, doubts began to disappear. Our lives and work will be informed by the energy and the unity that the Enlightened Experience brought us, and back in our own places, at our jobs, in our centres and newly established monasteries, our actions cannot be the same again. The dharma has taken root in Western culture, and our strength, resources and imagination will nurture the sprout to its maturity.

Do you have any answers to the questions raised at the EEC? How do you manage your dharma practice in everyday life? How can dharma centres be more effective? Is there something we can learn from the Christian monastic tradition? We welcome your ideas and suggestions: write to the Editor of Wisdom Magazine.



EEC 2

Plans for the second Enlightened Experience Celebration are well underway. It will start in November 1984 at Kopan in Nepal where participants will meet for the Seventeenth Annual Meditation Course taught by Lama Zopa, followed by a retreat during which Lama Yeshe will teach on Uttaratantra.

Next, participants will meet in Bodh Gaya where Lama Zopa will complete the Rinjung Gyatsa initiations. As in '82 there will be other initiations, teachings, pujas and events.

After a two-week break for Losar people will reassemble in Dharamsala. Here, teachings will be requested from His Holiness the Dalai Lama, Kyabje Ling Rinpoche and other lamas. In response to many requests, Lama Yeshe has agreed to teach also.

Finally, the celebration will finish with retreat—at Tushita Retreat Centre, as before, for the sangha, and at Lawudo Retreat Centre in Nepal for the lay people.

If you would like to receive news about EEC 2 as it happens, please send your name and address and US\$5 to cover printing and postage costs to: EEC 2, Nalanda Monastery, Labastide St Georges, 81500 Lavaur, France.

For many of the monks and nuns, the five-month stay in India at the EEC was their first taste of monastic life. Some, indeed, had lived together at Kopan, for example, or Manjushri Institute, but usually community life was shared with lay people.

A significant and welcome development for the IMI is the recent establishment in the West of separate monasteries for monks and nuns. A twenty-roomed chateau in the village of Labastide St Georges near Toulouse in the south of France is now home for fifteen monks, and a dozen nuns have set up their community, Dorje Pamo Monastery, at nearby Vajra Yogini Institute. Newly appointed abbot, Geshe Jampa Tegchog, is scheduled to return from India to take up residence with the monks in the autumn.

Adrian Feldman, a monk since 1976 and Director of Nalanda Monastery, the monks' community, writes about the important role of Western sangha.

In an interview with the IMI in 1982, His Holiness the Dalai Lama told the monks and nuns, 'Each of you has two responsibilities. First, in your own daily life you should be disciplined, have a good heart, be honest and sincere. Secondly, you should work for the preservation of the buddhadharma in the world, as this is one of the main contributions to world peace. Buddha said that he had no anxiety for any place where the vinaya—the discipline of keeping vows—exists. The very survival of Buddha's teachings depends upon the existence of the pure vinaya, the keeping of discipline.'

The foundation of dharma practice is morality—refraining from negative actions and doing positive ones. Before one can actualize bodhicitta, develop single-pointed concentration, realize voidness or enter the tantric path, the ground work for all these attainments must be well laid. Keeping the vows of ordination is itself the practice of morality.

Anyone, lay or ordained, may leave aside attachment to sense pleasure and cultivate a subdued mind. However, by taking vows, the sangha dedicate their lives to the perfection of moral conduct. They act as constant reminders and bear the responsibility of show-

ing that it is indeed possible to subdue one's actions of body, speech and mind.

Sangha communities show the efficacy of Buddha's teachings by acting as a microcosm of a harmonious society. In community life, the monks and nuns see arising in their own minds attachment, hatred and the other disturbing attitudes that cause friction among human beings. They make an effort to practise the teachings in order to subdue these problem-producing thoughts, and the extent to which they are successful is the extent to which they inspire others to learn and integrate Buddha's teachings in their own lives.

Often it is felt that the sangha cannot be of much benefit by living in communities separate from lay people. In fact it is precisely by living separately that they can benefit others. Through observation and experience and by studying the human mind it is possible to see how delusions arise in, for example, married life and the world of business. By living a different lifestyle there is space to clearly see these problems and to investigate antidotes. It is the responsibility of monks and nuns to understand the mind; then, they can be of great benefit to lay people as advisors and to psychologists, psychiatrists and other professionals seeking to broaden their understanding of the human mind.

Universal education

First international conference on universal education is held in Italy Oct 22-28

Ten years ago, American school teacher and newly-ordained Buddhist nun Max Mathews whilst living and teaching in Kathmandu became closely involved with the young monks of Kopan. She was profoundly impressed by the quality of their education, the clarity and compassion rooted so firmly in their ancient culture. She was inspired: how to bring these universal principles, so often lost altogether, back into the education of children and people everywhere? How to transmit them beyond the confines of the Tibetan language and culture into Western systems without altering their essence, their universality?

Now, in 1983, this challenge is being met in many different ways in the FPMT centres around the world. It is impossible to avoid the relative confines of labels, words, but it is possible—and this is their job—to interpret, present and understand the meanings beyond the words. To convey the essence and thus the universality of Buddhist principles.

Connie Miller, another American nun, has also taken up the challenge. She has been involved, too, with the children of Kopan and has had an abiding interest in education.

With guidance from Lama Yeshe and financial support from Massimo Corona she was able, last October, to open the First International Conference on Universal Education at Lama Tzong Khapa Institute in Italy. A forum for anyone concerned with the development and practice of humanistic approaches to education, it attracted 250 participants from around the world.

Fifteen speakers, headed by His Holiness the Dalai Lama, shared their insights and experiences in education methods that included Jungian psychology, psychosynthesis, peace education, Montessori training methods, Buddhist philosophy and Krishnamurti's ap-

proach. All highly respected in their fields, the speakers generated enormous enthusiasm for universal education during the six days.

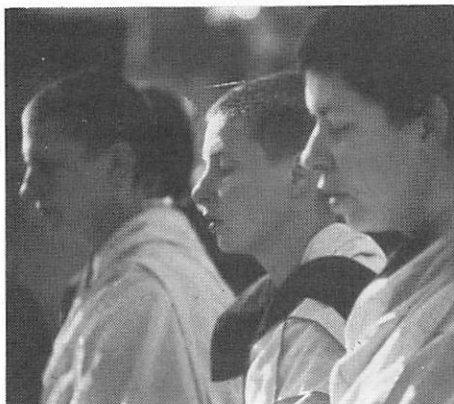
The undoubted highlight of the conference—whose theme was 'The Growing Child—An Experience in Transformative Approaches to Learning'—was Festival Day, October 24th, a day dedicated to children and peace and offered as a contribution to UN Peace Week. A thousand people crammed into the huge marquee, still standing since the Dalai Lama's teachings a few days earlier, for the afternoon celebration that included dancing by the children of the Christian Nomadelfia community.

Two children paid a moving tribute to His Holiness by conferring upon him the honorary title of 'The Knight of the Rainbow and the Stars of Heaven.' They explained the Rainbow signifies that His Holiness works for this world and the Stars of Heaven that he works for the universe.

His Holiness left Italy the following day, and in the remaining days of the conference the participants settled down to an intensive round of talks and workshops.

Among the participants were FPMT educational representatives from England, Holland, Germany, Italy, America and Australia. They met for several days after the main conference to formulate effective plans of action. Of vital importance, it was agreed, was the setting up of a network for communication between people around the world. This would be the framework for the sharing of ideas and experiences. The Universal Education Association would co-ordinate internationally and the FPMT representatives would set up national and regional groups and stimulate action at a grass-roots level.

DIETER KRATZER



Perhaps the most important role of the sangha is to ensure that the vast teachings of Buddha are purely transmitted from Tibetan teachers and Tibetan texts into Western languages and contexts. In the West, more so than in Tibet, lay people play a vital role in this transmission, yet, because sangha devote the majority of their lives to the study and practice of the teachings, the final responsibility lies with them.

Traditionally it has been the sangha who have preserved the teachings by keeping morality themselves and in turn granting ordination to others. The lineage of ordination that has come from Buddha, passed down through the Indian pandits and Tibetan masters will pass to Westerners who right now are organizing monasteries where ordination can be given and kept purely.

There is a great need in today's world for communities of monks and nuns. As groups and as individuals they can serve to ease the personal problems of human beings and contribute to world peace. It is not an easy task but its importance cannot be disputed. It requires 'strong determination, courage and good motivation,' as His Holiness told us, to meet these needs and to truly benefit others.

T. YESHE



All eyes on the Dalai Lama on Festival Day as he receives honorary title, Knight of the Rainbow and the Stars of Heaven.

In daily life the practice of altruism is very important. It is equally important to think and to investigate how to develop genuine, honest and friendly generations to come. I am a person who believes in the present and the future. Of course past history is important, but it is past. It is finished. So future generations are most important.

The goal is a happier human family. Not this nation or that nation, not this religious faith or that faith... these are secondary. What we need is a happier, friendlier, harmonious human family. That is our goal, whether one is a religious believer or a non-believer. One may be atheist or religious-minded, this is all right. It is a private matter. We must build a happier society on a basis of genuine brotherhood and sisterhood.

While learning many things, it is equally important for the individual to become a nice person. This is very useful to society as well as

The Dalai Lama on universal education

JAN PAUL KOOL



making the individual a happier person. I hope and believe that gradually there will be some research done on ways to give a child the kind of education that will actually form his mind, make him a good person and form his character in a good way.

Parents are very important. Due to parents' behaviour in a family atmosphere, children develop in different ways. I feel teachers impart not only knowledge, but their own behaviour. They not only teach a subject but they show their attitude of human kindness. This behaviour not only helps the child to learn the subject more quickly, but also affects the child's mind in positive ways.

True blessing comes from within; we create it. We must try to give this blessing to all others; we must do all we can to create this blessing towards others and towards ourselves. It is the most important action that we can do in our lives.

Join the network

Since the conference the Universal Education Association has been incorporated as a non-profit organization. From its office in London it is beginning the enormous task of creating educational materials and methods and establishing the network for the sharing and disseminating of these resources.

The network is crucial. Universal education cannot be developed in isolation from the world it needs to serve. There must be interaction between all the people working for universal awareness. There needs to be an understanding of the difficulties that human beings face in dealing with their internal and external worlds. And, finally, there must be insight into current educational systems, their shortcomings and potential.

It takes skilful discrimination to ensure that the essence of universality is maintained. The UEA, whose broad objective is to support and promote the practice of all educational processes rooted in a universal perspective of Mahayana principles, faces a difficult but worthwhile task.

The success of the UEA depends on the cooperation of individual human beings. The Association produces a newsletter: you could participate by contributing articles, news and information about successful techniques, activities, books, films. Your contribution will undoubtedly touch someone else.

Send your contribution or simply your name and address to UEA, c/o Tate, 14c Oseney Crescent, London NW5.

Lyn Litman

Regional groups

Already work is being done. Geoff Moxham at Chenrezig Institute in Australia has prepared a peace meditation for children. Jo Gardner a London teacher is active in the classroom. Paula and Carla Baas in Holland and Pierangela Gennari in Italy meet with others interested in universal education and arrange activities for local children. And in America Judy Weitzner and Janet Brooke are planning the second Universal Education Conference, to be held in the States, hopefully next year.

Regional group representatives

| | |
|-----------|--|
| England | Jo Gardner, 6 Somerset Road, Redhill, Surrey |
| U.S.A. | Judy Weitzner, 2730 Belrose, Berkeley, CA 94705 Janet Brooke, Vajrapani Institute |
| Australia | Geoff Moxham, Chenrezig Institute |
| Holland | Paul and Carl Baas, Maitreya Institute |
| Italy | Pierangela Gennari, Lama Tzong Khapa Institute |

Speakers' presentations

Transcripts of the major conference presentations are available from the UEA London Office. Summaries follow:

His Holiness the Dalai Lama: Opening address and questions; developing altruism in the next generation; the difficult European world situation; importance of example set by teachers; Tibetan education system; need to start somewhere; religion is not essential to a good heart.

Ioanna Berthoud: University of Geneva; child's concepts of words according to Piaget's theory of stages of development; the relationship between objects and their words as seen by the child; how children perceive objects.

Andrea Bocconi: Psychosynthesis Institute, Florence; the mask we wear as teachers; the teacher's fear when the mask or role is shaken in the classroom; the different realities of the teacher and the student.

Adam Curle: Mediator in armed conflicts; founder of School of Peace Studies, Bradford University; teachers as facilitators of mutual learning; the importance of a universal attitude and language; peace education designed to produce young people who are both peaceful at heart and equipped to work for peace.

Maria Pia Fini: Montessori Birth Centre, Rome; transforming public kindergartens into creative atmospheres for growing; the role of teachers as helpers to stimulate the child's capacity; emphasis on allowing independent growth and learning.

John Holt: Boston, USA: educating at

home; children learn best when they need the information; rejection of information retrieval system/mechanistic Western approach to education; seeing each child as a natural scientist; the dangers of school; the advantages of home schooling; teaching heuristics.

Dora Kalf: Sandplay as therapy encouraging wholeness and the individuation process, especially in disturbed children; the concept of a 'protected space'; freedom arising from providing limits and acting as protector; transformation of negativity.

Lynn Lander: California; helping children to record important experiences with words and pictures; dreams as therapy and as reference when bound into a 'yearbook'; importance of imagination.

Mario Lodi: Retired primary school teacher, author; allowing children to choose their area of interest; observation and skilful guidance towards related topics; parents' involvement; community involvement.

Claudio Risé: Jungian analyst; allowing the 'child within to evolve into the divine child'; similarities and differences between evolution within the Christian and Buddhist traditions.

Deborah Rozman: University of the Trees, California; meditation decreases fighting 50-80% in schools and increases academic skills; engaging the mind, concentrating on visualisation meditation; need to educate teachers; telepathy; psychodrama.

Stephen Smith: Krishnamurti School, Brockwood Park, UK; developing a global outlook; student-chosen curriculum; dialectic and logic; self-knowledge; the self as a paradigm of the world; the religious non-sectarian mind.

Marguerite Smithwhite: International Centre for Future Education, London; working within the school system; leading meditation, often on peace, followed by artistic expression; painting; Tai Chi.

Richard Visser: Nalanda Foundation's Vidya School, Boulder, Colorado: demonstration of kyudo, meditational archery; the art of being a warrior; relating to the world completely and perfectly; from discipline, learning delight and freedom to appreciate every aspect of life gently and fearlessly.

Tibetan education re-assessed

It is twenty-four years now since the radical changes in Tibet wrenched the country apart.

Among the scores of thousands of refugees that flocked to India was but a handful of the estimated million monks and nuns. They regrouped slowly and with determination and patience are, even now, gradually building up their communities again.

The three major Gelugpa monasteries, for example—Drepung, Ganden and Sera—have been given land in the south of India where there are now communities of hundreds of monks.

The physical hardships have been and still are enormous. But perhaps the greatest changes have been wrought, by necessity, in the Tibetans' traditional approach to education. For a thousand years their culture slowly evolved, immersed in and inseparable from the Buddhist principles brought to their land in the 700s.

Their education systems, too, became inseparable from education in Buddhism. The learning places were, in the main, monasteries. There, Tibetans developed highly sophisticated systems of philosophical analysis and debate—in the opinion of many, systems unsurpassed anywhere.

It was the monks—and to a lesser extent, nuns—who studied, and the monks who became, in turn, the teachers. After twenty-odd years of intensive study, you would either retire to the mountains to meditate, or teach. This was the system, and it worked well.

In the context of life in India—by Western standards a backward country, yet for Tibetans newly out of Tibet an industrialized nation—Tibetans are being forced to reassess their traditional systems. A recurring debate is whether or not a 'traditional' education suitably prepares the child for life in an industrialised world.

With this in mind the Tibetans set up, in July 1977, for example, the Central Institute of Higher Tibetan Studies in Sarnath. Now a flourishing college, it provides the opportunities for Tibetan students—ordained and lay—to study a variety of modern subjects as well as the traditional Buddhist subjects, in degree courses. The degrees given by the Institute are recognized throughout India and give credentials for professional employment. This is an important step.

Mount Everest Centre: an example

The experiences of one small school for Tibetan and Nepali children are forcing it, too, to reassess its education system. Mount Everest Centre was set up twelve years ago in Lawudo and moved soon after to Kopan hill, overlooking the Kathmandu valley (see Asia, page 6).



It was set up pretty much along the lines of a traditional Tibetan monastery: its young monks memorized and debated and prayed and studied in a rigorous seven-day-a-week program, with the expectation that they would qualify as a *geshe* and, in turn, teach others within the same system.

These young monks, more than their brothers at other similar schools, have been closely influenced by the West. Throughout the years there has been an ongoing community of Western monks, nuns and lay people living side by side with them and providing the monks with some of their teachers—of English and mathematics and art, for example. And as a member of FPMT, the MEC has as one of its purposes to provide teachers and translators for other Foundation centres and colleges worldwide.

But this is for only a minority of the monks. And what about lay children? How are they prepared for the practical world?

With these issues in mind Lama Yeshe has instigated radical changes at Kopan. In many respects the MEC is closest to his heart: these young children, many from poverty-stricken Sherpa families, have been put in Lama's hands; they are his personal responsibility.

For the past year Karuna Cayton, a long-time Kopan resident and fluent in the Nepali language, has been assisting MEC abbot Lama Zopa Rinpoche and headmaster Lama Lhundup to make plans a reality. The monastery has been registered with the Nepali government as a school: its name, in Nepali, is Shri Sagarmatha Vidyalaya (for MEC). And the already-existing program of Buddhist studies has been organized into a fifteen-year course that follows the traditional lines. Certificates will be issued at the completion of various sections of the course.

The major innovation has been the ten-year general curriculum that will run in conjunction with the first part of the Buddhist program. Students, both ordained and lay, will receive a broad education that covers

science subjects, social studies, health and hygiene, Tibetan, English, Nepali and Sanskrit, and vocational subjects. These latter will give children the opportunity to stay on at the school and learn, for example, agriculture or business management, thus equipping them with the means to live fruitful lives within society.

Plans also include the possibility of studying Tibetan medicine and other specialist subjects.

One member of the MEC planning committee is the Head of the Research Division at Kathmandu's Tribhuvan University. He has suggested that the committee negotiate with the university the possibility of its awarding certificates to MEC graduates, giving them the necessary credentials for professional employment in Nepal.

Plans at MEC are still very much in the early stages. But it is hoped that the school can fulfil its aims to expand and provide Tibetan and Nepali—and Western—children with a solid foundation for their useful participation in a rapidly changing world.

Preserving the Mahayana tradition at the centres

In order to thoroughly integrate Buddhist teachings into one's daily life it is necessary, as Buddha has said, to *listen, think and meditate*. Since the early days at Kopan, the commonest framework for this to occur in has been the meditation course. For one month, for example, a group of up to 200 people par-



A break during Kopan course

ticipate in an intensive daily round of on average two discourses and five meditation sessions, interspersed with periods of discussion and work.

Now, twelve years since Lama Zopa's first course, the thirty FPMT centres around the world continue to follow Buddha's advice; their formats, however, vary enormously according to the needs of the students they serve. Intensive courses—retreats, really—are still held regularly not only at Kopan but at other centres too; they are invaluable to both beginners and advanced students. Here, it is possible to put aside everything else to concentrate fully on developing compassion

and clarity of mind. But what about the rest of the year?

The vast majority of the centres' students live everyday lives in cities and towns, most working, in relationships or raising families. For them, it is crucial to have regular and easy access to the teachings throughout the year, in the evenings and weekends, and it is the centres' job to provide this. There are ten city centres and most have regular programs (see Coming Events, centre pages and Directory, page 39).

Country centres serve their local communities in much the same way, but they have the added attraction of being a refuge. A weekend in the mountains or near the sea can do wonders for pressured city dwellers.

Country centres have resident communities so here it is possible to study the teachings more intensively. Most organize their courses as would a college, with daily teachings broken up into terms and in many cases examinations held at the end of each.

Falling into this category are the Geshe Studies courses held at several centres and most successful at Manjushri Institute in England. Adapted from the thousand year tradition of monastic education in Tibet, the courses are designed to give the students a thorough grounding in Buddhist philosophy, enabling them to qualify as teachers.

At Manjushri some fifty students have studied and successfully passed examination in at least three philosophical subjects since the start of the program there in 1979.

There has been a wariness among some Western students that programs like Geshe Studies are 'too intellectual'. However, this attitude is fast breaking down as the number of students increases. They are finding that the study of even just the first year subjects brings a depth of understanding to their practice and other studies—of, for example, tantra—that they would never have imagined possible.

As Lama Yeshe has said, a balanced and

Australian pioneers

The first Western FPMT centre was established in Australia in 1974. A quartet of Australian Kopan students had seen the enormous interest in the dharma in their country, resulting especially from the teaching tour in 1974 of Lama Yeshe and Lama Zopa, so offered land in the northeast of the country as the home of **Chenrezig Institute** (see below).

But why a 'dharma centre'? Among the growing number of travellers to the East in the early seventies was a high percentage of Australians and many of them found their way to Kathmandu and Kopan hill. Some stayed to work and study but most eventually returned home.

There were few Buddhists in Australia in those years so to these students it was clear that a centre, a meeting point, was vital. Many wanted the support and intensive learning environment of a residential community whilst others who worked and lived in cities needed a place in their own country where they could go to reinforce their new-found dharma practice. A dharma centre could provide meditation and philosophy courses throughout the year and could be host to Lama Yeshe and Lama Zopa and other respected teachers.

These pioneers worked hard. Now there are six FPMT centres in Australia. Like the majority of the country's sparse population the centres can be found around the coast covering an area of more than 3,000 miles, from Eudlo and Brisbane in the north, to Melbourne and Bendigo in the southeast, Adelaide on the south coast and across the empty Nullabor plain to Perth in Western Australia.

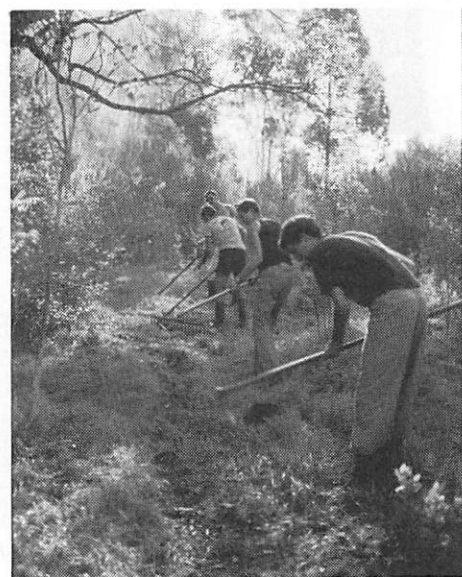
Chenrezig Institute: the first centre

In 1974, intrepid nun and builder of dharma centres Ann McNeil was faced with the daunting task of carving a centre out of 160 acres of rugged hills near the small town of Eudlo, sixty miles north of Brisbane. It is the sub-tropics here where a pleasant winter is warmer than most northern European summers and where a few miles away and visible from the hills the cool blue of the Pacific is irresistible on the steamy summer days.

By 1976 Ann had organized the building of a house for the lamas on the highest hill; a typical Queensland structure for a gompa—on stilts and surrounded by a louvered verandah; an octagonal two storied affair to house the kitchen, and several A-frame huts.

That year, Australian nun Yeshe Khadro came from Kopan with Lama Yeshe and Lama Zopa on their third visit to the country. She took over the directorship of Chenrezig Institute and developed the centre as it is today.

Now there is a community of thirty-five. The area beneath the gompa has been trans-



formed into work rooms and a library. There is another house up the hill beyond the gompa and below is a complex of single rooms, shower and toilet blocks, offices and a dozen or more cabins that are home for longterm visitors and residents.

In June 1982 Paul Bourke took over as director when Yeshe Khadro moved to England to work with the Foundation publisher Wisdom. For two years he had worked closely with Yeshe Khadro as the Institute's business manager and during that time initiated businesses as a means of giving the Institute a firm financial base. His most enduring venture has been **Sorum's Hairdressing**, an elegant salon on the Mooloolooba beachfront that he established with former resident Ingrid Sorum.

Paul is encouraging the community to work towards self-sufficiency in every way. Gardener Ian Crocker oversees the development of the one and a half acres of vegetables and more than 100 fruit and nut trees around the land. And Peter Sproal, one of the Chenrezig community living outside the land, has planted a variety of herbs on his farm.

The 'external community' is growing. Twenty people closely connected to the Institute now call themselves the Friends of Chenrezig and see it as their job to support the Institute in every way. They participate in community activities and pujas, meditations and courses, organize fundraising and help with the organization of, for example, child minding during courses.

Education at Chenrezig

One of the main functions of dharma centres is to provide education. At Chenrezig there are year-round courses in meditation, basic Buddhism, and the more intensive Geshe Studies. Such subjects as yoga, tai chi, Jungian psychology, astrology and acupuncture are introduced too, especially during holiday months.

The Institute has always been fortunate to have had highly respected lamas as its resident teachers: first, in 1976, Geshe Loden and Zasep Tulku; Geshe Ngawang Legden, abbot of Sera Je Monastery in India, stayed during 1980; and now, since 1981, older brother of Lama Yeshe, Geshe Thinley, has taken up residence. His humour and relaxed style seem to suit the easy going Queenslanders.



1981 Geshe Studies class with Geshe Tegchog

integrated practice would include knowledge of lam rim, thought training, philosophy and tantra. The FPMT centres, in their courses ranging from basic Buddhism evening and weekend classes, right through to ten-year degree courses, are attempting to provide just this for the thousands of people around the world who look to them as their source of spiritual education and inspiration.

See the centre pages for a summary of coming events during 1983. For more comprehensive information about the centres and their programs, contact them directly; they are happy to help.



Geshe Thinley and friend; Geshe Doga and Geshe Dawo at Chenrezig.

His translator is young Kopan Tibetan nun, Tsenla. As joint spiritual director with Melbourne woman Alex Moore she has reintroduced Geshe Studies to Chenrezig. Classes are popular, and Geshe Thinley teaches every day.

Kindergarten

The Institute has the distinction of being the only FPMT centre to run its own school. Built four years ago by Denise Fenner and Lindsay Pratt as a child-minding facility whilst parents attended meditation courses, it is now a registered and professionally run kindergarten with sixteen children enrolled. Some of the children come from Eudlo; most are members of the Chenrezig community living at or near the Institute.

Now run by Karen Elliott, the Kinda holds classes three mornings a week. Karen attempts through their day to day activities to foster in the children the universal principles of morality and kindness.



Closely involved with the Chenrezig children is Universal Education coordinator for Australia Geoff Moxham (see Education, page 13). He teaches meditation and peace at local schools and has written a peace meditation for children everywhere.

Brisbane

The external community extends to Brisbane, sixty miles south. The capital of Queensland, it has a high proportion of spiritual groups and activities. Melbourne acupuncturist Inta McKimm moved here two years ago and now runs the **Chenrezig city centre**. She organizes retreat days, seminars and short courses and is host to Geshe Thinley most Fridays.

Lama Zopa in Aust & NZ

Rinpoche arrived at Chenrezig Institute at the beginning of May to commence his three-month tour of the two countries. He will teach at all eight centres and will spend his time between courses at Chenrezig Institute in Queensland.

See Coming Events in the centre pages for Rinpoche's 1983 schedule.

First Australian Dharma Festival

May 14-22, one hundred and twenty people came from around Australia to participate in the first gathering of Australian geshe, spiritual directors and students. Chenrezig Institute in Queensland hosted the nine days of teachings, meditations, discussions, workshops and festivities.

Lama Zopa Rinpoche had arrived in Australia in time to open the festival. He and the three geshe—Geshe Thinley of Chenrezig, Geshe Dawo of Tara House and Geshe Doga of Atisha Centre—shared the teaching responsibilities.

One of the days was dedicated to world peace. Students took the eight Mahayana precepts and participated in pujas and prostrations, and Rinpoche offered a Chenrezig empowerment.

The lamas and spiritual directors from the centres met frequently throughout the nine days. They discussed dharma education in Australia; their methods and techniques and the specific needs of their students and how better to serve them.

The meetings were just a beginning, an important first step. Sharing, communication and support are crucial to the success of the centres and projects in Australia, and festivals are planned to be held annually at different venues each year.

Tara moves to St Kilda

Windswept Melbourne, more than a thousand miles south of Brisbane, is home for the largest concentration of Australia's Foundation members and their centre Tara House.

Founded by Uldis Balodis in 1976, the centre put down solid roots and expanded under the directorship of American nun Könchog Dönma. Now Tara House has its own home in the beachside suburb of St Kilda close to the city, and a new director Peter Guiliano.

Peter is ensuring that Tara House meets the specific needs of the Melbourne community who, unlike the community of Chenrezig Institute, for example, live and work and study in the mainstream of society. Peter, himself a professional—he runs his own graphic design studio—has devised a new broadly-based organizational structure that reflects this. As president he chairs a group of eight directors who each have a specific set of responsibilities such as Public Relations, House Management, Finance, and Spiritual Program. In turn, these directors can call on other Tara House members having the appropriate skills and interests.

This system takes the burden of responsibility off just one person and allows for many people to actively share in the running of the centre, and seems to work well in Melbourne.



Peter organized the move to the new Tara House, a twenty roomed Victorian mansion in busy Crimea Street. Renovations are still being carried out by Tara House members but didn't prevent the official opening by Geshe Ngawang Dhargye in February.

Melbourne's resident teacher Geshe Dawo has his own apartment on the upstairs floor. There is a meditation room and seminar room, a shop, library, living rooms and space for some fourteen residents. A creche is planned.

Tara House has an extensive education program. Geshe Dawo teaches both General Studies and Geshe Studies. Evening classes, weekend courses, daily meditations and pujas are held throughout the year. Longer courses and retreats are organized too and held in the country.

Since the return to America of American monk Scott Brusso, fellow American Tom Szymanski has taken on the role of spiritual program director at Tara House. He has spent the past three years in the East and most recently assisted Lama Zopa and himself taught at Kopan courses.

Atisha Centre

Another professional, Ian Green, gave up his job as an advertising executive in Melbourne three years ago to devote his energy full time to the development of Victoria's second centre, Atisha Centre. One hundred miles due north of Melbourne near the city of Bendigo, it is set in 800 acres of undulating eucalyptus bushland. Already Atisha has its own resident teacher, Geshe Doga, and a handful of hardworking residents.

Now, Ian spends most of his time managing Sandhurst Town, the reconstructed 19th century gold mining town—started on the land by his family ten years ago—that is visited by thousands of tourists each year. Sandhurst provides a valuable service to Atisha Centre by employing other residents as well.

Atisha's activities are organized now by Judy Kneale. Geshe Doga teaches regularly at the centre and meditation classes are held in Bendigo.

Gradually the centre takes shape. Residents have built temporary structures—a home for Geshe Doga, a gumpa, kitchen and toilet and washing facilities. And there are plans for the future, already drawn up, for a stupa and monastery for monks and nuns, and an area set aside for the building of homes for individuals and families.

A welcome source of funds for the centre is the successful **physiotherapy clinic** in Bendigo of Atisha resident Ken Hawter. He is well respected by the Bendigo people and many local doctors refer their patients to him for treatment. Often as part of his treatment he uses meditation techniques; and he runs meditation classes from the clinic three nights a week.

Another business supporting Atisha is **Atisha Distributors**, the agents in Australia for Wisdom Publications (see Publishing, page 34). Its predecessor was first set up by Adele Hulse in 1978 and then taken over by Dianne Parsons. Now, Atisha member Bernice Smith runs the growing business from her home in Bendigo.

Centre supporters

At the best of times centres struggle to survive financially, but survive they do. Much of this success is due to the kindness and dedication of the teams of people working in and out of the centres to ensure they run smoothly and are able to be of service to others. Most people work for little more than their keep. Many pay their own way. And many people run businesses whose main function is to benefit centres.

Over the years in Australia many have started, and some still thrive. The import and retailing of fashion clothing has proved a popular source of funds: Max Redlich and Caroline Crossman ran a successful business in Melbourne. And Adele Hulse runs a wholesale clothing company, Circus Imports.

Construction and renovation of buildings brought in funds in both Melbourne and Queensland. Dorian Ribush worked hard for many years in his Melbourne health food shop. In Queensland Christopher Davis is the resident stylist at Sorum's Salon in Moolooloo and for years Paul Bourke generated income from his various business ventures.

In Bendigo Ian Green and Ken Hawter keep Atisha Centre alive and Bernice Smith is building up Atisha Distributors. In Melbourne the sum needed to pay for Tara House's new home in St Kilda was raised by a combination of donations, loans and income from membership.

The energy and hard work that keep the centres going is difficult to quantify, but the benefit the centres bring to others is evident and clearly worthwhile.

Adelaide

A centre was established in Adelaide, 450 miles west of Melbourne, in 1981 during the visit of Lama Yeshe. Doc Wight directs the activities of Buddha House and Adelaide students meet for regular meditations, pujas and teachings in his airy garden gumpa.

Teachers include the two geshe from Victoria and nun Wendy Finster, the author of the first edition of the Mahayana Handbook (to be published as Basic Buddhist Meditations by Wisdom in 1983; see Publishing, page 34).

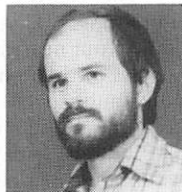
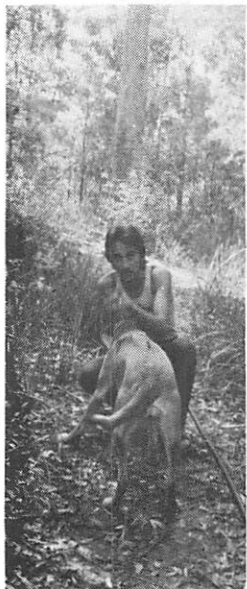
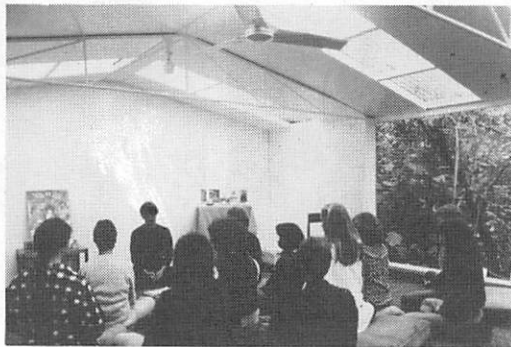
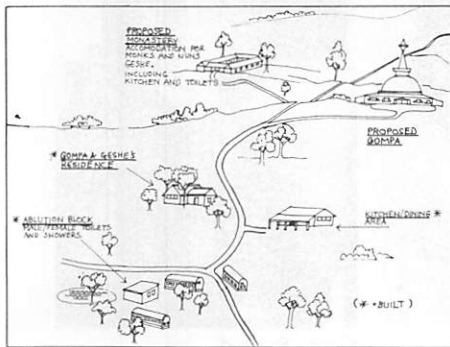
As in Melbourne, Buddha House members work full time and organize centre activities in their spare time. For example, Doc works as a Hansard recorder at Parliament House and Wendy is employed as a social worker on a government-run crisis intervention program. Her skill and compassion have impressed and influenced many of her colleagues.

Bush dharma

The newest Foundation centre, Padmasambhava, has been started in sunny Western Australia, 1,700 miles from Adelaide on the other side of the vast Nullabor plain.

Julie Jones has bought 111 acres of land in the southwest corner of the state, not far from Perth. Her plan is for a dharma commune to gradually develop with up to twenty families building on the land and living self-sufficient lives based on simple dharma principles.

Retreat and other group activities will be organized for the community with teachers being invited from the other centres from time to time to give courses.



Top left, clockwise: Atisha's plans; Adelaide's garden gumpa; Judy Kneale; Tom Szymanski; Karin Elliott; Ian Green; Ken Hawter; Paul Bourke.

Regional cooperation

In July 1982 Australian centre directors met at Atisha Centre in Bendigo to discuss ways they could better coordinate their activities and increase cooperation between their centres.

The centres in Australia and New Zealand have always worked closely but now that there are eight it was considered important to formalize this cooperation.

As a result of their talks, Judy Kneale and Ian Green of Atisha, Peter Guiliano of Tara House, Doc Wight of Buddha House and Paul Bourke and Yeshe Khadro of Chenrezig agreed that Paul would take on the job of regional coordinator.

Already the setting up of this, the first FPMT Regional Office, has proved a great success. Paul has coordinated the teaching tours of both Lama Zopa and Jeffrey Hopkins, the first Australian Dharma Festival—held in May at Chenrezig—and the twelve-month stay in Australia of the Tibetan statue maker, Gelong, who arrived in May.

Communication

The Melbourne centre's bi-monthly *Tara* is perhaps the liveliest of the FPMT centre magazines and proof of the importance of communication in the success of centres. Its strong design and vibrant journalism are the inspiration of Peter Guiliano who as a graphic designer appreciates the need for good presentation.

Ian Green does also. Although Atisha Centre is small, Ian manages to produce an elegantly designed newsletter (although not as regular as *Tara*) that is a pleasure to read.

Both journals should be an inspiration to other centres.

New Zealand centres

Among the students at the Kopan courses ten years ago were New Zealanders Ecie and William Hursthouse and Brian and Marie Beresford. Brian and Marie went on to Dharamsala where they settled for six years whilst Ecie and William returned to New Zealand and like their Australian brothers and sisters were inspired to start a dharma centre in their own country.

As a result of the first visit to New Zealand in 1974 of Lama Yeshe and Lama Zopa, a group of dharma students started to meet regularly. After the lamas' third visit in 1976 the first New Zealand centre was named by Lama Yeshe and **Dorje Chang Institute** was born.

A group of dedicated students participated in regular activities, running courses and holding meditations and pujas. In 1981 they bought their own centre, a house in the Auckland suburb of Mt Eden in the north of the North Island. Now that they had a stable base they were able to invite Geshe Thamchu Sangpo to come to Auckland as Dorje Chang's resident teacher.

Roy Gillett is now the administrative director of the centre and Ecie is education director. She organizes daily meditations and pujas and a full teaching program with Geshe Sangpo teaching not only in Auckland but around the country.

Mahamudra Centre

New Zealand's second centre was established in 1981 by Roy Fraser and Sally Walter near the historic and picturesque old mining town of Coromandel on the northeastern coast not far from Auckland.

With a view to the future when Mahamudra Centre will be a full-fledged residential centre, self-sufficient and with a stable financial and organizational base, members of the centre are in the process of acquiring valuable skills such as horticulture, weaving and animal husbandry.

Geshe Thamchu Sangpo visits the centre to teach and in June this year Lama Zopa will visit for six days.



Roy Gillett



Ecie Hursthouse



Geshe Sangpo

Jeffrey Hopkins

The FPMT in Australia will host a three-week teaching tour of renowned American Buddhist scholar and author, Professor Jeffrey Hopkins. He will teach in July in Queensland, Sydney, Melbourne and Adelaide; see Coming Events for information.

FPMT in Sydney?

There is not much happening in Sydney but there is, however, one old Sydney stalwart hidden away there after years in the East, now working his heart out for the sangha. What's his name now, the old dodger? T. All-good? Something like that if you translate it well.

Apparently he has bought an office cleaning contract, drives trucks and, for the merit only, mows old people's lawns in his spare time.

Peace Day

FPMT centres are dedicating July 6th, His Holiness the Dalai Lama's 48th birthday, to international peace. It is hoped that as many people as possible throughout the world will unite in meditation on this day and dedicate it to world peace.

Geshe Wangchen from Manjushri London Centre has composed a short peace meditation. The centres will be arranging group meditations. If you wish to participate contact your nearest centre for details. Alternatively, meditate on your own or with your family and friends.

Anyone—adults or children, Buddhist or non Buddhist—may use this meditation as the focus of their concentration.

May our efforts on July 6th bring peace between nations and groups and within the minds of all people.

The source of universal happiness is loving kindness towards mankind;
I give respect from my heart to compassion.

The essence of all religions is to maintain loving thoughts, by avoiding harmful attitudes towards all living beings.

It is very sad to see that due to the lack of understanding that all living creatures are of the same family, we ignorantly harm and torture each other,
Thus we suffer.

May all living being recognise each other as part of the same family and thereby develop kindness towards one another.

May we contribute towards peace in the world by destroying our own negative thoughts within ourselves.

May those peace loving people of both East and West accomplish their wish for the happiness and peace of the world.

The benefits of working for others

In May, 1982, towards the end of the Enlightened Experience Celebration in India, **Lama Zopa Rinpoche** gave a talk to the remaining retreaters at Tushita in Dharamsala. He talked about the kindness of the guru. Rinpoche referred constantly to the kindness of his own guru, Lama Yeshe, and how it is through his tireless work that so much benefit has come to others. He used as an example the dharma centres that have been established around the world as a result of Lama Yeshe's energy and inspiration. And Rinpoche talked about the people who work at the centres; how fortunate they are to be able to help others in this way. We publish here a short extract from the three-hour discourse.

Think of the benefit to others brought by dharma centres. Since starting the centres, how many people have come? How many people have had the seed of omniscience planted in their minds? How many people have been saved from the lower realms by coming to the centres, by understanding dharma, by understanding refuge?

Just to think about this should make you feel so happy, should bring you incredible joy. To think that by working at dharma centres we have been able to help others find a refuge object that is reliable, that does not betray or misguide. Forget about actually practising lam rim or training the mind in bodhicitta or tantra; just to meet a reliable refuge object, that alone is unbelievable.

And because of the first centres, many more have been started and from these many sentient beings have received peace and benefit. So many people have been able to create the cause for happiness in future lives. So many have opened the eye of wisdom that sees the cause of happiness and the cause of suffering.

Dedicating your life to the work that brings this kind of benefit to others is truly an incredible accomplishment and makes your life worthwhile.

Also, the suffering is worthwhile. In order to accomplish this much you have had to bear much hardship. Perhaps you have had a hard time with the lama: you do something this way and Lama says do it that way. You do it that way and Lama says do something else again. So difficult to please even though you work so hard! And for so many years you have had to put up with criticism from people, complaining about you for doing this or that; complaints from the eastern side, from the western side, from all the ten directions (but perhaps not from the buddhas!). It's like living in thorns.

But all this hardship, this criticism has been worthwhile, because by working for sentient beings you have brought them benefit, both temporal and ultimate. We should think of the advantages: how sentient beings have



benefited, what sentient beings have received, what we have been able to offer them. Then, instead of being discouraged, instead of the mind becoming smaller, we shall develop an even stronger will to work for others, to work continuously.

I don't mean that you should feel pride: 'O, I have done this and that, I am so great.' No, that doesn't benefit others or yourself. What I mean is it's very important to rejoice again and again in the work you do for others; especially if you work for the dharma centres.

What is so fortunate is that you are already able to be of benefit to others even before you become enlightened, even before you generate any lam rim realizations. It's not easy, it's dependent on many things, so if you can benefit in this way you are a very fortunate person and you should rejoice.

Working in this way you are repaying Lama's incredible kindness and fulfilling his wishes—and his wishes are the happiness of

ourselves and of others. It is by the kindness of Lama that we have been able to offer such great benefit to others.

To fulfil Lama's wishes, that itself is the path. For example, Lama Atisha was able to do great work for the dharma in India and Tibet because he had 153 gurus and because nothing that he did was against the wishes of any of them.

In the Kalachakra teachings it says, 'Even if you make offering for three aeons to all the buddhas guiding the millions of lives of millions of creatures, you will not become enlightened in this life. But if with faith you fulfil the wishes of the guru, then you will definitely achieve realizations in this life.'

So, you should check what is the best way you can benefit sentient beings in your life. Think about what brings the most benefit, then give up the actions that bring only small benefit and start doing those that bring great benefit.

COMING EVENTS

Here is a selection of some of the courses and events at FPMT centres and other places during 1983. Contact the centres themselves, or the addresses listed here, for further information. Addresses of FPMT centres can be found on page 39.

AUSTRALIA

Atisha Centre

| | | |
|---------------|---|-------------|
| Jun 10-13 | Great Love & Compassion | Geshe Doga |
| Jul 1-5 | Universal Loving Kindness, 21 Tara initiation | Lama Zopa |
| Sundays | Graduated Path (Lam rim) | Geshe Doga |
| Tuesdays | Tai chi, Kum nye | Judy Kneale |
| Mon, Wed, Fri | Meditations | Ken Hawter |

Buddha House

| | | |
|-----------|------------------------|--------------|
| Jul 9-10 | Thought Transformation | Lama Zopa |
| Jul 30-31 | Weekend course | Prof Hopkins |
| Daily | Meditations | |

Chenrezig City Centre

| | | |
|---------|------------------------|---------------|
| Jun 5 | Tong Len Retreat | |
| Fridays | Teachings, meditations | Geshe Thinley |

Chenrezig Institute

| | | |
|----------------|--------------------------|---------------|
| Jun 20-25 | Tai chi workshop | Ren Mason |
| Jul 16-17 | Compassion in Buddhism | Prof Hopkins |
| Jul 17, 24, 31 | Teachings | Lama Zopa |
| Jul 20-Aug 31 | Term 2 Geshe Studies | Geshe Thinley |
| Oct, Nov | Term 3 Geshe Studies | Geshe Thinley |
| Daily | Meditations | |
| Mon-Fri | General Buddhist Studies | Geshe Thinley |
| Mon, Wed, Fri | Basic Buddhism classes | |
| Mon, Wed, Fri | Kindergarten classes | Karin Elliott |

Padmasambhava Institute

No set program

Tara House

| | | |
|--------------|--------------------------|---------------|
| Jun 20-26 | Transforming Unhappiness | Lama Zopa |
| Jul 23-24 | Weekend course | Prof Hopkins |
| Jul 26-28 | Evening lectures | Prof Hopkins |
| Tue, Sun | Meditations | Tom Szymanski |
| Fri | Geshe Studies: Salam | Geshe Dawa |
| Twice weekly | General Buddhist Studies | Geshe Dawa |

ENGLAND

Manjushri Institute

| | | |
|---------------|---|---------------------|
| May 23-Jun 24 | Nagarjuna's Letter | Geshe Kelsang |
| Jun 17-19 | The Middle Way | Khen. Yeshe Thubten |
| Jun 25-Jul 1 | Basic Buddhism course | Steve Palmer |
| Jul 2-9 | 7-Point Mind Training | Geshe Kelsang |
| Jul 4-Sep 16 | Geshe Studies: Salam | Geshe Könchog |
| Jul 15-17 | Weekend course | Geshe Rabten |
| Aug 6-13 | Summer Camp: Basic Buddhism, yoga, tai chi | |
| Aug 15-Oct 14 | Geshe Studies: Lorig | Geshe Könchog |
| Aug 15-Oct 14 | Geshe Studies: Abhisamaya | Geshe Könchog |
| Aug 22-26 | Heruka initiation, Prelim Practices to Tantra | Lama Zopa |
| Aug 27-31 | Mahamudra course, retreat | Lama Yeshe |
| Sep 2-4 | Basic Buddhism weekend | Phill Wood |
| Sep 9-16 | Tara, Transference of Consciousness | Geshe Kelsang |
| Oct 3-Dec 16 | Perfection of Wisdom | Geshe Kelsang |
| Oct 3-Dec 16 | Geshe Studies: Abhisamaya | Geshe Könchog |
| Oct 3-Dec 16 | Geshe Studies: Tarig | Geshe Könchog |
| Oct 3-Dec 16 | Geshe Studies: Dura | Geshe Könchog |
| Nov 5-12 | Guided Lam rim retreat | |
| Daily | Meditations, pujas | |
| Thursdays | Introductory lectures | |

Song Rinpoche

| | | | |
|-----------|-----|---|--------|
| Aug 11-25 | USA | Vajrapani Inst | Course |
| 1984 base | USA | Thubten Dhargye Ling, 135 North St. Andrews Place, LA 90004 | |

Lama Yeshe

| | | | |
|---------------|-------------|---|---------------------------------|
| May 28-Jun 12 | USA | Vajrapani Inst | 6 Yogas of Naropa |
| Jun 13-Aug 14 | USA | USA | Not teaching |
| Aug 27-31 | England | Manjushri Inst | Mahamudra |
| Sep 8-11 | Sweden | Vindragarvägen 23 117.40 Stockholm | Buddhist Attitude, 3 Principals |
| Sep 16-26 | Italy | Lama Tzong Khapa Inst (see Lama Zopa Oct 1-3) | Gyalwa Gyatso |
| Oct 1-3 | Switzerland | | |
| Oct 9 | India | Tushita Delhi | Dharma Fest |
| Nov-Dec | Nepal | Kopan | Teachings |

Professor Jeffrey Hopkins

| | | | |
|------------|-----------|----------------|------------------|
| Jul 16-17 | Australia | Chenrezig Inst | Weekend course |
| Jul 19-21 | Australia | Sydney | Course |
| Jul 23-24 | Australia | Tara House | Weekend course |
| July 26-28 | Australia | Melbourne | Evening lectures |
| Jul 30-31 | Australia | Buddha House | Weekend course |

Manjushri London

| | | |
|---------------|--------------------------|--------------------|
| Jun 15 | Graduated Path (Lam rim) | Geshe Wangchen |
| Jun 3, 10, 17 | Uttaratantra | Geshe Wangchen |
| Jun 8 | Calm Abiding (Shinay) | Geshe Wangchen |
| Jun 5, 12, 19 | Jewel Rosary | Geshe Wangchen |
| Aug 13 | Transforming Unhappiness | Lama Zopa |
| Sep-Nov | Teachings | Khen Pema Gyeltsen |
| Mondays | Tibetan language classes | Brian Beresford |

FRANCE

Dorje Pamo Monastery for nuns

| | | |
|-------------|--------------------|---------------|
| Daily | Meditations, pujas | |
| Daily | Discussions | |
| Daily | Tibetan classes | Geshe Tengye |
| Sep onwards | Geshe Studies | Geshe Tegchog |

Nalanda Monastery for monks

| | | |
|-------------|--------------------|---------------|
| Daily | Meditations, pujas | |
| Daily | Discussions | |
| Sep onwards | Geshe Studies | Geshe Tegchog |

Vajra Yogini Institute

| | | |
|---------------|---|-----------------------|
| Jun 8-13 | Madhyamakavatara | Geshe Sopa |
| Jun 19-26 | Chenrezig retreat | |
| Jul 2-9 | Tibetan Medicine course | Jacques Haesert |
| Jul 2-16 | Mahamudra | Geshe Kyenrab |
| Jul 17-23 | Hatha yoga | André Riehl |
| Jul 17-Aug 27 | 6 Stages of Hatha yoga | Claudine Tourdes |
| Jul 24-30 | Ido therapy | Jean Claude Tavernier |
| Jul 30-Aug 7 | Cutting the Self-existent I | G. Jampa Lodrö |
| Aug 12-19 | Tai chi | J P Rossetti |
| Aug 22-28 | Tai chi | Charles le Bouellec |
| Sep 2-4 | Male & Female Energies in Spiritual Development | Sogyal Rinpoche |
| Sep 22-26 | 8 Verses, Chenrezig & Vajrayogini initiations | Lama Zopa |
| Daily | Lama Chöpa teachings | Geshe Tengye |
| Daily | Meditations, pujas | |

GERMANY

Aryatara Institute

| | | |
|-----------|---------------------------------|------------------------------------|
| Jun 1-5 | Vajrapani retreat | |
| Jun 16-19 | Mandala, Colours & Meditation | Haita Copony |
| Jun 22 | I, Self & Ego Discourse | Dr Martin Kalff |
| Jun 24-26 | I, Self & Ego Seminar | Dr Martin Kalff |
| Jul 1-3 | Evil in Buddhism & Christianity | Rev. Joachim Biess & Sylvia Wetzel |

Geshe Sopa

| | | | |
|-----------|-------------|--|--------|
| Jun 1-5 | England | Madhyamaka Centre, 15 Clifford St, York | Course |
| Jun 8-13 | France | Vajra Yogini Inst | Course |
| Jun 14-16 | Italy | Rome | Course |
| Jun 18-22 | Switzerland | | Course |
| Jun 23-24 | England | London | |

Lama Zopa Rinpoche

| | | | |
|-------------|--------------|--|------------------------|
| Jun 4-5 | New Zealand | Mahamudra Centre | Course |
| Jun 10-16 | New Zealand | Dorje Chang Inst | Course |
| Jun 20-26 | Australia | Tara House | Course |
| Jul 1-5 | Australia | Atisha House | Course |
| Jul 9-10 | Australia | Buddha House | Course |
| Jul 17, 24, | 31 Australia | Chenrezig Inst | Teaching |
| Aug 13 | England | Manjushri London | Lecture |
| Aug 22-26 | England | Manjushri Inst | Course |
| Sep 5-14 | Italy | Lama Tzong Khapa Inst | Bodhicitta |
| Sep 22-26 | France | Vajra Yogini Inst | Weekend course |
| Oct 1-3 | Switzerland | 17 Rue de Chene- Bougeries, 1124 Chene-Bougeries | Life, Death & After |
| Oct 9 | India | Tushita Delhi | Dharma Fest |
| Nov 10- | Nepal | Kopan | One month Course |

| | | |
|--------------|---------------------|-------------------|
| Sep 23-Oct 1 | Kum nye | Matthias Steurich |
| Sep 23-Oct 1 | Spiritual Astrology | Elisabeth Senn |
| Nov 10 days | Vipassana course | Elisabeth Senn |

HOLLAND

Maitreya Institute

| | | |
|--------------|---|-----------------|
| Jul 16-17 | Essential Instruction on the Essence of the Mind | Sogyal Rinpoche |
| Jul 22-Aug 7 | 7th Dutch Lam rim Meditation Course | Marcel Bertels |
| Daily | Meditations | |

HONG KONG

Dharma Centre

| | |
|----------|--|
| Tuesdays | Basic Buddhism classes, meditations |
|----------|--|

INDIA

Tushita Mahayana Meditation Centre

| | | |
|--------------|--------------------------|--------------------|
| Oct 9 | Delhi Dharma Celebration | L. Yeshe & L. Zopa |
| Daily | Meditations | |
| Sundays | Discussions | |
| Twice weekly | Basic Buddhism | |
| Second Sats | Full-day retreats | |

Tushita Retreat Centre

| | | |
|-------------|-------------------------------------|----------------|
| Jun 7-Sep 6 | Group Heruka Dorje Sempa retreat | Frank Brock |
| Sep 21 | 3 Principal Aspects of the Path | Geleg Rinpoche |

ITALY

Lama Tzong Khapa Centre

| | | |
|-----------|-----------------|-----------------|
| May 27-29 | Death & Rebirth | G. Jampa Gyatso |
| Sep | Course | G. Yeshe Tobden |

Lama Tzong Khapa Institute

| | | |
|--------------|------------------------------------|-----------------|
| May 27-Jun 5 | Cutting the Self-Existing I | G. Jampa Lodro |
| Jul 15-30 | Yamantaka retreat | |
| Aug 12-21 | Heruka initiation, Tum mo | G. Jampa Lodro |
| Aug 14-16 | Dharma Festival | |
| Aug 21-31 | Six Yogas of Naropa retreat | |
| Sep 5-14 | Engaging in Bodhicitta | Lama Zopa |
| Sep 16-26 | Gyalwa Gyatso teaching, retreat | Lama Yeshe |
| Oct onwards | Start of 7-year programme | G. Jampa Gyatso |

NEPAL

Himalayan Yogic Institute

| | |
|----------|------------------------|
| Sat, Sun | Basic Buddhism classes |
|----------|------------------------|

Kopan

| | | |
|---------------|----------------------------------|----------------|
| Mid Sep | Tibetan Medicine course | Tibetan doctor |
| Sep 22-Oct 7 | Lam rim Course | Annabel Miln |
| Nov 10-Dec 10 | 16th Annual Meditation Course | Lama Zopa |
| Dec 13-Jan 11 | Lam rim retreat | |

NEW ZEALAND

Dorje Chang Institute

| | | |
|---------------|--|--------------|
| Jun 10-17 | Vajrasattva initiation, Zhe Nay, Festival | Lama Zopa |
| Jun 28-Aug 19 | Extraordinary Preliminary Tue, Wed Practices (Ngön dro) | Geshe Sangpo |
| Jun 28-Aug 19 | Logic & Debate Thu, Fri | Geshe Sangpo |
| Aug 21-28 | Retreat for Lama Zopa's course participants | |
| Aug 21-Sep 10 | Teaching tour of South Island | Geshe Sangpo |
| Aug 21-Sep 10 | Meditations Tue, Sun | |
| Sep 13-Oct 28 | Logic & Debate | Geshe Sangpo |
| Tuesdays | Tibetan language classes | |
| Sundays | Children's meditations | |
| Sundays | Adults' meditations | |

Mahamudra Centre

| | | |
|------------------------|---------------------------------------|--------------|
| New, full moon days | Precepts, meditations, discussions | |
| May | Course | Geshe Sangpo |
| Jun 4-6 | Course | Lama Zopa |

NORTHERN IRELAND

Asanga Institute

| | |
|------------|--------------------------|
| Wednesdays | Discussions, meditations |
|------------|--------------------------|

SPAIN

Nagarjuna-Barcelona

| | | |
|--------------|------------------------|--------------------|
| May 3rd week | Bodhisattvacaryavatara | G. Losang Tsultrim |
| Jun 3rd week | Lam rim | G. Losang Tsultrim |
| Sep 3rd week | Bodhisattvacaryavatara | G. Losang Tsultrim |
| Tuesdays | Lam rim meditations | |
| Wednesdays | Chenrezig meditations | |
| Thursdays | Lam rim meditations | |

Nagarjuna-Madrid

| | | |
|--------------|---|--------------------|
| May 2nd week | Bodhisattvacaryavatara | G. Losang Tsultrim |
| Jun 2nd week | Lam rim | G. Losang Tsultrim |
| Jul | Cittamani Tara retreat | |
| Jul 4th week | Interdependent Origination, White Tara | G. Losang Tsultrim |
| Aug | Dorje Naljorma retreat | |
| Sep 2nd week | Bodhisattvacaryavatara | G. Losang Tsultrim |

O Sel Ling Retreat Centre

Retreats only

UNITED STATES

Milarepa Centre

| | | |
|---------|------------------------|----------------|
| Daily | Meditations | |
| Weekly | Basic Buddhism classes | Thubten Pelgye |
| Sundays | Discussions | |
| 4th Sun | 'Quiet Day' | |

Vajrapani Institute

| | | |
|---------------|--------------------------|-----------------|
| May 28-Jun 12 | Six Yogas of Naropa | Lama Yeshe |
| Jun 16-Jul 5 | Transformation & Healing | Sogyal Rinpoche |
| Aug 11-25 | Course | Song Rinpoche |
| Daily | Meditations, teachings | |
| Regularly | Tibetan language classes | |

Buddhism is not new to Europe. Thinkers, poets and travellers like Sir Edwin Arnold, Arthur Avalon, Marco Pallis, Albert Einstein, Carl Jung, Herman Hesse, Alexandra David-Neel and Heinrich Harrar all have been powerfully affected by its compassionate methods and intellectual breadth, and through their lives and work they have, in turn, inspired others.

In Europe now there is enormous interest in Buddhism, and it is steadily growing. The visit of His Holiness the Dalai Lama last autumn, for example, exemplifies this. Wherever he went during his month long tour thousands of people flocked to hear him teach and were moved and impressed by his warmth and presence.

The growing involvement with Buddhism is not just intellectual; hundreds of groups and centres have sprung up in every European country during the last decade. And in Britain alone there are said to be some ten thousand Buddhist practitioners.

England

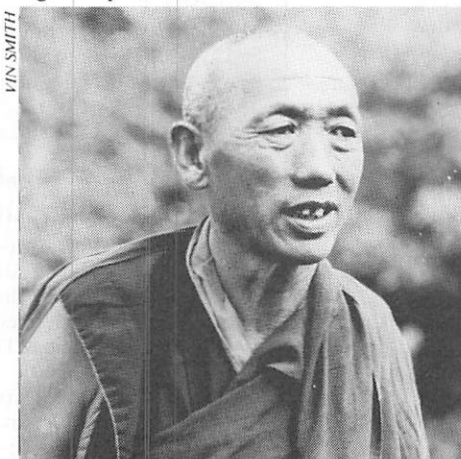
Of these centres, perhaps the largest and one of the most respected is **Manjushri Institute** in the north of England. Three young Englishmen, Peter Kedge, Harvey Horrocks and Roy Tyson were inspired to establish a dharma centre in England after being introduced to Buddhism at Kopan in the early seventies. They searched for a year before finding a place suitable to house the first English FPMT centre. By the summer of 1976 they had raised enough interest and support from Buddhists all over the country to enable them to buy Conishead Priory, a vast gothic mansion in seventy acres of woods in Cumbria just south of the historic Lake District.

Lama Yeshe named the centre Manjushri Institute. It was set up as a charitable trust and in the summer of 1976 Lama taught the Institute's first meditation course. Now there is a community of eighty, living inside and outside the Priory. Two resident lamas teach a full schedule of courses to the community and to the hundreds of visitors who come to the Institute throughout the year.

The community have done an extraordinary job during the past seven years developing the Institute. They run all aspects of life at the priory: administration and finance, maintenance and restoration of the huge building—alone, an enormous task; all domestic work including cooking and cleaning and running the facility for visitors; the upkeep of the twenty acres of cultivated gardens and lawns and the two-acre market garden; the running of the various businesses that help keep the Institute financially stable, including a bookshop, tourist cafe and gift shop and a printing company; and the most important task of all: the organizing and in many cases teaching of the year-round courses in Buddhist philosophy and meditation and other related subjects.

The Priory is not only home for the large community but also a haven for hundreds more. People come from around the country and from Europe to work and study and

retreat in this ideal environment. The Institute is renowned for its excellent education program. It has been honoured to be host to Geshe Kelsang Gyatso who since 1977 has taught a vast range of texts and courses covering all aspects of sutra and tantra.



Geshe Könchog Tsewang

Since 1979 some fifty students have taken part in the first years of the Geshe Studies Program, a twelve-year intensive course in Buddhist philosophical analysis. Geshe Könchog Tsewang has been teaching this program since the departure from Manjushiri of Geshe Jampa Tegchog and his recent appointment as abbot of the FPMT's first monastery, Nalanda, in France.

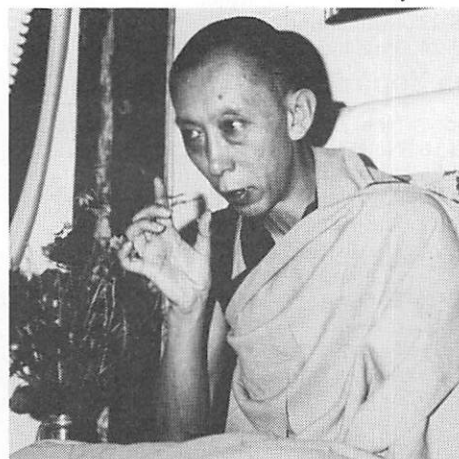
The Institute also invites other respected lamas and teachers to give courses at the Priory. This year for example Geshe Sopa of the University of Wisconsin and Khensur Yeshe Thubten of Drepung Monastery will give short teachings, and in the summer the spiritual directors of the Institute, Lama Yeshe and Lama Zopa Rinpoche will teach courses.

The Institute is also building up its own group of teachers from among its residents. They run, for example, the popular Basic Buddhism weekend and week-long courses, courses in such subjects as yoga and tai chi, and give classes and talks to various groups in nearby cities and towns.

The FPMT publisher Wisdom Publications moved from India to Conishead Priory in 1978 and has published, for example, two of the major teachings of Geshe Kelsang as well as many titles of other authors (see Publishing, page 34). Many of the Priory community are learning the skill of editing the teachings into publishable form.

Reconstruction

Physically, the Priory is going through a transformation. Major reconstruction and restoration work has been carried out since the Institute first moved into the Priory. For

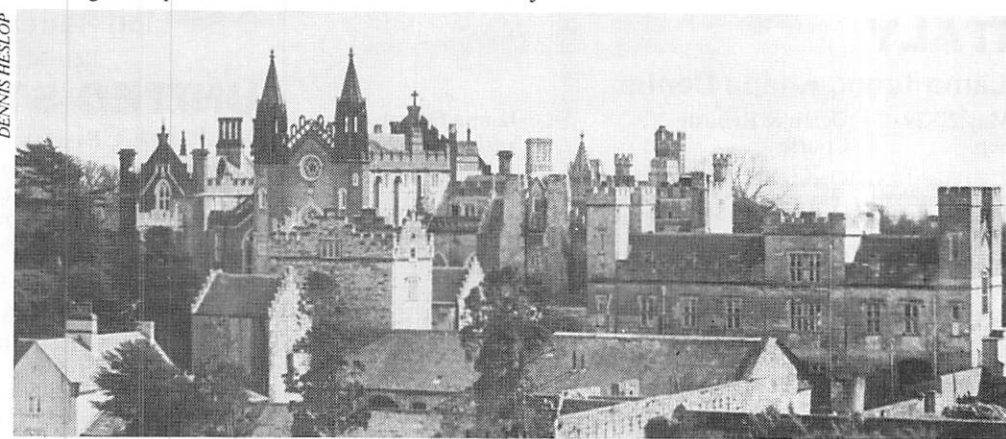


Geshe Kelsang Gyatso

five years before that it had laid empty and uncared for, resulting in dry rot ravaging much of the internal structure. The first task of Harvey Horrocks as director of the Institute in 1976 was to organize a team of workers to rip apart masonry inside the building to expose and eventually eradicate the rot. This has not been an easy job, and still the fungus creeps into the damp woodwork of the unheated Priory.

However, most of the work of removing it has been done and new structural work carried out. The job now facing Malcolm Logan, the community member in charge of overseeing the work, is the gradual restoration of the Priory. The Institute has had much support for this project. Upon the recommendation of the Historic Buildings Council the Priory has been recognized as an historic building and has received grants accordingly from the Department of the Environment. They recommend that every effort be made to restore and maintain the buildings for the benefit of people around the country.

The Priory is a remarkable example of ornate nineteenth century architecture. Designed by Phillip Wyatt in the early part of the century and built as the home of the family, it is dominated inside by its vast corridor, vaulted in classic gothic style. The marvellous moulded plaster work of the ceilings in the major rooms and the intricate fifteenth cen-



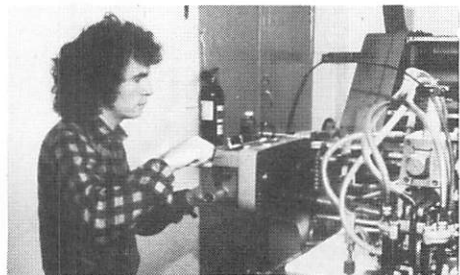
tury oak panelling salvaged from a local church and used to line one of the upstairs drawing rooms are fine examples of their respective arts. On the outside the endless array of turrets and towers, spires, battlements and chimneys are a bizarre example of nineteenth century grandeur and ingenuity.

Open to tourists

Although much work still needs to be done at the Priory, it has been open to the public for four years now and attracts thousands of people. The grand entrance hall, built as a chapel although never consecrated, has been transformed into a cafe and gift shop and from here visitors can take a guided tour of the Priory and have explained to them the history of the building and of the present community. And they can walk through the seventy acres of gardens and woods that run right down to the shores of Morecambe Bay. The only wooded area around the Bay, the grounds are renowned for their great variety of trees, including a 400 year old cedar of Lebanon, and are a sanctuary for scores of species of birds.

To restore the Priory and make it available to the people is an important responsibility of the Institute. Chip Rodarmor who took on the job of director of the Institute from Harvey Horrocks in 1980 made this long-term goal one of his major tasks. For the past year he worked closely with London architect Max Comfort devising plans for upgrading the accommodation and public facilities at the Priory. This careful planning and hard work have resulted in promised grants from the English Tourist Board and work on the project is expected to be underway soon.

Meanwhile Malcolm Logan and his crew are never short of work. One of their most recent projects has been the renovation of the rooms above the chapel as accommodation for the monk and nun members of the community. A suite of rooms at the southern end of the building has been restored and is used for courses and conferences. And a quadrangle of bluestone cottages are being transformed one by one into comfortable homes for the families in the community.



Vin Smith

Self sufficient basis

One aim of the Institute is to become self-sufficient in every way. The businesses are one venture towards this goal. **Priory Press**, for example, was set up four years ago by experienced Manchester printer Vin Smith shortly after he joined the community and he has worked tirelessly since then to develop the Press as a commercial printing works. Now with the recent appointment of manager Graham Walkden the success of Priory Press is assured.

The Chapel Cafe and Gift Shop is another thriving venture. It serves the thousands of tourists who flock to the Priory each summer. Both Priory Press and the cafe and gift shop are able to employ Priory residents; an ideal situation.

Another project of self-sufficiency is the two-acre market garden. It provides year-round vegetables for the community.

Conishead Priory has a long history of service, stretching back to the twelfth century. The first building on the site was a hospital. In the centuries until the dissolution of the monasteries the first Priory as an Augustinian monastery was a refuge for travellers across the sands of Morecambe Bay. Since the present Priory was sold by the Braddyls a hundred years ago it has served as a hydro-pathic hotel, a hospital and a convalescent home. Now the Manjushri Institute community continues this tradition in the twentieth century by being a refuge for spiritual seekers and an example to other centres around the world.



Geshe Wangchen

London centre

Manjushri London Centre was founded by Geoff Jukes in 1978 at the close of the summer tour by Lama Yeshe and Lama Zopa to Europe and America. Many Londoners had been to Kopan in the earlier years and since 1976 were regular visitors to the Priory; the growth of London facilities was necessary and inevitable.

Now, five years later, the centre is based in a spacious ten-roomed house in north London. Their resident teacher Geshe Wangchen gives classes and courses, in English, throughout the year, and there is a growing community in and around London who participate in the centre activities.

City centres such as Manjushri can serve people in very specific ways. The pressures of city living take their toll; alienation and loneliness are rife. Encouraged by Geshe Wangchen the Manjushri London community aim to put into practice the bodhicitta ideal. Their long term plans include developing services such as a home for the elderly, a school, a halfway house for mentally disturbed people.

Right now the centre operates a counselling and psychotherapy service, run by trained people associated with the centre who volunteer their time and energy.

London social worker and mother Shan Tate, with the centre since its beginning, has now assumed the organizational responsibilities of this growing city centre. As coordinator she works closely with a group of other centre members to ensure that it serves the people of London in every way it can.

London is home for a handful of professional people who have worked tirelessly over the years for the benefit of both the London centre and the Institute in Cumbria. Banker Malcolm Frow, for example, has helped and advised in the setting up of businesses at the Priory and the buying of a house for the London centre. Architects Max Comfort and Greta Jensen have given months of their time and energy to drawing up both long and short term plans for Conishead Priory and the new London centre. Management Consultant Garth Spiers is always there when meetings need processing or management problems need identifying—he has proved invaluable. Journalist Vicki Mackenzie has given her time and support and words whenever needed.

Businessman Hugh Clift dedicated much energy and resources to the success of Wisdom Publications as its director from 1980 until the beginning of this year. New Zealand translator and photographer Brian Beresford, after years working and living in Dharamsala, now runs a photographic and



Shan Tate

design studio in London and teaches Tibetan language to London Manjushri students.

Dennis Heslop, one of the original group at Manjushri Institute in 1976 and the building and restoration supervisor there until 1980, has been working in London since then building up a successful business designing and manufacturing young fashion clothing. Working with him at **Lotus Imports** is young Ulverston woman Fuj Preston. As an FPMT business enterprise, Lotus exists solely to benefit projects such as Manjushri Institute in Cumbria and Wisdom Publications.

Photographer and graphic designer Robin Bath gives his time and expertise constantly. And Manjushri London Centre founder Geoff Jukes now works full time as a music entrepreneur. He is also working closely with FPMT helping set up its film and video project **Wisdom Films** (see Publishing, page 34).

Northern Ireland

There have been Buddhists in Belfast for some time. Margery Cross, who had been going to Manjushri Institute to participate in courses since 1979, hosted meditation nights at her home just outside Belfast and in 1981 requested Lama Yeshe to name the centre. Now called **Asanga Institute**, it has held courses since then with teachings from Geshe Jampa Tegchog of Manjushri as well as monks Thubten Pende and Neil Elliott.

Now run by Paddy and Linda Boyle, Asanga keeps close contact with other Buddhists in Belfast, including the Kargyu and Zen centres, finding strength in unity.

Lama Tzong Khapa Institute, Italy

To develop a good heart you need to be happy. Our climate, the Tuscany woods and hills, Italian pizza and the sea can relax you and help you integrate the teachings and open your mind.

What can we offer?

August 12-21

Geshe Jampa Lodrö Heruka and Inner Fire

Heruka initiation and teachings, and retreat on the practice of Inner Fire from the Six Yogas of Naropa. (This course is a prerequisite for people who did not attend Lama Yeshe's 1982 teaching on the same subject and who want to attend the second stage of these teachings by Lama in, probably, the Spring of 1984.)

August 14-16

Dharma Festival

Three days of films, hatha yoga, music, theatre and other events.

September 5-14

Lama Zopa Rinpoche

How to develop loving compassion

An intensive 10-day meditation course on engaging in bodhicitta.

September 16-26

Lama Yeshe

Gyalwa Gyatso

Generation and completion stage teachings and strict retreat, followed by fire puja.

(Those who did not receive the Gyalwa Gyatso initiation from His Holiness the Dalai Lama in Italy in 1982 and who seriously want to attend this teaching should contact us prior to the course: Lama Yeshe will arrange the necessary empowerment.)

October

The Institute will start its new seven-year program, taught by the two resident Geshe.

All classes in Geshe Studies and Tibetan language will be translated into both Italian and English.

Applications are now being received from interested students.

For more information about these courses or the Institute, write or phone the secretary: Lama Tzong Khapa Institute, 56040 Pomaia (Pisa). Telephone (050) 68976 or 68894.



Italy

The major event of last year for the FPMT in Europe was the visit in the autumn of His Holiness the Dalai Lama to four of its centres (see *International*, page 8). His Holiness made his final stop of the tour in Italy at **Lama Tzong Khapa Institute** in the Tuscan Hills, a forty-five minute drive from the medieval city of Pisa. This centre is ideally situated midway between the great Italian cities of Rome and Milan and two hours from Florence. It serves the needs of a broad spectrum of people from these cities as well as its own international community of some thirty-five people.

His Holiness's tour brought a great surge of activity to the centre. In order to accommodate the many hundreds of people estimated to converge for the teachings, radical changes had to be made on the old forty-roomed villa. Harvey Horrocks who was appointed recently as director of the centre worked solidly for a year with his team of skilled and dedicated workers—all Institute residents—to give the place a face lift.

The entire front of the building's two wings facing into the quadrangle were stripped of their layers of whitewash to lay bare the natural beauty of Tuscan stone. Inside one of the wings the ceiling was completely raised and one level removed to make way for two new floors of rooms, enough to accommodate up to 300 people dormitory style. And new bathrooms and dormitories, single and double rooms were built in time for the visit in October.

Lama Tzong Khapa Institute saw other radical changes in 1982. Lama Yeshe chose the Institute as his first base in the West: community residents have transformed the cellar of the Villetta into a comfortable home, with views of the south of the undulating olive growing hills and the sea beyond. The cost of building this home was eleven thousand dollars and more than half of it was borne by Lama's students around the world in response to an appeal.

Also based at Lama Tzong Khapa Institute now is the FPMT Central Office, the administrative base of the foundation (see *International*, page 10).

Educationally there have been innovations too. American monk and top Geshe student George Churinoff has been working with the Institute's teacher Geshe Jampa Gyatso to create a new seven-year program of study. Classes will be taught by Geshela who before coming to the Institute was the resident teacher at Kopan. He will be joined soon by a second geshe in Italy to meet the demands of the growing education needs there. All classes at the Institute are open to English speaking students as well as Italian; translation from Tibetan will be provided for both languages.

Like many of its sister country centres, Lama Tzong Khapa Institute is making advances towards the sensible goal of self-sufficiency. Gardener Rosario tends to its acres of vegetables and one hundred olive and fruit trees—persimmons, peaches, pears, apricots, figs and other delicious fruits will soon abound.

The Institute strives towards financial self-sufficiency too. Franco Piatti, with the Institute since its beginnings in 1976, employs up to five people to design, produce and sell elegant silver jewellery in his workshop at the Institute.



Francesca, Franco and Siliana.

Monk Dario Tessoroni started the Institute's printing press four years ago. Joined soon after by Lorenzo Vassallo, they have printed hundreds of pujas and prayers and translations of teachings since then. And until recently Lorenzo has run the Institute's busy bookshop.

The latest publishing project in Italy is the co-publishing with three other FPMT publishers of Jonathan Landaw and Janet Brooke's exquisite *Story of Buddha* (see *Publishing*, page 34).

In Milan, one of the founders of the Institute and its first director, Massimo Corona is directing the operations of the fashion house, **Karma**, with stylist Susanna Parodi whose successful designs sell in Europe and America. Through their combined skills Karma is fast becoming one of Italy's top young fashion houses. Both Massimo and Susanna are Lama Tzong Khapa Institute's kindest benefactors.

Also in Milan is monk Piero Cerri who with monk Claudio Cipullo founded the Institute with Massimo in 1976. Recently Piero raised some fifteen hundred dollars for the International Mahayana Institute, the FPMT sangha. And Claudio is now in Madrid overseeing the spiritual program of Nagarjuna Institute there.

All three had met in the East in the early seventies and like their fellow travellers had been sufficiently inspired by the dharma to establish centres in their own countries. They spent a year searching for a place in 1975 and after finding many possibilities finally chose the present Institute. Although each of them is working away from the Institute they are all still closely connected and support it in every way they can, spiritually and financially.

A three hour drive northeast of Pomaia, the village of Villorba is home of a branch of the Italian Institute called **Lama Tzong Khapa Centre**. The activities of both Italian centres are the responsibility of the national director Harvey Horrocks.

TV journalist Valentino Giacomia and camera technician Danilo Ghirardo started the centre in Villorba near Treviso in 1980 and now they and two others live there. The large rented house is surrounded by two acres of ground and is ideal for retreats.

Monk Dario Tessoroni, the centre's spiritual director, organizes courses by various teachers including Geshe Jampa Gyatso from Lama Tzong Khapa Institute in Pomaia and earlier this year Serkong Rinpoche taught there while on tour in Europe.



Harvey, Dario, Valentino, Danilo.

A geshe has been invited to live and teach full time at the centre and it is hoped he will arrive by the end of the year.

Teachers in Europe this summer

Six respected lamas will visit and teach at FPMT and other centres in Europe this summer.

Geshe Sopa of the University of Wisconsin will spend a month travelling and teaching in Europe. He has been teaching in the United States since the sixties, one of the first of the Tibetan teachers to settle in the West.

A weekend course in July will be taught at Manjushri Institute by Geshe Rabten, abbot of Tharpa Choeling in Switzerland.

Two ex abbots of Drepung Monastic University in India will teach in England this year. Khensur Yeshe Thubten of the Loseling college of the monastery will teach for a weekend in June at Manjushri; he is on his way back to India after spending a year in America at the University of Virginia.

Khensur Pema Gyeltsen of the same college of Drepung will spend three months in England, dividing his time between Manjushri London Centre and Lam Rim Centre in Wales. The resident geshe at both centres—Geshe Wangchen in London and Geshe Damcho in Wales—are close students of Khensur Pema Gyeltsen Rinpoche.

Rinpoche will be happy to visit and teach at other centres in Europe during his three month stay; invitations should be sent to Manjushri London Centre.

In Europe this summer together for the first time since 1979 will be Lama Yeshe and Lama Zopa. Lama Yeshe will come to England in August from three months in America and Lama Zopa from Australia. They will teach in England, Italy, Sweden, Switzerland and France. Their hosts in Switzerland will be three Geneva people, Philippe Prunetta, Jean Pascal Moret and Roger Wischard, three old Kopan students.

France

The European tour of the Dalai Lama last year included visits to two of the FPMT's centres in France, Vajra Yogini Institute and Nalanda Monastery, located ten kilometres either side of the village of Lavaur near Toulouse in the south of the country.

Hundreds of people flocked to Vajra Yogini Institute for the three days of His Holiness's teachings. For months before Elisabeth Druker and her team of workers at the Institute had laboured to prepare for the visit. The old chateau that houses the Institute and was once home of the family of Toulouse Lautrec, was cleaned and carpentered and painted, and outside the gardens were beautifully transformed. A huge marquee was assembled to accommodate the people who came to the teachings, undeterred by the chilly October rains.

Elisabeth established the centre in 1978. She had been living and studying at Kopan and was ordained as a nun there in 1976. She has been helped since beginning the centre in France by Denis Huet, the Institute's most generous benefactor and now director since last year.

The community of some twenty people live, work and study at Vajra Yogini. They are responsible for the administration and maintenance of the Institute, and for organizing the education program there.

Resident since 1980 is Geshe Tengye. Since his departure from Tibet he had studied and meditated for many years in Thailand. Before his appointment at Vajra Yogini he lived at the Vietnamese temple in Paris. His translator at the Institute is Kopan monk Thubten Sherab who since coming to France has mastered enough of the language to enable him to translate directly to the French people. The Institute runs courses in both Buddhist and other related topics throughout the year, and hold classes in Toulouse.

Vajra Yogini Institute has been instrumental in the establishment of both the monks' and nuns' communities. In 1981 the Institute bought a twenty roomed chateau on the other side of Lavaur as a monastery for the sangha. Director of the International Mahayana Institute (IMI), Dr Adrian Feldmann, the group of monks and nuns, moved into the newly named monastery in the early part of 1981. He was joined by monks Jimmy Neil and Mike King and nun Thubten Yeshe later that year. They worked to prepare the place for the expected influx of sangha in the spring of 1982 at the completion of the Enlightened Experience Celebration in India (see page 10).

Until this time the eighty monks and nuns of the IMI had been spread out around the world, some living at Kopan and others studying and working at dharma centres. At Manjushri Institute in England, for example there was a community of twenty monks and nuns many studying in the Geshe Studies program with Geshe Jampa Tegchog.

At the EEC monks and nuns talked of the benefits of living in their own communities. It was decided that the nuns would start theirs at Vajra Yogini Institute until they were able

to find a place suitable to house their monastery.

Fifteen monks moved to Nalanda in the spring of 1982 and worked around the clock to prepare the monastery for His Holiness the Dalai Lama who would be based there during his four day teachings at Vajra Yogini. And a dozen nuns with American nun Sangye Khadro as their director moved into the barn at Vajra Yogini after the visit of His Holiness in the autumn. Slowly they are transforming it into a home.

Both communities have established daily programs of teachings, work and meditation; abbot Geshe Tegchog is expected to return from India by the autumn of this year and take up residence with the monks at Nalanda.

Sweden

The first major project of the burgeoning Swedish group is to organize the visit this summer of Lama Yeshe—his first to the country (see Coming Events, centre pages).

Stockholm residents Katarina Wadstrom, Thomas Hagstrom and others have been meeting regularly for meditation and discussion and had requested Swedish nun Karin Valham to join them to organize their spiritual program. She accepted and arrived back in Stockholm February this year after an absence of some ten years.

Karin was ordained as a nun at Kopan in 1976 where she lived and studied until her appointment as spiritual program director at Chenrezig Institute, Australia in 1979.

Holland

Dutch monk Marcel Bertels will teach his seventh Annual Meditation Course at Maitreya Institute in Holland this summer. The director of the centre Paula de Wys Koolkin was at Kopan in 1972 and there met Marcel and other Dutch students. On her return to Amsterdam she and other people met regularly for meditations arranging also weekend seminars on Buddhism. They invited Marcel to give his first course in 1976, a two-week intensive based on the month-long Kopan courses of Lama Zopa Rinpoche, and he has returned annually since then.

The group operated from Amsterdam. In 1981 they moved to a large house an hour's drive from the city. Now however they plan to move back closer to the city, possibly in the autumn of this year.

They are a small group but have earned themselves a good reputation in Holland as a result of their service to the Buddhist community. They publish a quarterly magazine, *Maitreya*, well written and elegantly presented, that features news of coming events in Holland, articles and teachings. The magazine is the joint effort of Paula, Jan Paul Kool, Margot Kool and Louwrien Wijers.

Through the magazine they run a successful and much appreciated mail order book service. And now Jan Paul has started a book distribution company for the Benelux area, Maitreya Distributors. They sell both Dutch and English books and are the exclusive agents in that area for Wisdom Publications.



Spain

Nagarjuna Institute has three branches in Spain—in Barcelona, Madrid and near the small village of Bubion not far from Granada. Barcelona and Bubion both hosted His Holiness the Dalai Lama during the Spanish part of his tour last autumn.

The Nagarjuna people throughout Spain cooperated to make the tour a success. Jose Ortiz of Madrid, for example, took charge of security in Spain; Alberto Vinoly and Carmen Montanes organized in Barcelona; Francois Camus in Granada and Bubion; and Zavi Alongina, director of Spanish FPMT publisher Publicaciones Dharma, set up book stalls at the various points of the tour.

In their everyday activities too the Nagarjuna people work together to serve the needs of Spanish people. Since the inception of the Institute in 1977, centre headquarters had been Monovar near Alicante in the south of the country. Nagarjuna students however are scattered around the country, most perhaps in the cities of Barcelona and Madrid, so it was agreed to decentralize activities. Geshe Losang Tsultrim, Nagarjuna's resident teacher since 1980, moved to the cities and now spends his time equally between Madrid and Barcelona and travelling occasionally to teach in other parts of Spain.

Monk Basili Llorca was recently appointed as the national coordinator of the Spanish centres; he is based in Madrid. So too is Italian monk Claudio Cipullo who looks after Nagarjuna's spiritual program there.

Place of Clear Light

The FPMT's only Western centre dedicated exclusively to retreaters is in the magnificent Sierra Nevada range of mountains in the south east of the country. Close to the little whitewashed village of Bubion, it is known as Atalaya and was honoured last year by the presence of the Dalai Lama. His Holiness spent the day at Atalaya, teaching to hundreds of local people, and offering puja.

He was impressed by the beauty and tranquility of the place and said that it reminded him of Tibet. His Holiness named the centre **Ö Sel Ling**—place of clear light—and said that he fervently hoped that in times of great darkness it would indeed be a place of clear light. He said that it is retreat centres such as this that are so important to the success of dharma practice.

Ö Sel Ling plans to build more houses on its mountain. It is possible to do long or short term retreats there; a group of people live at the centre specifically to serve the needs of retreaters.

Spanish nun Jampa Chökyi, who comes from nearby Granada, was responsible for finding Atalaya in 1980. Present director Francois Camus has been involved with the centre from its beginning. He lives now in Bubion and directs a construction company in order to finance the activities of Ö Sel Ling.

Coming soon to Ö Sel Ling is Geshe Denpa Dhargye. He will reside at the centre and teach the residents there and guide retreaters whenever necessary. His translator will be Kopan monk and brother of Vajrayogini's translator, Thubten Tsering.

German network

The main centre in Germany was founded in 1980 by its director Sylvia Wetzel. Its expanding activities are described here by monk Dieter Kratzer who as spiritual director assisted Sylvia with the development of **Aryatara Institute** until moving recently to Nalanda Monastery.

Located in the Lower Bavarian lowlands, Aryatara lends itself perfectly to the contemplative. At the edge of a village of about 100 it is only a three minute walk to the forest, two minutes to a small river and a stone's throw to the houses of our neighbour. It becomes obvious that this centre is hardly bustling with life throughout the year, but it is becoming more and more a place for retreat. The local folk have lately caught 'fire'—a group of up to twelve people come regularly to a Tuesday night meditation session followed by herbal tea, home-baked cookies and talks until midnight. There are four residents at the Institute.

One of Aryatara's main activities has been to co-ordinate and serve the various groups of dharma students living in the larger cities throughout Germany.

First in this network is the Munich group which was formed in 1977 and has been the mother group of Aryatara. Led by Alnis Grants and Eva Marz there is a steady group of fifteen who have known each other for several years. They are now engaged in trying to organize an all-Buddhist house in Munich, unifying as many as twelve of Munich's different Buddhist meditation groups. Also visits by lamas to Aryatara Institute are co-organized by the Munich group especially as they have excellent facilities to offer.

Erlangen is a city of about 100,000. The dharma group here is headed by Regine Mago and Christine Roehrborn. Aryatara Institute arranges courses for the students here and members of the group attend courses and seminars at the Institute.

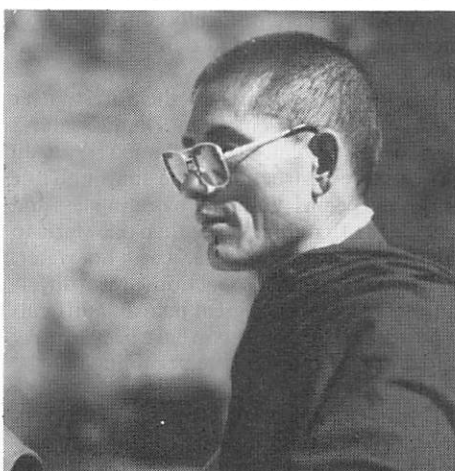
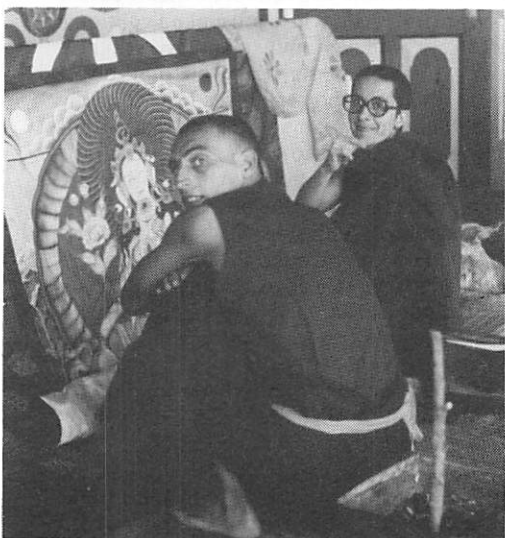
In Frankfurt, the Kagyu group has a steady exchange with Aryatara teachers and students.

Aachen is a city of 250,000 in the northwest of Germany. Thea Pott who attended Lama Yeshe's course at Aryatara in 1981 organizes a group of dharma students here who meet twice a week for meditation and discussions.

In Berlin courses are given periodically and usually organized by Aryatara Institute.

With the help of a friendly computer Aryatara Institute is bringing together the large number of Buddhists scattered throughout West Germany. The mailing list shows the names of those people according to location, so that Buddhists in one area can meet with others living near by. Also when a group forms, Aryatara can offer teachings and other services. This is considered an essential part of the work of the centre.

An important new development is the recent foundation by Sylvia Wetzel of a German language publishing company, Diamant Verlag. Also Sylvia intends to not only translate and publish but to distribute books throughout German speaking Europe and is the agent there for Wisdom Publications.



Near Alicante, not far from Monovar where Nagarjuna used to be based, Xavi Alongina directs Publicaciones Dharma, the publishing company associated with the centre. He has been transcribing and translating teachings and prayers and pujas for four years now and is slowly building up the company's list of titles. Latest venture is the co-publication with other FPMT publishers of Joanathan Landaw and Janet Brooke's *Story of Buddha*. Xavi has translated the book and will distribute it in Spanish speaking countries.

Top left, clockwise: Maitreya people; Nalanda; Jose Ortiz and artist Jampa Chökyi, Geshe Losang Tsultrim; Dieter Kratzer; Geshe Denpa Dhargye and Thubten Tsering; Dorje Pamo nun Gun, Denis Huet; Phillip Prunetta; Geshe Tengye, Lama Yeshe and Daniel at Vajra Yogini Institute fire puja.



Experiences on the pill

Since the time of Buddha, serious meditators have been renouncing the world and heading for the solitude of mountain retreats. It is difficult enough to give up the comfort and security of friends and jobs, good clothes, music and talking. But what about food? How to renounce that? Surely a person must eat.

The body does need sustenance but it is possible to cut down to the barest minimum the intake of food. Yogis over the centuries have developed the power to extract life-sustaining nutrients from the simplest materials; Milarepa, for example, happily lived on nettles.

Another source is a small brown pill made from the petals of flowers, the recipe for which is in the sutras. It is known in Tibetan as *chulen* and means, literally, 'to take the essence.'

According to Geshe Jampa Wangdu, a Dharamsala lama who successfully spent periods of years sustained only by flower pills, they have many advantages. The body becomes light and incredibly comfortable. Renunciation is strengthened. Desire for food virtually disappears. And of course the hours normally spent thinking about, preparing and eating food can now be spent in meditation. The greatest advantage to meditators is that the mind becomes very strong and clear, able to penetrate deeply into the meditation.

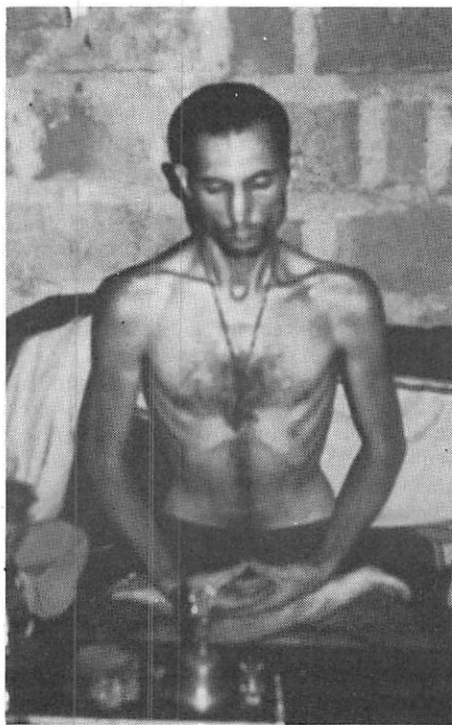
And, Geshela says, the pills are very good for the health generally. Wrinkles go and the meditator looks years younger!

Sounds inviting? But, Geshe Wangdu warns, these pills are not for city-bound heavy eaters. And living on *chulen* pills is certainly not easy, according to American monk Thubten Pende who participated in the first FPMT fasting retreat last year.

Altogether thirty students spent some twenty-one days fasting on water and flower pills and meditating at Tushita Retreat Centre in Dharamsala at the close of the EEC. Lama Yeshe had organized the making of the pills (using an elaborate recipe that included not only flower petals but also precious metals such as gold, and holy relics), and had requested Geshe Wangdu to supervise the retreaters.

Experiences of the participants were, of course, varied. Some did not complete the retreat, and others were happy to continue after the twenty-one days.

We publish here the reactions to the retreat of a young, newly-ordained German nun, Jindati.



In the instructions for the Flower-pill Fasting Retreat three levels of motivation are proclaimed. First, for yogis and yoginis who already have strong renunciation of samsara, the wish to develop single-pointed concentration and tumo realization. Second, the wishes of those who are impoverished of food and clothing. And, the lowest motivation, the wish to cure a serious illness. I had very strong desire for the highest level, since I am a dharma student, I was chronically concerned with the second problem, and definitely I had to cure a serious illness.

So, in a little house in the forest, near Tushita Retreat Centre, at Dharamsala, I started the retreat. Geshe Jampa Wangdu gave us the instructions, the lung and the pills. One begins gradually by eating less and less for the first three days; then one starts to take the pills three times daily with hot water. Individually, people's reactions are so different. Some experience great pain and difficulty and others do not. If you have been a heavy smoker or used drugs, the beginning may be hard for you.

During the first week, especially, I was very tired; I didn't push myself, so I slept much. Sometimes I needed one or two hours just to get up in the morning after awakening. Or, I would sit down to do something, but then did nothing until I recognized what it was that I wanted to do—sometimes after about an hour. In the beginning I liked very much to sit down to do prayers and meditation sessions. Without food you really calm down, and everything becomes slow and light. Automatically, you become more mindful, carefully watching everything you do.

I had days when I was very depressed and dull-minded, feeling like I was in a foggy, musty space somewhere. Especially at the beginning of the third week, when I discovered that I had no renunciation at all, and I questioned myself—What was I doing this for, with this mind of attachments and desires for samsaric pleasures? At the same time I felt

like vomiting from incredible aversion to samsara, and the realization of being a prisoner in it. No renunciation. No concentration. No wisdom. No nothing.

At that time an American monk took care of me. He had previously done the retreat for 35 days. It showed me how important it is to have the guidance of someone who has experience. First of all, he said that I seemed successful to have discovered all these non-qualities, but how selfish and stupid to stagnate in that understanding. Just to be concerned with my own enlightenment, instead of rejoicing in the happiness and development of others. So, he dug me out of my self-pity cave and taught me some kind of pure dharma.

There are exercises that are taught when the lung is given, or you can use the exercises from the Six Yogas of Naropa if you have been introduced to them. I found the exercises very helpful, for meditation and physically. Even if you think you cannot do them because you are too weak, when you make a volitional effort, it will certainly take the weakness away. Just as in sports, when you train you get more and more power, instead of wobbling like a pudding or hanging around like a sandbag. So, it is good to do the exercises in the morning and before going to bed—otherwise you might easily miss the bliss.

Sometimes I felt so blissful living on flower-pills and water, so awake and clear in meditation—like flying through a clear sky. But, you should not expect much from meditations—not if you are a beginner or doing the practice for the first time. After about ten days I lost all ability to concentrate and, therefore, I didn't like to meditate anymore. I just did my prayers in the morning and one short session in the evening until the end. Occasionally I would spontaneously do more. I took long walks because my mind liked to look outside, what I couldn't look at inside.

In general, I see my retreat as a purification of those hindrances that I suffered most from—great lack of renunciation, great lack of concentration, and so on. That doesn't mean that I have gained renunciation and concentration now, but there are changes, even if they are slight. It also purified heavy tiredness and indolence, which symbolize a kind of rough ignorance. After this retreat I discovered that I could be happy with four or five hours sleep a night, which I could never imagine before.

I did not stop after 21 days. I still had a happy mind and I had completely given up expectations of gaining any realizations in my

meditational practice. I have been eating food for countless aeons; it hasn't brought me everlasting happiness. This is such a precious practice which makes me so light and blissful sometimes. So, why stop?

After twenty days I began to drink black Tibetan tea with a little salt. Geshe recommended this for digestion, and it gave me back some strength. But, during the nights of the 28th and 29th days I did nothing except visualize the most precious food that I could imagine. It made me quite excited, and I couldn't sleep at all. It was now the middle of October and some cold days had begun. I could not keep warm for days. In the beginning I did not mind too much because the bliss of my light transparent body prevailed. I tried to do the seed-syllable meditation, but it did not work at that time because, of course, I expected to get warmth from it. So, I wrapped myself in blankets all the time, telling myself that it wasn't as bad as the cold hells, that I should be happy to purify aeons of cold hell karma. But, after the 29th night I definitely got the feeling that this was enough. After this decision I fell into warm dreams. On the 30th day I went down to the village to eat.

It is said that the dakinis like people doing the pill retreat. I guess it is less disgusting for them, so they hang around at this time. Watch out for the ladies you meet when you do this practice. I am sure there are some dakinis to be found amongst them—at least one. Seriously. It is said in the instructions that you will certainly be loved by all, and guided by the assembly of dakinis, the sky-goers.

Geshe Wangdu once said that one could begin with 21 days, then three to six months, then three years, and after that to do for a lifetime is possible. A little glimpse, I can imagine that this must be incredibly blissful.

It is important to look for the right time and circumstances to do your pill retreat. When it is too cold or the environment lacks conducive qualities the mind gets depressed and then it is difficult to continue. It is most important to do the practice with a happy mind. Lama Yeshe organized another pill retreat at Istituto Lama Tzong Khapa, in Italy, for both new and older students. Lama said that it is for those with chronic mental problems, over-weight, depression, and menstrual problems.

There is much to tell about the experiences I had after the retreat, but you better have your own experiences. One thing though, if you are motivated to do the retreat only because of over-weight—be careful. After I finished I was so greedy for food that I became fat like never before. Other people have told me the same thing happened to them. Individually, there is great variety in the reactions to the retreat and the time after. It depends on karma, and your connection with the practice. Some people even had to stop after two, eight, ten or fourteen days, and that is all right as well.

May all those who engage in this practice realize perfect renunciation, bodhichitta and shunyata, and be carried away to the pure realms by the sky-goers.



Lama Yeshe with three American FPMT teachers after the Six Yogas course, Italy, Jan 83, Thubten Pende, Jon Landaw, George Churinoff

Coast to coast

The two FPMT American centres are at opposite ends of the country—**Vajrapani Institute** in the redwood forests of southern California and **Milarepa Center**, appropriately, in the snowbound northeastern corner, in Vermont. In between, however, much is happening. There are hundreds of centre supporters working or studying in their cities and towns around the country.

On the east coast, south of Vermont, in New York City is filmmaker Robyn Brentano: Enlightened Experience Celebrators will remember her behind the camera in Bodhi Gaya and Dharamsala. Also a writer, Robyn recently completed the two-month Wisdom editing intensive in Italy (see Publishing).

Manhattan is also the home town of hard-working nun, Könchog Dönma (now studying in Wisconsin with Geshe Sopa) and Jane Werner, one of Lama Zopa Rinpoche's benefactors from Dalhousie when Rinpoche was a child. And at 304 West Fourth Street is the Dharmaware store, run by Erik Holmlin, who was also seen in India at the EEC.

Photographer James Hagan is back in New Jersey after a couple of years working in Germany. His pictures crop up everywhere; he has been especially kind to Wisdom Publications and many FPMT centres by lending and giving his work for exhibition and reproduction. He is working these days on books of his photographs.

South of New York in Greenville, North Carolina, Dr Don Brown is nearing completion of a seven-month obstetrics fellowship. Dharmawise, Don recently finished teaching a once-a-week class, extending over eight weeks, on Taming the Mind. Thirty people enrolled, and he used the Seven-point Thought Training text as the basis for the classes. Professor Jeffrey Hopkins of nearby University of Virginia was scheduled to teach the group during the final weekend.

Los Angeles, on the west coast, is honoured by the presence for most of 1983 of Kyabje Song Rinpoche. He will be based at Geshe Gyeltsen's centre where he will teach from time to time, and from where he will travel to teach elsewhere in the United States.

Dedicated FPMT worker Doren Harper has always been the LA Vajrapani host, and is one of Mount Everest Centre's staunchest supporters.

John Schwartz, who took care of the Vajrapani family for two years is now back in LA taking care of his more immediate family, his son.

In Berkeley, north of Los Angeles, nuns Max Mathews and Ann McNeil run **Sister Max**, the highly successful company started by Max that manufactures and sells her extraordinary beaded silk creations. Max is one of Lama Yeshe's most generous benefactors.

Also in the Bay Area are psychologist Petey Shane; and Judy Weitzner who works in Berkeley with the Council of Aging, running courses and workshops for the elderly in which she incorporates basic dharma principles and meditation. She and Vajrapani artist Janet Brooke (see Publishing, page 34) are working closely with the Universal Education Association (see Education, page 12), planning its second conference, in America in 1984.

A thousand miles north along the west coast, Portland, Oregon is the home of nun Thubten Yeshe who is active in Europe, most recently as the FPMT photographer during His Holiness the Dalai Lama's European tour (see International, page 8). Nun Connie Miller comes from forty miles out of Portland, and she too is active in Europe as the coordinator of the Universal Education Association (see Education, page 12).

Further north in Seattle, Washington are old students lawyers Pam Cohen and Steve Miller. East of there in Chicago, Illinois ex spiritual director of Melbourne's Tara House Scott Brusso is back home working for a year.

In Madison, Wisconsin are Robbie and Randy Solick who worked hard compiling information from the FPMT centres around the world for a magazine they were to call **Mandala**. They gave up the project due to pressure of work but they may take the credit for the inspiration for this magazine, **Wisdom**, and the editors thank them.

Retreat centre in the redwoods

Vajrapani Institute in the Santa Cruz mountains of southern California was the first FPMT dharma centre to be established in the United States. There is now a thriving community of some thirty people living and working and studying on the land.

Here, **Ashley Walker** writes about the trials and joys of building a dharma centre.

Lama Yeshe and Lama Zopa Rinpoche's legendary meditation course in the desert of southern California in 1977 fundamentally changed the lives of many of the people there. After the course a group of us came from all directions and moved as pioneers into the Santa Cruz ranges. Encouraged by a generous offer and the majestic splendour and good location of the mountains, the first settlers came with ideas to quickly build a retreat centre for people interested in meditation and Mahayana philosophy.

Now, Vajrapani is the nucleus for the activities of Lama Yeshe's students on the west coast. In some ways, however, things are only just beginning.

The development of the centre has not been as quick or as easy as we first projected, but it certainly has been a fulfilling task and an invaluable lesson. Wrestling with bureaucratic county procedures has been and still is a trying test of patience. And funding, and offered labour, skills and expertise have been limited in the face of opening up rugged, almost-virgin mountains, carving roads, providing water, developing accommodation, hauling supplies, drawing plans and raising families. All this in an effort to build a real live mountain retreat centre where members of a larger spiritual community can come to meditate and develop the understanding necessary for leading purposeful and happy

lives. But it is happening, graced by the inspiration of the lamas, the spiritual family and the precious teachings.

The land now

On the land there is now a permanent population of about twenty adults and an energetic gathering of children. We live as mountain folk: our day-to-day existence lacks the amenities and luxuries of the cities, but gracious views, guardian redwoods and the natural splendour of the mountains are more than consolations.

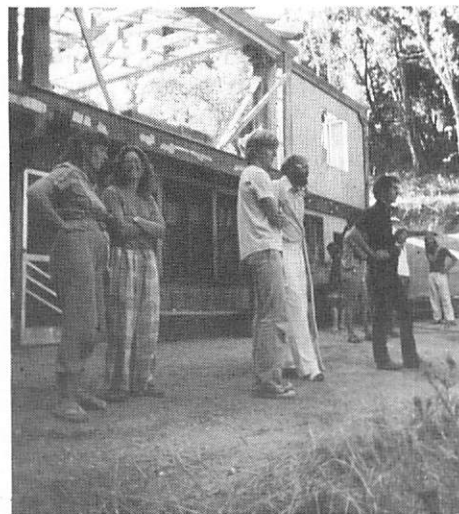
Daily chores include road clearing and maintenance, milling, firewood patrol, construction, digging gardens, erecting deer-proof fences, water systems lay-out and maintenance, clearing, cooking, painting, child caring, and planning and management of meditation courses. Not to mention rattlesnake removal and tending to poison oak attacks. And all the while we are trying to cultivate a supportive community that actually practises 'loving thy neighbour': we try to help each other as much as we can.

So far, we have built our main dining room /kitchen/temple/office complex, using redwood posts and beams sawn on our own mill. We have completed a smaller temple, a temporary summer dormitory and some accommodation structures. Our own water system, fed from a local spring, extends throughout the land. Last year we erected an 80,000 gallon ferro-cement water storage tank for back-up water supply and fire protection. Solar panels power electric lights in the main buildings; and we are awaiting a good yield of vegetables from our meadow garden.

Our infrastructure is steadily growing. Future plans exist for retreat cabins, dormitories, another large temple, bath houses

and, tentatively, a stupa and large pond. Who knows? One day we might even have a hot tub.

Often on the land it's 'grit your teeth and go for it.' For example, we expected last year's excessive rainfall would be our last for a while, but the violent storms of March that caused dramatic mudslides and damaged water lines, telephone cables and one of our residents have come as yet another test of our patience and endurance. What we are learning is that with vital determination, harmony and at least an attempt at right motivation, our problems are solved and prayers are answered. It all works out.



Teachers

We are fortunate to have a resident teacher, Geshe Lobsang Gyatso. And we have been blessed through the years by the visits of some of the most outstanding teachers, among them the venerable lamas Serkong Rinpoche, Song Rinpoche, Geshe Tsaltrim Gyeltsen, Geshe Ngawang Dhargyey, Gampo Tseadan Rinpoche, Sogyal Rinpoche, Geshe Loden—and, of course, Lama Yeshe and Lama Zopa Rinpoche.

Lama Yeshe is coming again this year, and Song Rinpoche will teach later in the year. These days we are happy to be able to offer more courses for visiting meditators as well as our retreat facility, and we hope that their number will grow.

Relatively we are creating here at Vajrapani a facility for meditation and retreat, but finally what we are really trying to do is follow the rare and precious path being shown to us by our lamas and all spiritual teachers. By continually developing harmony as a community whilst developing this external facility, we hope to be able to give the pure deep light of the path to all who are starving spiritually.

We pray that we are on the right course, though sometimes we're not quite sure. Many difficulties arise, but we are coming to learn that without hard times and apparent tension, the search for sanity would not be possible. All human beings are trying desperately to eradicate the pain and difficulties from their lives; centres like Vajrapani provide a supportive environment where we can actually do this. With clear hindsight and some meditative perspective, we learn that there is no real barrier between difficulty and consequent understanding and insight.



Geshe Lobsang Gyatso enjoys his home grown timber house, built for him by Vajrapani residents

Milarepa in Vermont

Milarepa Center was established by **Peter Baker** in Vermont on the east coast of the United States in 1981. Here, he talks about its development.

Located in Barnet, Vermont on 270 acres near the southern, warmer, edge of Vermont's Northeast Kingdom, Milarepa Center is dedicated to providing all persons, regardless of their age, race, creed, colour or credit cards, the opportunity to meet and find the inspiration to practise the dharma.

In operation but two years its facilities remain barely changed in appearance since American monk, Thubten Pelgye, first trudged in through the snow in the early March of 1981. A 100-year-old farmhouse, cathedral-high barn and smaller carriage house make up the present buildings. East and west of these are eighteen acres of rolling meadows cut by three spring-fed brooks. The south-facing house, perfectly located to receive every ray of the sun's energy on sub-zero winter days, provides a view of the Connecticut River Valley and mountains beyond—cause enough for our neighbours to come calling. To the north, 250 acres of forest, slate ledges, including, yes, Barnet Mountain, wild flowers, herbs and animals, make an ideal site for planned individual retreat cabins and a large isolated group retreat facility.



Serkong Rinpoche, Geshe Ngawang Dhargye, Lama Zopa Rinpoche, Dainin Katagiri Roshi and Achaan Mahaghossananda. Resident and local-area followers have also been able to attend numerous teachings a mile away at Karma Chöling, Chogyam Trungpa Rinpoche's east coast retreat centre, and in Boston and Montreal, both only 150 miles away. This past winter, the first organized group retreat, the three month long Dorje Sempa retreat, was held at Mila.

To date, Mila has not needed to set fixed fees

Lamas in California

For most of 1983 Kyabje Song Rinpoche will live and teach in the United States. He will be based in Los Angeles at Geshe Gyeltsen's centre, Thubten Dhargye Ling, 135 North St Andrews Place, Ca 90004, telephone (213) 466 2310.

Rinpoche will teach at Vajrapani Institute for two weeks in August. See Coming Events in the centre pages or contact the address above for more information about Rinpoche's schedule.

Lama Yeshe will visit the United States for three months this year, from June until August. During this, his seventh visit to the country, Lama will teach the Six Yogas of Naropa at Vajrapani Institute. See Coming Events for Lama's 1983 schedule.

this summer, begin to harvest its own timber.

So, though Milarepa Center may differ from some of the centres in the FPMT mandala, it is merely functioning in the tried and proven fashion of most of the rural Vermont communities: that is, to provide for as many of its own needs as possible. This combination of work and daily meditation provides residents and visitors with an economical life style as well as with the opportunity to integrate their formal dharma practice into everyday life activities.

Future plans

Expanding this approach of self-sufficiency, we can see there are real opportunities for the sale of vegetables, honey, cheese, wood, and maple syrup. At the moment, then, along with an ambitious program of facility development, the centre is investigating the opportunities for the wholesale production of goat milk, large-scale maple syrup production, and marketability of vegetable varieties.

So, for the next three, four, five years there is much to do to bring Mila up to its full potential as a dharma centre. On the drawing board are an addition to the existing house that will provide sleeping accommodation for 100, dining and meditation for 200, private housing for the lamas and resident geshe, and individual retreat cabins.

Funds for material and skilled labour are limited, so the key to Mila's successful growth is the dedicated people with time and skill and energy to offer so that others in northeastern United States and eastern Canada may also have the opportunity to meet and practise the dharma.

Everyone is welcome at Mila—whether you participate in the work of the centre or work outside and contribute towards living costs, or whether you pay your way financially whilst studying and meditating full time. And you're especially welcome if you bring icecream!



Lama Zopa arriving at Milarepa Center. Monk Pelgye in his gardener's robes with resident Karen

First to arrive at Mila, American monk of six years, Thubten Pelgye leads daily morning meditations, a weekly Sunday night discussion group for non-residents, a Quiet Weekend once a month, May to October, and travels to Boston, Providence, Montreal and other cities to speak to or lead meditation groups.

In two summers, six teachers have come to turn the wheel of dharma at Mila, including

for teachings, accommodation or meals, due to the generosity of 1) the land in providing large amounts of food and fuel, 2) the residents and visitors who work at the centre without pay, and 3) the visitors' many generous donations. Mila provides its own hot water and heat from the wood that blows down in the forest, grows a significant amount of its own food in a sizable garden, pillages apples from willing neighbours' trees, keeps hens, goats, and bees; and will,



Lama Yeshe in Tibet

Lama Yeshe emerged from his plane in Lhasa last September and for the first time in twenty-three years breathed the crisp mountain air of Tibet. Travelling alone and in lay clothes, for Lama it was as much a journey of the heart as one of curiosity: what remained of his cultural and religious heritage? Of the thousands of temples and monasteries for which Tibet is famous? Of Sera Je monastic university where he had spent most of his life? What of his family and the many relatives he'd not seen since his hurried departure in 1959? And what of his fellow Tibetans: did they still possess their characteristic warm spontaneity and strong Buddhist faith?

Lama checked into the solitary tourist hotel in Lhasa and immediately sent a message to his family a hundred miles away, who had no idea of his planned visit. No sooner had it been despatched and Lama begun to unpack than a knock at the door brought him face to face with one of his brothers. 'Karmic

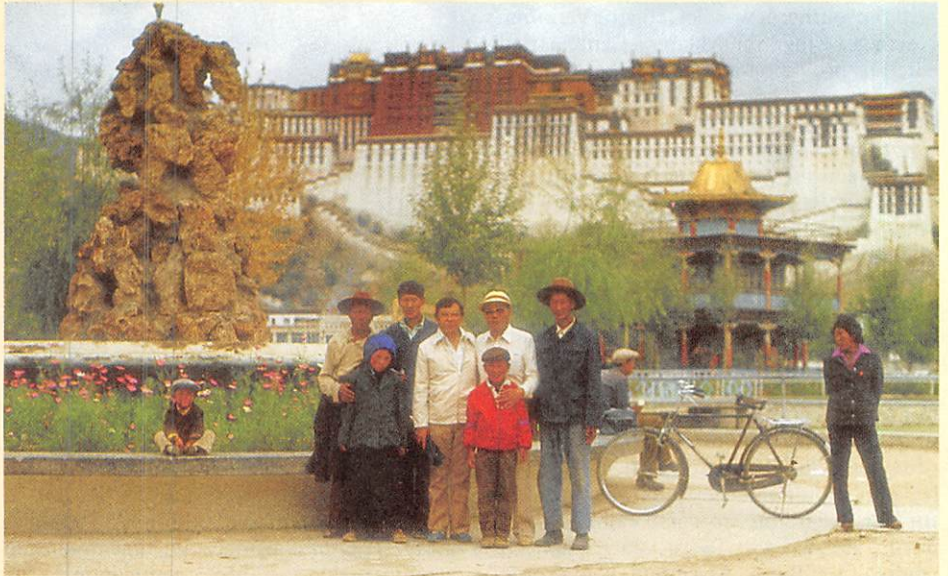


communication!' Lama says mysteriously.

The journey to his family and village birthplace took only a few hours; previously it had been a several-day, arduous journey on horseback. Lama's family were overwhelmed to see him. Brothers, sisters, uncles, aunts, and scores of nephews and nieces he'd never met. There was much laughter and joy—and tears. So many tears, Lama said.

Many things had changed radically, yet much was unchanged. The trees and mountains; the ways and dress of his village people; the same old houses—and the same old cloth hanging from the ceiling, unchanged since his childhood!

Word spread quickly that Lama Yeshe had arrived and a steady stream of village people came to talk and receive his blessing. They had heard of his dharma work in the West and were keen to express their gratitude. There is great joy among the people in Tibet that the dharma is spreading beyond their land, and anyone teaching dharma, especially fellow countrymen, always attract wide attention. Lama Yeshe laughingly remarked



Lama Yeshe (left) outside Jokhang Temple in Lhasa; (centre top) picnicking with family in Norbulingka Palace gardens; outside Potala with family and Sherpa Tulku; meditating where his room once was at Sera Je Monastery; his family outside their home; (right) offering puja with 500 people at Jokhang Temple—probably the first since 1959. (Note Westerners in top picture.)

that the sleeves of his shirt were always grubby from being touched so often.

After a week with his family, Lama visited the site of Sera Je, outside Lhasa, where he'd spent eighteen of his twenty-three years in Tibet. Once a vast complex of buildings that housed thousands of monks; now, only a few scattered houses and some old monks remain. These great changes indicate the real changes in Tibet: the destruction of the monasteries is the destruction of the heart of the country. At Sera, as at the few remaining monasteries, there are no more teachings or public pujas, no more debate. The old monks still have enormous faith and dedication, 'but Sera is a dead monastery,' Lama said sadly.

He was able to locate the spot—now an open space—where his room had once been, and spent time meditating there with the sunshine overhead in place of the stone ceiling.

Back in Lhasa, Lama spent time with his family. They picnicked in the gardens of Norbulingka, traditionally the summer residence of the Dalai Lama.

Norbulingka, 'the jewelled park,' was built in the eighteenth century by the seventh Dalai Lama. Each successive Dalai Lama, including Tenzin Gyatso the present Dalai Lama, has had a small palace added to the original building. The entire palace stands within a large and extraordinarily beautiful walled garden where varieties of fruits, flowers and vegetables once flourished and peacocks and

deer wandered amongst the poplars and willows and ornamental lakes. The garden still remains and after being closed for years is now used as a public park.

Perhaps the highlight of Lama Yeshe's three-week stay in his homeland was his visit to the Jokhang Temple, considered the holiest place in Tibet. Stripped of its former splendour, it still houses some exquisite religious paintings and the famous Jokhang Buddha, the first statue of Buddha in Tibet.

It was here, at the Jokhang, the day before his departure from Tibet, that Lama decided to offer a puja for the flourishing of the dharma and the welfare of all sentient beings. A handful of Jokhang monks helped to prepare the butter lamps and 'thousand best tormas.' Also assisting were Sherpa Tulku, known to many Westerners for his work in Dharmasala, and Lhundrup Tenzin, brother of Yangtse Rinpoche and Tsenla (see Australia/NZ, page 15), who attended Lama during his stay in Tibet.

The news of the puja spread quickly and created enormous excitement among the



local people. Public religious ceremonies are forbidden, yet 500 people came and participated at this Heruka Guru puja, probably the first puja to be held there since 1959.

A handful of the participants were Westerners—students, it turned out, of Lama Yeshe who happened to be in Tibet at the time, two of them teaching English in Lhasa. 'My karma with you people is too much!' Lama told us afterwards. Also at the puja were many of the local Chinese—bemused and curious onlookers.

This powerful and moving event was a fitting close to Lama Yeshe's visit. As he said, he wanted to go 'as a tourist and see my family before I die.' Lama wants to go again—hopefully accompanied by a group of his Western students, and hopefully in the not too distant future.

Lorraine Pearce

Wisdom Publications 1983

July

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Stephen Batchelor has taken the teachings of Geshe Rabten, and in the second section Chandrakirti and Tzong Khapa, and presents voidness from its three perspectives—devotional, logical and experiential—thus providing a sound framework for understanding it.

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October

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Rinbochay, Leah Zahler,
Jeffrey Hopkins

Leah Zahler presents a vivid and detailed description of the meditative practices used for developing a calm mind that is alertly powerful and capable of gaining insight into reality.

288pp, English/Sanskrit/
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November

The Lama Yeshe **Tantra Series** **Vajrasattva**

Nicholas Ribush has edited the first deity-practice to be taught by Lama Yeshe to Western Buddhists, in 1974. Taught from the point of view of the highest of the four levels of tantra it is an especially powerful meditative technique for cutting the habitual conception of ego.

150pp, glossary,
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Nepal Himalayan Yogic Institute, Box 817, Kathmandu

Wisdom Publications • London

Communication through publishing

Every one of the thirty FPMT centres is involved to some extent in publishing activities. They translate, transcribe, edit and print prayers and sadhanas and in many cases the teachings given at their centres.

The broader and more professional publishing ventures however, are the responsibility of FPMT publisher **Wisdom Publications**, and of its European counterparts. Wisdom was first active at Kopan in the early seventies. Under the directorship of Nick Ribush, Publications for Wisdom Culture—as it was then known—produced Gestetnered books of prayers and teachings, including the invaluable transcripts of Lama Zopa's annual meditation courses. By 1976 Wisdom's first two professionally produced titles, *Wisdom Energy* and *Advice from a Spiritual Friend* were selling around the world.

The move to Manjushri Institute in 1978 brought together Wisdom's first editorial board. With Ngawang Chötok as director, Jonathan Landaw, Thubten Angmo, Thubten Yeshe, Sangye Khadro and Robina Courtin worked together to produce over the next two years three new titles and to set up the beginnings of Wisdom's now extensive archive of tapes and transcripts.

Wisdom continued to expand. In 1980 Hugh Clift took on the directorship and until the end of 1982 two new titles were produced, the successful books of Geshe Kelsang Gyatso of Manjushri Institute; posters and cards were added to Wisdom's catalogue and distribution worldwide was improved. Lee Bray took over the archive and Dee Doe oversaw the shipping and accounting functions at Conishead Priory.

Now, Nick Ribush is back, overseeing publishing activities, and Yeshe Khadro, until recently director of Queensland's Chenrezig Institute, has joined Wisdom in England.

Film, video—and magazines

Wisdom Publications sees its role not just as a publisher of books but as the driving force behind the whole range of communications functions within the FPMT. One of the first tasks of Yeshe Khadro, for example, was the compiling of information for this, the first issue of *Wisdom*. All the work on the magazine, including editorial, design and production, has been carried out by Wisdom Publications staff.

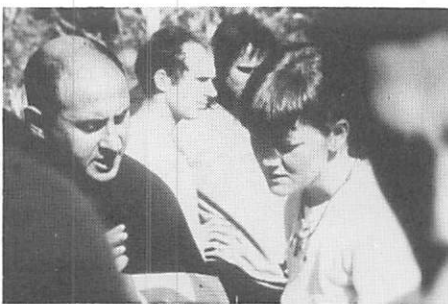
For years, Wisdom Publications has built up a comprehensive archive of audio visual material including tapes of teachings at the

worldwide centres, transparencies and photos. Now being added to this archive and to the services of Wisdom are the media of video and film.

1982 saw the first real move in this direction. Now on the shelves of London film-maker Geoff Jukes are more than one hundred hours of video film, shot by Robin Brentano in Dharamsala during the EEC in India last year and by Geoff and Brian Beresford in Italy during the Dalai Lama's visit.

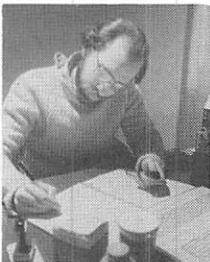
Geoff has agreed to edit the tapes as soon as finance can be raised; he estimates that £2000 is needed. As joint owner with **Wisdom Films** of the European tapes Geoff organised a film crew and spent thousands of pounds on filming teachings and interviews with His Holiness and interviews with Lama Yeshe. He intends to use some of the tapes for broadcast; most will be made available for rental by organisations and groups (contact Wisdom Publications for information).

DIETER KRATZER

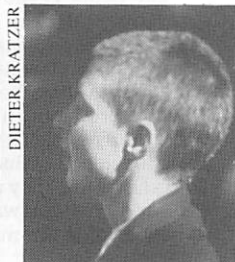


Nick Ribush and Robyn Brentano

BRIAN BERESFORD



Jonathan Landaw



Yeshe Khadro

Affiliated imprints

Mahayana Publications in Dehli was started in 1980 by Nick Ribush to publish books with a specific connection with the dharma in India. Associated with the centre there, Tushita, it has published a number of titles to date, including two volumes of *Teachings at Tushita*, the *Life of Atisha* and Geshe Rabten's *Graduated Path to Liberation*. It operates as the Asian distributor for Wisdom Publications.

In Italy **Lama Tzong Khapa Institute** has not only published but also printed its own teachings and sadhanas. Dario Tessoroni started the press four years ago and was joined soon after by Lorenzo Vassallo who has worked since then to translate and produce dozens of different sadhanas and teachings.

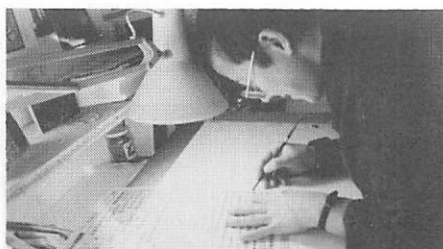
The distribution of Wisdom's books, posters and cards in Australia is handled by **Atisha Distributors**, one of the businesses associated with Atisha Centre near Bendigo. Bernice Smith who runs the company took over from Dianne Parsons and before her Adele Hulse who started publishing activities in Australia in 1978.

Sylvia Wetzel, director of Aryatara Institute in Germany has recently established a publishing company, **Diamant Verlag**. She is working closely with Swiss publisher Theseus Verlag, who published the German language edition of Lama Yeshe's *Silent Mind*, *Holy Mind*. Together they intend to build up a selection of titles for the German speaking world and to distribute books, including Wisdom's, in that area.

Xavi Alongina in Spain has worked hard since 1979 to build up the list of titles of **Publicaciones Dharma**, the imprint associated with Nagarjuna Institute. He organises the translation of teachings from English into Spanish and produces both sadhanas and transcripts for general distribution. Xavi acts also as the distributor for Wisdom Publications in Spain.

Another recent publishing development is **Maitreya Distributors**, set up in Holland by Jan Paul Kool for the selling of Wisdom and other publishers' titles in the Benelux area.

BRIAN BERESFORD



Robina Courtin



Co-publishing venture

The English, German, Spanish and Italian FPMT publishers are co-operating for the publication later this year of Wisdom's first book for children. *Story of Buddha* was written by Jon Landaw in the mid-seventies and published first in India. Vajrapani artist Janet Brooke read the story and was captivated; she started work on a series of drawings and later added colour. The result is a set of sixty-two paintings, finely drawn lines with vibrant water-colour washes of pinks and mauves and greens and blues.

The book will be a beautifully produced hardback, printed on heavy weight matt art paper and will be available in October.

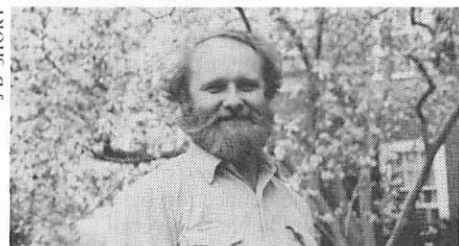
Summer titles

English monk and student of Geshe Rabten, Stephen Batchelor, has put together a very useful and down-to-earth volume on the subject of emptiness, *Echoes of Voidness*. Published as a Wisdom Intermediate Book, it will be available in July.

Stephen has taken the teachings of Geshe Rabten and in the second edition Chandrakirti and Tzong Khapa to present emptiness from its three different perspectives—devotional, logical and experiential—thus providing a sound framework for understanding the subject.

Also available in July is an Advanced Book, *Meditative States in Tibetan Buddhism*. Compiled, edited and partly translated by Leah Zahler, doctoral candidate at the University of Virginia where she studies in the prestigious Buddhist Studies Program, it takes the teachings of two renowned lamas, Lati Rinpoche and Lochö Rinpoche, to give a vivid and detailed description of the meditative practices used for developing a calm mind that is alertly powerful and capable of gaining insight into reality.

Panchen Sönam Drakpa's *Explanation of the Concentrations and Formless Absorptions* is the text translated by Leah and used as the basis of this book, subtitled *The Concentrations and Formless Absorptions*.



Professor Jeffrey Hopkins's long awaited *Meditation on Emptiness* will be available in England in July and elsewhere in September. Written as his doctoral thesis in 1973 and widely used since then in its two-volume microfilm form by students of Buddhism around the world, it has been revised and edited and now published in one hardback volume as a Wisdom Advanced Book.

Dr. Paul Williams, English Buddhist scholar at Bristol University, assesses the work.

I am very excited about this book. It is written on an area of Buddhist thought that I have worked in for more than ten years, and yet on every page I was presented with new and stimulating views, approaches and, in a number of cases, corrections to ideas that I had held and even published in the past. In presenting more or less in its entirety, its completeness, what was arguably the most systematic and rigorously coherent development of Madhyamaka thought in history, contradictions are resolved and disparate elements fall into place.

What is perhaps more important, the practical dimension of Madhyamaka thought is highlighted. The result is a magnificent system, and a system which in detail and in overall aim can be seen constantly to dispute and contradict views of the Madhyamaka and its purpose put forward by Western writers.

It fills a very real gap in the market, not only because there are simply no other books dealing with these teachings in this way or at this level, but because it forms the necessary completion to Hopkins's previously published works.

I have little doubt that this volume will become a standard text for Westerners practising Buddhism according to the Gelugpa tradition, particularly those training to become geshe at centres like the Majushri Institute in Cumbria, and it provides at one stroke an advanced introduction to Gelugpa thought and a university manual for those Buddhists concerned with other schools than the Gelugpa.

It is the most important work I have read on Buddhist thought in a Western language for a good few years. It will certainly raise the study of Madhyamaka Buddhism to a new level of sophistication and—perhaps going beyond mere transmission—critical and creative alertness.

Dr. Paul Williams.

Editing retreat

Seven people came together at the beginning of 1983 to participate in Wisdom's first editing intensive. Nick Ribush, Jon Landaw, Robyn Brentano, Sharon Gross, Hermes Brandt, Steve Carlier and Lee Bray settled into two apartments in the seaside town of Cecina Mare, twenty miles from Pisa in central Italy and worked for eight weeks on the editing of several transcripts of teachings of Lama Yeshe.

The idea was that Jon Landaw, until now Wisdom's main editor, would impart his skills to the others in the group. The short term aim was to produce publishable manuscripts, and this was achieved. The fruits of the retreat will be published by Wisdom in November: *Introduction to Tantra* and *Vajrasattva*.

During his fourteen-year relationship with Western students of Buddhism Lama Yeshe has taught often and extensively on many of the major deity-practices within all four categories of Buddhist tantra. Lama feels that Western people understand the principle of transformation and therefore that tantric methods are especially appropriate as ways of improving the quality of our day to day lives—the starting point for any long term aims. All this tantric teachings have been taught with this in mind.

Introduction to Tantra and *Vajrasattva* are the first titles in the Lama Yeshe Tantra series; others will be published gradually during the next few years.

Chöd

Now available from Wisdom Publications or your nearest centre is the sadhana used as the basis for Kyabje Song Rinpoche's extensive teaching on Chöd in Dharamsala during the EEC last year. It has been translated by Lama Zopa Rinpoche, Thubten Chödak and Sangye Khadro; production of the 500 copies was sponsored by Danny and Molly Laine of Hawaii.

Translation unit

Another Wisdom venture is the establishment of the Dharma Translation Unit—*Dhatu*—to be based at Nalanda Monastery under the directorship of English monk Martin Willson. Here, Martin writes about the unit.

For the buddhadharma to become effectively established in the West, it is essential that the full range of texts needed for its study and practice be made available in reliable, authoritative and mutually consistent translations.

The historical precedents can give some idea of what we are facing: the transfer of Mahayana dharma from India to China (via central Asia), commencing in the first century AD, and to Tibet, commencing about the seventh century. So prodigious is the extent of Buddhist literature that despite generous patronage at the time, when state translations bureaux were staffed with as many as five hundred "high priests and scholars", the work of translation in China took about 1000 years, and in Tibet some 500 years. Since then the literature has been augmented by countless works composed in Tibet, the total being many times the bulk of the Indian texts that were translated, and including many commentaries and sadhanas in current use. Therefore, however extensive our efforts and however much translating is done elsewhere, the need for a group of Buddhist translators working to high and uniform standards within the Tibetan tradition will evidently persist for several generations.

The areas of activity of Dhatu will include:

1. *training translators*. Although already competent in scriptural Tibetan, translators should each be studying an additional relevant language, such as modern spoken Tibetan, Sanskrit or Chinese;
2. *compiling vocabularies and dictionaries* so that different translators of the group can work consistently with each other;
3. *translating individual texts*, which involves many steps, including obtaining copies of the primary source material, finding the most important commentaries on the text, gaining an understanding of the teaching, obtaining copies of any existing translations in existing European languages, translating the text into English, checking, revising, typing.

Some projects Dhatu hopes to begin in the near future are:

1. *dictionaries, vocabularies*, for internal use as well as for publication;
2. *prayers and sadhanas*: extensive prayer book for Gelugpa centres;
3. *text books for Geshe training-type courses*. For each of the five main treatises—*Pramanavarttika*, *Madhyamakavatara*, *Abhidharmakosa*, *Abhisamayalamkara*, *Vinayasutra*—one needs a thorough text book, including root text in Tibetan with translation, a compilation of the major commentaries, additional explanations of the oral tradition where necessary, adequate indices, tables of outlines and glossaries.

Martin Willson.

Anyone interested in helping Dhatu in any capacity may contact Nick Ribush of Wisdom Publications.

Why refuge?

A talk given by **Lama Yeshe** at a Refuge ceremony in Madrid, Spain in January 1983.

We should not feel that taking refuge is something strange, something new. Already, we take refuge in food, in keeping warm, in houses and clothes and chocolate. Already, we take refuge in these things in order to be happy.

So why should we take refuge now, at this time? What is so special? We should understand clean-clear that taking refuge in chocolate or icecream is not sufficient, it doesn't give everlasting realization. The refuge that *does* give everlasting realization is an inner experience, an inner understanding, and confidence in the buddhadharma.

Taking refuge in the dharma is understanding the universal nature of yourself and all beings. This is the way to completely free yourself. This is the way to elevate yourself from all miserable situations. When you understand this there is no reason to be unhappy, to crave icecream, is there? Anyway, you *know*—when you buy icecream and eat it, it is not sufficient, is it?

Think about your own experience, what you take refuge in when you are unhappy. When you're miserable, you try to do incredible things! You try going to the cinema, going dancing—anything to make you forget your unhappiness. The point is, whatever you take refuge in doesn't give you a solution: you have to understand this clean-clear.

From now on, from today, understand that icecream and dancing are superficial, momentary refuges and that practising dharma is the everlasting refuge that leads to everlasting happiness. Dharma is the way, Buddha the leader, and sangha the dear friends who take care, who give good understanding, who energize you by their good behaviour.

The other ways we try to take refuge, the samsaric ways, do not fundamentally change the problem; they only supplement. The problem comes up again later in some other way. However, taking refuge in the buddhadharma lasts, permanently lasts, and is much stronger than refuge in temporary objects.

To take refuge you don't need to be near a buddha statue or in a temple or prayer place. You can take refuge anywhere; it is simply a state of mind. Wherever you are—in the bathroom, in the car, in bed, in a plane—you can take refuge. It is a simple, very practical thing. You don't need to *do* anything, you don't need a vow. You can take refuge instantly, just like that!

To take refuge means 'to rely upon.' We rely upon the Buddha, the dharma, the sangha—they are a saviour, a liberator. We do not rely upon the buddha image but upon the



BRIAN BERESFORD

buddha-nature. You put the essence of this inside your heart. That way you *become* Buddha, you *become* dharma, you *become* sangha.

Buddha and dharma seem enough, so why do we need sangha? We need friends, good friends, don't we? 'Bad' friends influence you and bring you into hell. We know that some humans are chicken-mentality human beings, some are pig-mentality, some monkey, some snake-mentality. We know this, so we should choose, discriminate. You can go along with your friend but at a certain point you need to say, 'Wait a minute, I'm going so far away with you. I've got to bring myself *this* way.' Do you see? Karmically, there is nothing wrong with this. To keep the relationship is important but if your dear friend leads you so far away then you should say, 'Dear friend, I love you but I cannot go so far. I don't have to go like a prisoner with you or do everything you do.' Your own discriminating wisdom tells you what is right, so just *cut*—cut the connection.

This is so important. This modern world is incredible, I tell you! You can become totally lost. You know this better than I do, I'm sure. It is so important to have a dharma friend who has correct vision, correct behaviour and can protect you from danger. Of course, when we reach the stage of Milarepa we don't need to depend on sangha friends because we are completely self-sufficient then.

So today you should make strong determination that temporary refuge is something trivial and does not solve problems. Understand that the only way to finally solve problems is to totally cut the ego, the ignorant desire; to understand the universal reality within you. And the way to do this is to prac-

tise dharma as much as possible from now until death and in each life after that.

But remember, do not take refuge as just another excuse or because of some vague mystical idea. Take refuge with understanding of Buddha's teaching, with clean clear honesty and truth, with a wisdom-mind.

Understand the connection between Buddha and you. Buddha has universal love and compassion and complete understanding of reality. You also have compassion and love for people, but it's limited. You also have wisdom; to some extent you understand yourself but, again, it is limited. So you want to lift yourself up, have better understanding. You want Buddha's omnipresent compassion and love and your compassion and love to communicate, to connect, to unify exactly.

Don't think, 'O but I do not have enough qualities.' You *do* have the qualities of love, compassion and wisdom. Buddhism emphasizes so much that the human being—you—is as important as Buddha: you should have confidence that your present limited wisdom, your weak love and compassion can be limitlessly developed. There is no way to stop its development. The development of material is limited but this wisdom mind-energy can develop infinitely. Your love can expand without limitation. Your compassion can increase limitlessly. Remember this. It is beautiful, isn't it? This energy, the human mind, has no limitation at all.

So, have strong motivation and strong confidence. Even though momentarily you feel you cannot have love and compassion for some people, this is only superficial. Today, you have changed your mind: I *can* give, I *can* love. Today, make your enemy your object of compassion. You can do.

Most FPMT centres and departments are staffed by volunteers. However, opportunities exist at many of the centres throughout the world for all kinds of work, many of the jobs paying a small salary as well as providing accommodation and the chance to study Buddhism. People are always needed.

Some positions vacant:

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Application with all particulars to Franco Piatti, Lama Tzong Khapa Institute, 56040 Pomaia, Italy.

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Contact Kabir at Tushita Mahayana Meditation Centre, 5/5 Shantiniketan, New Delhi 110021, India. Phone 675468.

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In India 150 leprosy-afflicted people are working together to develop an independent, self-supporting community. They plan to acquire their own land on the outskirts of Delhi, and to achieve financial subsistence primarily through a hand-loom weaving project.

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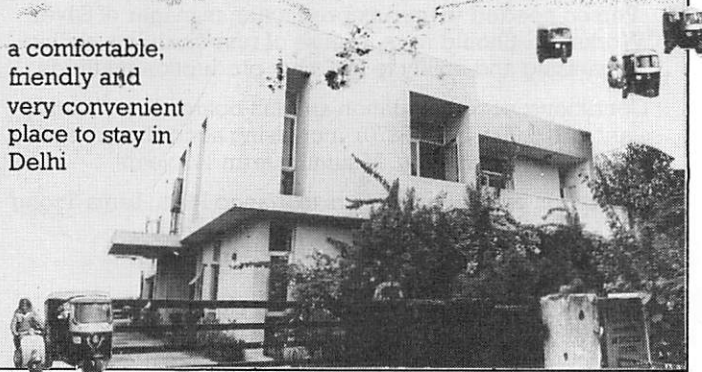
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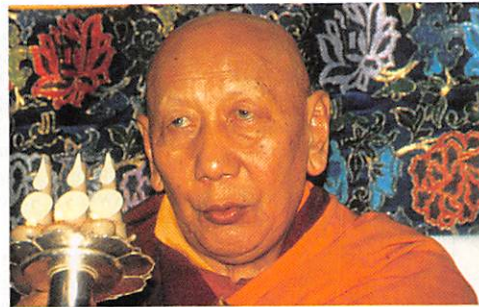
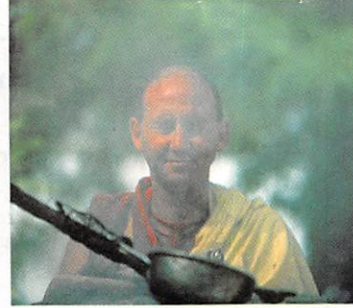
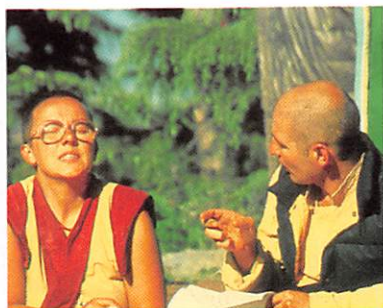


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