



# GENTLE VOICE

A NEWSLETTER OF SIDDHARTHA'S INTENT

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## OFFERING ALMS IN TODAY'S WORLD

### AN ANCIENT TRADITION REVITALISED

The Khyentse Foundation is a non-profit charitable organisation established in the United States in 2001 as the central vehicle to support the activities of Dzongsar Khyentse Rinpoche. The Foundation depends on the collaborative effort of Khyentse Rinpoche's students, friends and sponsors, who are engaged in an international fund-raising campaign to provide the financial resources to help Rinpoche fulfill his aspirations. The Foundation's first priority is to create an endowment that will provide for the continued patronage of Khyentse Rinpoche's monastic colleges in Tibet, India and Bhutan, where over 700 students, monks, nuns and yogis depend primarily on Rinpoche for their basic needs. Noah Jones speaks to Rinpoche about the Foundation.

*How has the Khyentse Foundation come into being?*

Living on alms is a tradition that has been there right from Buddha Shakyamuni's time. It exists for many reasons. One is that even though, generally speaking, dharma practitioners are supposed to be renunciants, this world requires that you eat, drink, travel and so forth. So alms enable renunciants to obtain these necessities. Even the Buddha himself walked barefoot in the streets of Maghada, Kapilavasu and Koshala with a begging bowl, receiving alms from kings, warlords, merchants, hunters, fishermen and prostitutes. Another important reason is that offering alms provides a great opportunity for ordinary people to create a karmic link, to practise generosity, to practise detachment and to accumulate merit.

There is one story: when Buddha walked in one of these streets, he had a tear in his robes and the monks wanted to sew it. He refused. He wanted to keep it like that. Later



(Photo Raymond Steiner)

they realised the great benefit in this refusal because as he walked, a very old and very, very poor lady saw this and offered to patch it. In fact this was the only thing she could offer: to patch his robe. And that alone created a lot of merit. It is believed that in her next life she was guaranteed to be reborn in the Tushita heaven. This became well known all over India and many people, including great kings, not only patched the torn robes of the Buddha and the monks, but also made other offerings. So this is a tradition that has existed for a long time.

The world is changing now, and offering alms is probably a tradition that is mainly appreciated in countries like Thailand and Cambodia, where the community still has a tradition of offering. But elsewhere, including India, that tradition is long gone. Within Tibetan society there is still a little bit of alms-giving. In the West it is almost non-existent. In the West you have to earn everything. You can't really say, 'Hey, I want to practise. I want to meditate. Can you look after feeding me?' It just doesn't work in the Western way of thinking.

So the Khyentse Foundation's most important and timely aim is providing alms. Perhaps the method is not exactly as it was 2,500 years ago, but it is basically offering alms. Here we are providing alms in the form of endowments and assets, according to the conventions of today's world.

There is another thing I personally see that the Khyentse Foundation can do. At the moment there is still this habit of supporting Tibetan practitioners. One reason is that until now there haven't been many dharma practitioners in the West, but now this is changing. The number of dharma practitioners is growing internationally and there are some pretty serious students. But in the modern world it is not

easy to adopt the lifestyle of a renunciant. There are costs for living, travelling, accommodation, etc. So I want to introduce this concept of offering alms, which may help international dharma practitioners and students. It's not unlike the Christian system. Christians give so much support to their church and church people. I would like to establish something like that. Right now the Buddhist charities are not really recognised, purely because there are not so many Buddhists organised and engaged in such work.

*Can you explain the specific Khyentse Foundation projects?*

Our immediate concern is the monasteries. It's not necessarily the most important project, but because we already have this responsibility, it is an immediate need. You can't really say, 'Monks, look, we don't have money, you will have to go somewhere else.' These monasteries already exist whether we have a foundation or not. But our long-term aim is to support the international community of dharma practitioners and students, not only Tibetans.

And then publishing not only rare books, but material that will help students. There is a great tradition of printing such books in Tibetan culture. Every year at the prayer festivals in Bodhgaya the monks are offered books for free. Have you heard of Western dharma students receiving, let's say, the *Dharmapada* free of charge?

And then we plan to provide scholarships. In the West people often ask, 'Why do you charge for the teachings?' At the moment how are we going to teach, if we don't charge? We have to run things - pay for telephone calls and air tickets - in addition to continuous support of the monasteries and so on. These items can be paid for from our side if there is organisation and support. I believe that if there is a really good economic basis, there are so many out there whom we can help.

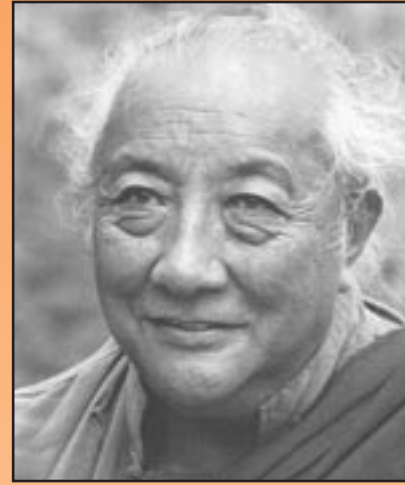
*What about the Buddhist colleges, the shedras?*

We hope to eventually have some kind of college built in the West where people can study Buddhist philosophy, but then we are talking about a really, really grand project. It's not that easy.

*How can students look at the act of contributing? What should their motivation be?*

Even if they give just one cent, people should have this motivation of putting a drop of water in the ocean where it will not dry up. A drop of water on its own will dry up easily, but if you put it in the ocean, it doesn't dry up. Whatever their contribution is, however small their contribution, it will be part of the foundation that will help other people. This capital will provide education and spread the dharma. That is what their motivation should be.

## SUPPLICATION TO KYABJE DILGO KHYENTSE RINPOCHE



**The eleventh anniversary of His Holiness Dilgo Khyentse Rinpoche's passing occurred on 25 September 2002. Here is a supplication prayer to mark that anniversary.**

Father, Manjushri,  
Appearing as Lord Mangala -  
From the depth of faith in my heart,  
With fierce yearning, I pray to you!

Your body, apparent yet empty, is so vivid;  
Your speech, resounding yet empty, is so clear;  
Your profound and luminous mind, knowing  
yet empty, is so firm.

In absolute, I have never been separate  
from you;  
As I practise the path uninterruptedly,  
without aim,  
Nakedly seeing the fresh mind of this moment,  
Without fabricating, I naturally pray to you.

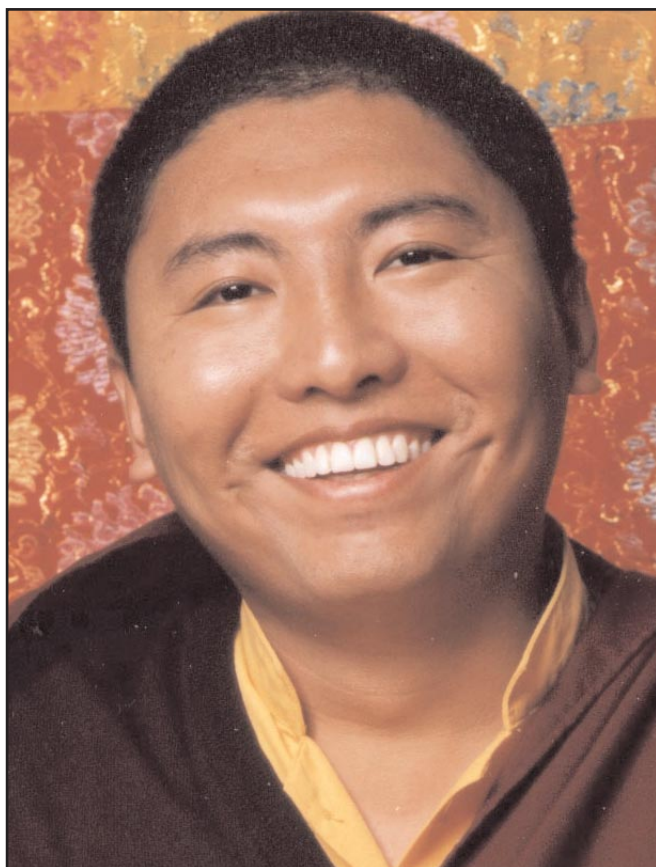
Bless me that I may become like you!  
Bless me that I may become like you!  
Bless me that I may become like you!

*(Being forced by the supreme and precious incarnation of great Vajradhara Dzongsar Khyentse, this composition was happily offered by the confused Wagindra Dharma Mati (Trulshik Rinpoche) at Maratika, on the auspicious day of discovering the reincarnation of Dilgo Khyentse Rinpoche, Urgyen Jigme Tenzin Lhundrup.)*



# INTERVIEW

## TSOKNYI RINPOCHE



**Tsoknyi Rinpoche was born into the family of the great Dzogchen master Tulku Urgyen Rinpoche and recognised as a reincarnation at the age of eight. Tsoknyi Rinpoche spoke to the *Gentle Voice* during his recent visit to Australia.**

*Could you please say a little about your family and background for our readers?*

When I was eight years old His Holiness the sixteenth Karmapa recognised me as Drubwang Tsoknyi Rinpoche. I was born into the family of Tulku Urgyen Rinpoche, who was a great Dzogchen master. And somehow my reincarnation is connected with the Drukpa Kagyü lineage. So, at the age of 13, I went to India to study under the eighth Khamtrul Rinpoche in Tashi Jong, where there were a lot of togdens, Tibetan sadhus and Nyingma yogis, who were realised beings. I stayed there for about 12 years, more or less. In between I went to see His Holiness Dilgo Khyentse Rinpoche. I also received teachings from Tulku Urgyen Rinpoche many times and from some togdens in Tashi Jong. I'm involved in the Nyingma lineage because the first and second incarnations of Tsoknyi Rinpoche practised that lineage very strongly. I'm the so-called third Tsoknyi Rinpoche. Somehow I'm involved in both these lineages, Drukpa Kagyü and Nyingma.

The first Tsoknyi Rinpoche was a reincarnation of Tertön Ratna Lingpa (1403-1478), who was one of the natural tertöns of Tibet. He lived around the same time as the treasure revealers Chogyur Lingpa, Jamyang Khyentse Wangpo and Jamgön Kongtrül, and they were connected. The first Tsoknyi Rinpoche revised a lot of Ratna Lingpa's teachings and made them fresh, as well as giving many teachings on the Nyingma tradition. His main teacher was also Nyingma and he practised under a Drukpa Kagyü teacher, too. But by the time of the second Tsoknyi Rinpoche, the reincarnation had gone into the family of the kings of Nangchen, a province in eastern Tibet. At that time there were always lamas associated with the court of the kings and the country had become largely Drukpa Kagyü and so that's part of the reason. Historically, his teaching lineages were mixed.

*You mentioned His Holiness Dilgo Khyentse Rinpoche. Could you describe your strongest memory of him?*

I've met many learned teachers and scholars, but my devotion to His Holiness comes from the fact that he didn't have a double lifestyle. This is very strong for me. He was not a teacher who would play games with students for his own benefit or who would behave differently in private and in public. I really hate that kind of thing. I saw how His Holiness Khyentse Rinpoche slept in front of 2,000 people and he was the same. One time I was in Bodhgaya with a Drukpa Kagyü friend and we asked His Holiness for a Vajrakilaya empowerment privately. He said we should come after lunch. In the morning he was giving all the Khyentse lineage teachings to hundreds of people in Bodhgaya.

So we went right after lunch and he prepared a perfect shrine. I thought, 'Oh, he'll give a very fast empowerment.' But he gave exactly the same empowerment that he had given to so many people earlier. Exactly the same, the red colour, the tune... He took time, was relaxed. He was really authentic. Whenever I think about that, I realise that he was a great teacher. There was no double life. That is most important for me. I've seen many teachers, but some of them have a double lifestyle. That's not bad, but they've still not mastered merging the worldly and Dharma. And, of course, His Holiness had a lot of compassion. He saw people from morning to night. He always opened the door

to others. I cannot do that. Compared to his compassion, my compassion is 0.1 per cent!

*You mentioned the compassion of His Holiness Dilgo Khyentse Rinpoche. I believe your father Tulku Urgyen Rinpoche was also very compassionate.*

Yes, he was, especially for Westerners. I think he opened doors for Westerners. He made no distinction between a Tibetan audience and a Western audience. He gave completely open teachings for everybody.

*You've spoken about 'mediocre intelligence'. Could you please say a few words about that? It seems so important at this time.*

Our outer education is going quite well, so we've developed some sort of intelligence. But this intelligence looks outward and gathers a lot of information. It's not really aware of its own nature. So as it gathers more information, it becomes more aware than it should be, more aware of phenomena. But at the same time it's a little bit stupid that we believe in the external world so much. And, also, knowing too much brings a lot of fear. Yet it doesn't know its own nature, which is egolessness or openness. So I call this sort of intelligence that brings more fear 'mediocre intelligence'.

*And instead of using that 'mediocre intelligence', it seems vital to be able to develop confidence in the Dharma.*

Dharma needs to happen from within. Right now the mediocre mind is looking out and realising outer phenomena, but it needs to make a shift inward to know its own nature. Right now the mediocre mind knows the nature of outer phenomena and still thinks that they're solid. That's the problem. But if it knows its nature is emptiness or openness, then it can function well. However, it's really important to understand that supreme intelligence knows both - outer intelligence that knows what's happening in the world and awareness that knows how to undo it by turning inward.

*Although many of us have received teachings about the defects of samsara and experience them ourselves, we still have many deluded habits. Could you say something about not wasting this lifetime?*

I think that not only in the West but everywhere Dharma isn't really helping the 'hidden ego'. For example, these days with our civilisation and education, ego becomes mediocre intelligence for people. So ego is hidden 10 kilometres back in the bush. This very nice, holy ego stays in the bush and holds some kind of selfishness. The first nine kilometres are very genuine, chanting mantras, doing practice, visualising, taking and giving. But somehow its selfishness still wants to make it happy. So that hasn't been destroyed. I think Dharma is no real help. Dharma will help to keep the ego healthy, but it will not help you to transform. That's why proper motivation is so important. Unless you really cultivate the proper motivation, no matter how much you understand the futility of samsara, it won't be beneficial.

You may think, 'Oh, samsara is illusion, so I'm happy. Because samsara is illusion, now there's no suffering and I don't need to care so much. Samsara feels tiring, but I'm okay, I'm happy, I'm good.' So the ego becomes transformed into something spiritual. Without motivation and external compassion I don't think Dharma can really enter into your heart. Not to the tenth kilometre, anyway. Knowing that everything is illusion may help you to live a better life. Perhaps your husband scolded you this morning or your wife scolded you last night, and you remember it's impermanent, it's illusion. But the Dharma is not really helping to change your heart. So really I think proper motivation, together with compassion, can attack the selfish ego, which is hidden 10 kilometres back in the bush. If that surrender happens, I think all the rest will just come like rain.

*Is there anything you'd like to say in conclusion, Rinpoche?*

These days I'm really wishing that all of us can change this 'Mr Intelligent' spiritual ego. I'm praying myself and I'm praying for others, also. I'm working hard on that. Without this change I don't think that the Dharma is really of benefit. I honestly think that more and more now. It's like a very hard iron thread, this ego. Humble, but very hard, holding back. ❄

# TIBET UPRISING DAY



All photos Jenny Templin, courtesy of Dalai Lama in Australia Limited

**In today's tumultuous times His Holiness Dalai Lama's emphasis on the non-violent resolution of human conflicts is critically important. On 10 March 2002 His Holiness Dalai Lama issued this statement to commemorate the uprising of the Tibetan people.**

Today, we commemorate the forty-third anniversary of the Tibetan people's uprising. However, I have always considered the present and future more important than the past.

The world is greatly concerned with the problem of terrorism as a consequence of September 11. Internationally, the majority of the governments are in agreement that there is an urgent need for joint efforts to combat terrorism, and a series of measures have been adopted. Unfortunately, the present measures lack a long-term and comprehensive approach to deal with the root causes of terrorism. What is required is a well-thought-out, long-term strategy to promote globally a political culture of non-violence and dialogue. The international community must assume a responsibility to give strong and effective support to non-violent movements committed to peaceful changes. Otherwise, it will be seen as hypocrisy to condemn and combat those who have risen in anger and despair but to continue to ignore those who have consistently espoused restraint and dialogue as a constructive alternative to violence.

*(Cover: His Holiness Dalai Lama in front of a thangka of Shakyamuni Buddha, Sydney, 2002)*

We must draw lessons from the experiences we've gained. If we look back at the last century, the most devastating cause of human suffering has been the culture of violence in resolving differences and conflicts. The challenge before us, therefore, is to make this new twenty-first century a century of dialogue when conflicts are resolved non-violently.

In human societies there will always be differences of opinions and interests. However, the reality today is that we are all inter-dependent and have to co-exist with one another on this small planet. As a result, the only sensible and intelligent way to resolve differences and clashes of interest today, whether between individuals, communities or nations, is through dialogue in the spirit of compromise and reconciliation. We need to research, develop and teach this spirit of non-violence and invest in these efforts as many resources as we do for military defence.

Within the context of the present, tense political atmosphere the Chinese authorities in Tibet have continued in the past year to subject Tibetans inside Tibet to gross violations of human rights, including religious persecution. This has led to an increasing number of Tibetans risking their lives to flee Tibet and to find refuge elsewhere. Last summer the expulsion of thousands of Tibetan and Chinese monks and nuns from a Tibetan Buddhist learning institute at Serthar in eastern Tibet highlighted the intensity and scale of the repression in Tibet. These abuses of rights are a clear example of how Tibetans are deprived of their right to assert and preserve their own identity and culture.

I believe that many of the violations of human rights in Tibet are the result of suspicion and lack of trust and true understanding of Tibetan culture and religion. As I have said many times in the past, it is extremely important for the Chinese leadership to come to a better and deeper understanding and appreciation of the Tibetan Buddhist culture and civilisation. I absolutely support Deng Xiaoping's wise statement that we must 'seek truth from facts'. Therefore, we Tibetans must accept the progress and improvements that China's rule of Tibet has brought to the Tibetan people and give recognition to it. At the same time the Chinese authorities must understand that the Tibetans have had to undergo tremendous suffering and destruction during the past five decades. The late Panchen Lama in his last public address in Shigatse on 24 January 1989 stated that Chinese rule in Tibet had brought more destruction than benefit to the Tibetan people.

The Buddhist culture of Tibet inspires the Tibetans with values and concepts of compassion, forgiveness, patience

the world trend. In the coming months and years the process of change that has already taken place in China will accelerate. As a Buddhist monk, I would like China, which is home to almost a quarter of the world's entire population, to undergo this change peacefully. Chaos and instability will only lead to large-scale bloodshed and tremendous suffering to millions of people. Such a situation would also have serious ramifications for peace and stability throughout the world. And as a human being, it is my sincere desire that our Chinese brothers and sisters enjoy freedom, democracy, prosperity and peace.

Whether the coming changes in China will bring new life and new hope for Tibet and whether China establishes herself as a reliable, constructive, peaceful and leading member of the international community depends largely on whether China continues to define herself mainly through her size, number, military and economic powers or whether she decides to commit herself to universal



and a reverence for all forms of life that are of practical benefit and relevance in daily life and hence the wish to preserve it. Sadly, our Buddhist culture and way of life are under threat of total extinction. The majority of Chinese 'development' plans in Tibet are designed to assimilate Tibet completely into the Chinese society and culture and to overwhelm Tibetans demographically by transferring large numbers of Chinese into Tibet. This unfortunately reveals that Chinese policies in Tibet continue to be dominated by 'ultra-leftists' in the Chinese government, despite the profound changes carried out by the Chinese government and the Party elsewhere in the People's Republic of China. This policy is unbecoming of a proud nation and culture such as China and against the spirit of the twenty-first century.

The global trend today is towards more openness, freedom, democracy and respect for human rights. No matter how big and powerful China may be, she is still a part of the world. Sooner or later China will have to follow

human values and principles and define her strength and greatness through them. This decision by China, in turn, will be influenced to a large degree by the attitude and policies of the international community towards China. I have always drawn attention to the need to bring Beijing into the mainstream of world democracy and have spoken against any idea of isolating and containing China. To attempt to do so would be morally incorrect and politically impractical. Instead, I have always counselled a policy of responsible and principled engagement with the Chinese government.

It is my sincere hope that the Chinese leadership will find the courage, wisdom and vision to solve the Tibetan issue through negotiations. Not only would it be helpful in creating a political atmosphere conducive to the smooth transition of China into a new era, but also China's image throughout the world would be greatly enhanced. It

*Continued on page 10*

# THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

**The Heart Sutra or Prajñāparamita Sutra presents the bodhisattva Avalokiteshvara's response to Shariputra's question about how to practise the perfection of wisdom. It exhorts us to "go beyond, go totally beyond, go to the other shore," by fully realising that all phenomena lack inherent existence. This is the essence of the Buddha's teachings and it is this view which differentiates Buddhism from all other philosophies.**

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called "profound illumination", and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practising the profound prajñāparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practise the profound prajñāparamita?"

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, "O Shariputra, a son or daughter of noble family who wishes to practise the profound prajñāparamita should see in this way: seeing the five *skandhas* (or aggregates) to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye *dhatu* (or element) up to no mind *dhatu*, no *dhatu* of dharmas, no mind consciousness *dhatu*; no ignorance, no

end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajñāparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajñāparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajñāparamita, the mantra of great insight, the unsurpassed mantra, the unequalled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajñāparamita mantra is said in this way:

*Om gate gate paragate parasamgate bodhi svaha*

"Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajñāparamita."

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practise the profound prajñāparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

*(Lotsawa bhikshu Rinchen De translated this text into Tibetan with the Indian pandita Vimalamitra. It was edited by the great editor-lotsawas Gelo, Namkha and others. This Tibetan text was copied from the fresco in Gegye Dhemaling at the glorious Samye vihara. It has been translated into English by the Nalanda Translation Committee, with reference to several Sanskrit editions.)*



# ANI TENZIN WANGMO'S LAST DAY

22 MAY 1960 - 4 OCTOBER 2002



It was a glorious spring day in the Blue Mountains. The morning started as usual with Jangchub, Tenzin's carer, reciting the *Seven-Line Prayer* and guiding Tenzin through the Four Empowerments. When prayers were completed, Jangchub said, "This has been another rehearsal. Are you ready for the real thing? It could come today." Tenzin took Jangchub's hand, nodded her head and smiled, joyfully. From her bedroom window Tenzin looked out beyond blossoming apple, peach, lilac and rhododendron trees and in a peaceful, dreamy state gazed at the azure sky.

Throughout the day friends, who had helped care for Tenzin, came to sit with her awhile. Fulfilling her last wish, she spoke with her beloved brother Perry, who telephoned from Perth. It was to him that she uttered her last words. Towards the end of the afternoon dark clouds gathered in the sky, there was a loud clap of thunder, it rained gently for a short time and then a vibrant double rainbow appeared in the southern sky. At sunset six sangha friends gathered around Tenzin's bed to practise Guru Yoga. As the dedication was being recited, Ani Tenzin Wangmo took her final breath. The group then continued with Phowa practice and sat with her body until dawn. Lamas close to Tenzin were immediately notified of her passing and ceremonies were performed, in many parts of the world, for her benefit.

Ani Tenzin Wangmo wished for it be made known after her death the inexpressible and immeasurable gratitude she felt for her dharma teachers, especially her heart teacher Dzongsar Khyentse Rinpoche, His Holiness Sakya Trizin, His Holiness Dilgo Khyentse, Jigme Khyentse Rinpoche, and also Changling Rinpoche, who offered great support to Tenzin during the last few months of her life. She wished to thank the lamas for their incredible and overwhelming kindness in guiding her on the path and bringing her to the realisation that Buddha Dharma is a precious jewel.

Tenzin also wanted to acknowledge how incredibly fortunate she felt to have been ordained, at 24 years of age, by His Holiness Dalai Lama and to have later taken *bikshuni* vows. But her last message to us all was that "it is much more important and special to have a good heart."

It was a privilege and a teaching to be present when Ani Tenzin Wangmo passed away. We thank you, Tenzin-la, for what you gave to us in life and in death. ❧

## MIND TRAINING IN EIGHT VERSES

LANGRI THANGPA (1054-1123)

Wishing to attain enlightenment  
For the sake of all sentient beings  
Who excel even the Wish-fulfilling Jewel,  
May I constantly cherish them all.

Whenever I am with others,  
May I consider myself least important  
And, from the depths of my heart,  
Cherish them all and hold them supreme.

In all activities may I examine my mind  
And as soon as conflicting emotions arise,  
Endangering myself and others,  
May I firmly face and avert them.

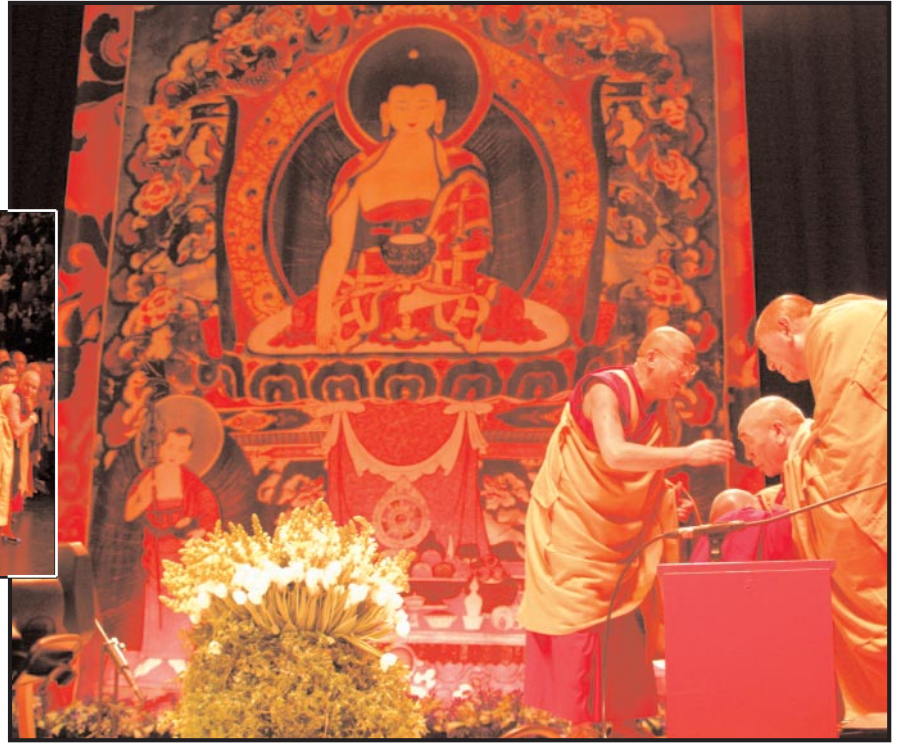
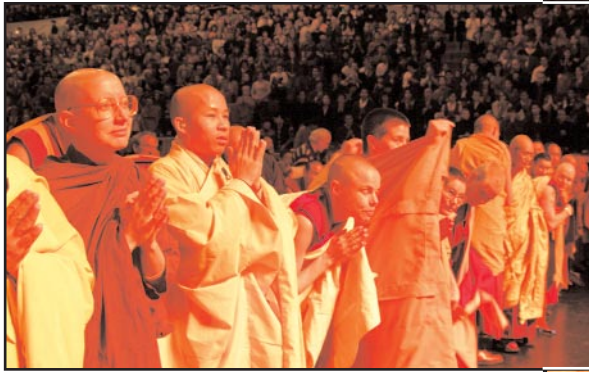
Whenever I see an evil being  
Overwhelmed by intense negativity and suffering,  
May I cherish them as something rare,  
As if I had chanced upon some priceless treasure.

When others, out of envy,  
Mistreat me with slander and abuse,  
May I take defeat upon myself  
And offer the triumph to others.

When someone whom I've helped  
With much hope and expectation  
Hurts me deeply and unjustifiably,  
May I regard them as my sublime master.

In short, may I directly and indirectly  
Offer happiness and peace to all sentient beings.  
All their evil and suffering  
May I secretly take upon myself.

In all this may my mind be unstained  
By the eight ordinary concerns  
And know all things to be illusion;  
Free of clinging, may I release all beings from bondage. ❧



*Continued from page 7*

would have a strong, positive impact on the people in Taiwan and will also do much to improve Sino-Indian relations by inspiring genuine trust and confidence. Times of change are also times of opportunities. I truly believe that one day there will be the chance of dialogue and peace because there is no other choice for China or for us. The present state of affairs in Tibet does nothing to alleviate the grievances of the Tibetan people or to bring stability and unity to the People's Republic of China. Sooner or later, the leadership in Beijing will have to face this fact. For my part I remain committed to the process of dialogue. As soon as there is a positive signal from Beijing, my designated representatives stand ready to meet with officials of the Chinese government anywhere, any time.

My position on the issue of Tibet is straightforward. I am not seeking independence. As I have said many times before, what I am seeking is for the Tibetan people to be given the opportunity to have genuine self-rule in order to preserve their civilisation and for the unique Tibetan culture, religion, language and way of life to grow and thrive. For this, it is essential that the Tibetans be able to handle all their domestic affairs and to freely determine their social, economic and cultural development.

In exile we continue with the democratisation of the Tibetan polity. Last March I informed the elected representatives of the Assembly of Tibetan People's Deputies that the Tibetan exiles must directly elect the next Kalon Tripa (Chairman of the Tibetan Cabinet). Consequently, last August for the first time in Tibet's history, the Tibetan exiles directly elected Samdhong Rinpoche as the new Kalon Tripa by a margin of over 84% of the total votes cast. This is a big step forward in the continuing growth and maturity of democracy in our exile Tibetan community. It is my hope that in the future Tibet can also enjoy an elected democratic government.

I take this opportunity to thank the numerous individuals, including members of governments, of parliaments and of non-governmental organisations who have been continuing to support our non-violent freedom struggle. It is most encouraging to note that universities, schools, religious and social groups, artistic and business communities as well as people from many other walks of life have also come to understand the problem of Tibet and are now expressing their solidarity with our cause. Similarly, we have been able to establish cordial and friendly relations with fellow Chinese Buddhists and ordinary Chinese people living abroad and in Taiwan. The sympathy and support shown to our cause by a growing number of well-informed Chinese brothers and sisters is of special significance and a great encouragement to us Tibetans. I take this opportunity to pay tribute to and pray for the many Chinese brothers and sisters who have made tremendous sacrifices for freedom and democracy in China. Above all, I would like to express on behalf of the Tibetans our gratitude to the people and the Government of India for their unsurpassed generosity and support. The growing international support for Tibet reflects the inherent human empathy for and solidarity with human suffering and a universal appreciation for truth and justice. I appeal to governments, parliaments and to our friends to continue their support and efforts with a renewed sense of dedication and vigour.

Finally, I pay homage to the brave men and women of Tibet who have and who continue to sacrifice their lives for the cause of our freedom and pray for an early end to the suffering of our people. ❄️



# DHARMA DATES

## MANJUSHRI INITIATION

Dzongsar Khyentse Rinpoche will give an initiation and teaching on Manjushri on Friday 7, Saturday 8 and Sunday 9 March 2003 at St. Paul's Seminary, 1 Roma Avenue, Kensington, NSW, 2033. Siddhartha's Intent will announce further details at a later date. Rinpoche will also give a public talk in Sydney on 5 April 2003.

## KHYENTSE FOUNDATION

If you would like to know more about the Khyentse Foundation, please visit [www.khyentsefoundation.org](http://www.khyentsefoundation.org), email Canglioli Che at [canglioli@khyentsefoundation.org](mailto:canglioli@khyentsefoundation.org) or email your country's Khyentse Foundation representative. In Australia contact Jill Robinson at [jill@khyentsefoundation.org](mailto:jill@khyentsefoundation.org) or phone (02) 9489 0196.

## SHARE ACCOMMODATION

Dharma person wanted to share a three-bedroom house in Eastlakes, Sydney, NSW, with a mother and daughter. The house is close to shops and transport and approximately 20 minutes from the city. Please phone Jacqui Quilty on (02) 8338 8253 for details.

## VAJRADHARA GONPA

A weekend meditation retreat is being held from 6 p.m. Friday 18 October to 4 p.m. Sunday 20 October 2002 at Vajradhara Gonpa Buddhist Retreat Centre. Develop calmness and clarity through shamatha/vipassana meditation and relaxation yoga. The retreat is being led by Kathie Chodron and Shakti Bourke. Bookings are essential. Ring (02) 6633 1382 or email [vajgonpa@nor.com.au](mailto:vajgonpa@nor.com.au). The cost is \$100 per person, all-inclusive. Everyone is welcome!

## LAMA CHOEDAK RINPOCHE

A highly trained and acclaimed translator and communicator, Lama Choedak Rinpoche is the founder and director of several Tibetan Buddhist centres in Australasia. Experience for yourself Rinpoche's lucid, practical and humorous transmission of the Buddha's teachings at a public talk on Friday 29 November at 7.30 p.m. (cost \$10) and at the Heart Sutra weekend workshop on Saturday 30 November and Sunday 1 December from 9

a.m. to 6 p.m. The cost is \$120 or concession \$110. Both of these events are at Che's Place, Studio 8/25 Eggins Lane, Lismore. Ring (02) 6629 5705 or 0412 679 213 for bookings.

As a culmination of this weekend there will be an evening practice of the *Heart Sutra* meditation at Vajradhara Gonpa on Sunday night 1 December from 7.30 p.m. to 9.30 p.m. The cost is \$10, or stay overnight with bed and breakfast for \$15. Bookings for overnight stays are essential on (02) 6633 1382. Hope to see you there.

## THE WAY OF THE BODHISATTVA TAPES

The final teaching on Shantideva's *The Way of the Bodhisattva* took place in Sydney recently and the tapes for the sixth set are now being prepared. Those who wish to order these tapes can phone or fax Carol Weaver on (02) 9810 4591.

## PRACTICE FOR SYDNEY-SIDERS

Shamatha meditation is held every Tuesday evening at 7.30 p.m. Phone Jenifer Wells on (02) 9357 1740 or 0421 494 084 for details. And a Tsasum Drildrup tsog is held on the tenth day of the lunar calendar. Please contact Rati on (02) 9571 7383 or 0400 841 553 for details.

## IN THE BLUE MOUNTAINS...

Every Monday evening at 7.30 p.m. there's a shamatha practice and on Guru Rinpoche day a Tsasum Drildrup tsog is held. Ring Pamela Croci on (02) 4757 2339 for further information. And contact Kate Miller on (02) 4787 8766 for details of the Longchen Nyingthik ngöndro and Chimey Phagma Nyingthik practices.

## AND IN NORTHERN NEW SOUTH WALES

Longchen Nyingthik ngöndro practice days are held on the first Tuesday of the month at Che's Place ((02) 6629 5705 or 0412 679 213), on the third Sunday of the month in Byron Bay (contact Christina Peebles on (02) 6688 2055) and at Vajradhara Gonpa ((02) 6633 1382 for dates and details). And a weekly Green Tara practice from Namkhai Norbu Rinpoche is held every Tuesday at 7 p.m. at 68 Magellan Street, Lismore (above Noah's Ark Bookshop). Phone Geoff Moxham on (02) 6688 6166 for details.



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A NEWSLETTER  
OF SIDDHARTHA'S  
INTENT

# GENTLE VOICE

POSTAGE  
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AUSTRALIA

## RENUNCIATION MIND

**Dzongsar Khyentse Rinpoche explains that renunciation doesn't require any real sacrifice, because one can't give up what doesn't actually exist.**

Honestly, how many times have you heard the preliminary teachings? Somehow we are jaded by this information. I have known a few of you for twenty years and ever since we met we have talked about how samsara is futile. But look, we are still stuck. We still get hurt if we are even slightly ignored. We still get bothered if someone steps on our toes. That just goes to show that we do not have renunciation mind. We have sat through the teachings, we have heard and read so much about it, but we are not really taking it to heart. Really – this is quite important.

Now personally, I have given up on myself, but at least if I speak up about this information then maybe along the way it might help some of you. As I speak about this I feel embarrassed. I feel embarrassed because when I talk about getting hurt, getting agitated, getting paranoid, getting blissed out, getting satisfied or getting annoyed, I myself go through all of these, and each and every one of them is actually a big deal for me.

That I easily become annoyed and agitated shows that I do not have renunciation mind. Renunciation mind is very simple in a way: we have renunciation mind when we realise that all this is not a big deal. Somebody steps on your toe – what's the big deal? The more we get used to this notion, the more we have renunciation mind.

Renunciation somehow has this connotation of giving something up. But it is like the example of the mirage. You can't give up the water because there is none; it is only a mirage. Moreover, you don't have to give up a mirage, because what is the point of giving up a mirage? One need simply know that it is a mirage. Such understanding is a big renunciation. The moment you know that it is a mirage, most likely you will not even go there because you know it is fake. Or even if you do go, there is no

disappointment because you already know what is there. At the very least you will only have a little disappointment.

Renunciation mind has nothing to do with sacrificing. When we talk about renunciation, somehow we get all scared because we think that we have to give up some goodies, something valuable, some important things. But there is nothing that is important; there is nothing that is solidly existing. All that you are giving up is actually a vague identity. You realise that this is not true; it's not the ultimate. This is how and why to develop renunciation.

(From *The Dzogchen Primer: An Anthology of Writings by Masters of the Great Perfection*, Shambhala Publications, 2002)



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