



# The Empty Mirror

Spring 2014 | March - May

## KAGYU MONLAM FOR THE BENEFIT OF ALL



In a few weeks we will have the very special opportunity in Hawaii to participate in the Kagyu Monlam, an offering of aspiration prayers that demonstrates the power and relevance of the Buddha's teachings nearly 2,500 years after his mahaparinirvana. The Kagyu Great Prayer Festival, Kagyu Monlam Chenmo itself has been held continuously for 500 years—first in Tibet, then in India, and now in the 21st century, has grown across continents. To preserve the tradition outside Tibet, Kyabjé Kalu Rinpoche, founder of Kagyu Thegchen Ling, brought the Kagyu Monlam to Bodhgaya, India in 1983. Led by His Holiness the 17th Karmapa and contemporary masters of the lineage along with ordained sangha from across the world, the Kagyu Monlam Chenmo in India is now attended by thousands from over 50 countries. Group prayer gatherings have traditionally been held by all the Karmapas throughout the ages.

Established by Chödrak Gyatso, the 7th Karmapa, the Monlam was meant to restore the vinaya discipline, to present offerings to the buddhas, to inspire faith in the Buddha's teachings by those present, to dispel obstacles and adverse circumstances and in keeping with Chödrak Gyatso's role as a peacemaker, to pray for harmony in the world and the liberation of all beings from suffering.

As His Holiness the 17th Karmapa, Ögyen Trinley Dorje presides over the annual Kagyu Monlam Chenmo in Bodhgaya, the



*The 7th Karmapa, Chödrak Gyatso*

### 5th North American Kagyu Monlam

**Honolulu, Hawaii**

May 9 - 11, 2014

8:30 am to 5:30 pm

Hosted by Kagyu Thegchen Ling  
with support from  
Karma Rimay Ö Sal Ling (Maui)  
Kagyu Thubten Chöling (Kauai)

*To register and for more information,  
please visit*

The 5th North American  
Kagyu Monlam-Hawaii website:  
**[www.kagyumonlamhawaii.org](http://www.kagyumonlamhawaii.org)**

aspirations remain the same. His Holiness has also emphasized the importance and utility of simply gathering to pray and thus set in motion our aspirations that the world be a better place for ourselves and all sentient beings. The power of prayer is thus multiplied by such group recitation.

The 17th Karmapa has also placed an emphasis on caring for the environment. The new logo he designed in 2007 for the Monlam reflects this deep commitment and concern for preserving the earth:

“What should we do now that the situation has become so critical? The sentient beings living on the earth and the elements of the natural world need to join their hands together — the earth must not give up on sentient beings, and sentient beings must not give up on the earth. Each needs to grasp the other's hand. So doesn't the Monlam logo look like two hands clasping each other?”

This is a symbol of the Kagyu Monlam. We hold the Kagyu Monlam for the benefit of the entire world. We will not give up on the earth! May there be peace on earth! May the earth be sustained for many thousands of years! These are the prayers we make at the Kagyu Monlam, which is why this symbol is the logo of the Kagyu Monlam. I also think this might become a symbol of people having affection for the earth and wanting to protect it.”

*continued on page 2*

*“Kagyu Monlam is an avenue whereby we can spread, at times of great need, the genuine spirit of love and compassion to all the people of the world, like a great ripple, first in Bodhgaya, then in Bihar, and so on. As we continuously offer these prayers for world peace, it is our intention and our wish that peace and happiness extend to all.”*

**The 17th Gyalwang Karmapa**

Also now on  Facebook: Visit **Kagyu Monlam Hawaii**. Join and invite friends



*“The purpose and fundamental root of the Kagyu Monlam is to remember the kindness of our Teacher, Buddha Shakyamuni, and to pray for the peace and happiness of all beings with whom we share this world. We are continuing and preserving a pure lineage which we must not blemish. These are fine words but a great challenge to put into practice. We need to integrate them into our mindstream — develop loving kindness and compassion. In the end it all comes down to our own individual intention, whether it is vast and deep or shallow.*

*So, while remembering the kindness of Lord Shakyamuni Buddha, and holding the benefit of all sentient beings firmly in our minds, let us dedicate ourselves to the root cause of the Monlam gathering — world peace, harmony and happiness for all.”*

**The 17th Gyalwang Karmapa, 2007  
Vision for an International Kagyu Monlam**

For the Kagyu Monlam Chenmo in 2009, those attending were asked to bring stones from their country. The stones were gathered and used to build a stone stupa under the bodhi tree where Shakyamuni Buddha attained enlightenment. During Monlam, the stones were blessed by the prayers, then His Holiness gave the stones to members of the sangha before they went home.

“As you bring the stones with you back to your country, the prayers and blessings carried by the stones can also spread to every corner of the world. In the same way, may the joy and peace of the Kagyu Monlam pervade the world. This is my aspiration. It is not that you will receive a stone from the country you are from. I will just give one stone to each of you. Maybe an American will get a stone from Iraq, or a Chinese will get a stone from Tibet.”

Before distributing the stones, His Holiness said that, for himself, his teachings were not the most important thing. Most important was

people coming from 56 countries to be in the same place and to see each other.

“When we pray in the Kagyu Monlam, we do not merely pray with words. I can almost visualize that each word in the prayers is uttered out of compassion, and it is almost like golden letters emitting out of our mouths that permeate everything in the world, like air.

“As the golden and compassionate words of the prayers pervade all places, they congregate everyone’s benevolent minds together. This very power of compassion and the power of the prayers will dwell in this world for a long time.”

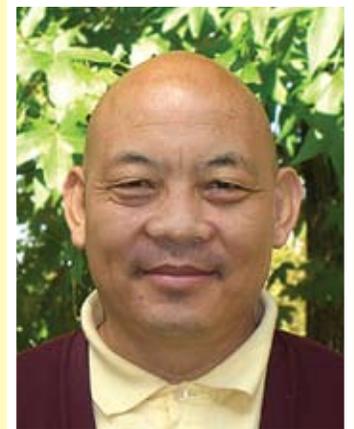
His Holiness said that he prayed that everyone become a light: “I pray that you become a light wherever you are and in that very place, lighten the darkness of problems, sufferings, wherever they may be in this world.” ♦

## KAGYU THEGCHEN LING WELCOMES THE RETURN OF H.E. PALTUL RINPOCHE

Please join us for Paltul Rinpoche’s free public talk at KTL on Wednesday, April 2 at 7:00 pm

***“Tibetan Medicine: Ancient Science of Healing for the 21st Century”***

Rinpoche will also be available to give private consultations from April 3-April 5. To reserve an appointment, please email us at [ktlhonolulu@gmail.org](mailto:ktlhonolulu@gmail.org) or leave a message on the Dharma Center line; we will return your call to schedule an appointment (808) 595-8989. ♦



"We hold the Kagyu Monlam for the benefit of the entire world. We will not give up on the earth! May there be peace on earth! May the earth be sustained for many thousands of years! These are the prayers we make at the Kagyu Monlam."

-HH the 17th Gyalwang Karmapa Ogyen Trinley Dorje



5TH  
NORTH  
AMERICAN

KAGYU  
MONLAM  
2014

HONOLULU, HAWAII

Neal S. Blaisdell Center  
Pikake Room  
777 Ward Avenue  
Honolulu, Hawaii

May 9 to 11, 2014  
8:30 am to 5:30 pm

For information about registration, sponsorship,  
travel and the Monlam daily schedule, please  
visit the Monlam website at

[www.kagyumonlamhawaii.org](http://www.kagyumonlamhawaii.org)

or email us at [phil@kagyumonlamhawaii.org](mailto:phil@kagyumonlamhawaii.org)

Hosted by Kagyu Thegchen Ling with support from  
Karma Rimay O Sal Ling and Kagyu Thubten Chöling

Registration: \$100 for three days, which includes the Monlam  
Prayer book, or \$35 per day. For those registering for one or  
two days, the Monlam Prayer book may be purchased for \$30.  
Free of charge for Monastics and Three-Year Retreat graduates.

ASPIRATION  
PRAYERS  
FOR THE EARTH  
AND  
WORLD PEACE



**Register by April 7**  
and receive a bookmark  
with calligraphy by His  
Holiness the 17th Karmapa  
and specially blessed by  
him—with the added  
blessing of the body of all  
prayers said at this year's  
Kagyu Monlam Chenmo  
in Bodhgaya.

**Volunteers are needed to assist during  
the 3-day Monlam festival.**

**MEALS FOR MONASTICS**

Help is needed for meal set-up, transporting  
trays (Lunch on Friday, Saturday, Sunday  
plus dinner on Sunday). Contact  
Elaine Flores: [elainesoohoo@yahoo.com](mailto:elainesoohoo@yahoo.com)

**REGISTRATION**

12 volunteers are needed for the daily  
registration. Shifts are: 7:00-11:00 a.m.; 11:00  
a.m.-3:00 p.m.; 3:00-7:00 p.m.

Contact George Nakasone for a description  
of duties and indicate your day of  
preference: [guide.hawaii@gmail.com](mailto:guide.hawaii@gmail.com)

**VIDEOGRAPHY & LIVESTREAMING**

We plan to videograph the entire event and  
hope to live-stream world-wide.  
Our experts need assistants. Contact  
Corinne Chun: [chunfujimoto@mac.com](mailto:chunfujimoto@mac.com)

**The 5th North American Kagyu Monlam | Honolulu | 2014**

**Registration Form**

Registration for all three (3) days includes the Monlam Prayer Book. For single or two-day registration, the book may be purchased for \$30.

**Check all that apply:**

- All 3 days (May 9-11)  \$100
- Friday (May 9)  \$ 35
- Saturday (May 10)  \$ 35
- Sunday (May 11)  \$ 35
- Monlam Prayer Book  \$ 30

First Name

Last Name

Mailing Address

City

State

Zip Code

Email

Phone

Please make checks payable to:  
**KTL NAKM Hawaii**

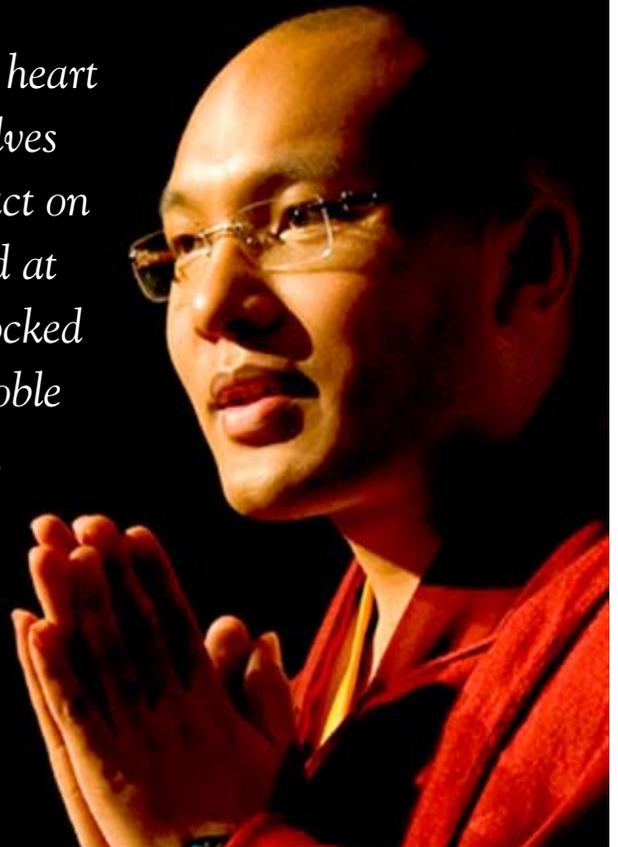
and mail to:  
**KTL**  
**26 Gartley Place**  
**Honolulu HI 96717**

*All contributions are deductible to the extent of the law.*

*If you wish to be a sponsor, please see the reverse side of this form.*

*“Inside each of us there is a noble heart. This heart is the source of our finest aspiration for ourselves and the world. It fills us with the courage to act on our aspirations. Our nobility may be obscured at times, covered over with small thoughts or blocked by confused and confusing emotions. But a noble heart lies intact within each of us nonetheless, ready to open and be offered to the world... When we clear away all that blocks it, this heart can change the world.”*

**The 17th Gyalwang Karmapa**



Sponsoring offerings is a traditional means for both accumulating merit and purifying illness and obstacles. Join in the field of merit for this auspicious occasion. Patrons and sponsorships are welcome for: traditional food offerings, lodging and travel expenses for venerable Lamas, Monlam preparation, webcasting the event. Your support and generosity is appreciated.

**The 5th North American Kagyu Monlam | Honolulu | 2014**

**Sponsorship Form**

*A drop of water which falls into a great ocean will neither be exhausted nor cease to exist until the end of the universe.*

*Likewise, a virtuous root dedicated toward attaining enlightenment will neither be exhausted nor cease to exist until you reach perfect enlightenment.*

The Sutra spoken by Noble Inexhaustible Intelligence

**Please check your donation(s):**

- Lights, Incense, Flowers  \$5 to \$100  
Tea for Ordained Sangha  \$ 125  
Food for Ordained Sangha  \$ 250  
General Offering or Donation  \$50 to \$5,000  
for \_\_\_\_\_

I am unable to attend but wish to make an offering,  
as indicated above

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State

Zip Code

Email

Phone

# THREE-YEAR RETREAT: GROUNDING IN THE FOUR THOUGHTS

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*The following excerpt is from, I can see the flea on your nose, but not the yak on my own,  
the biography of Lama Karma Rinchen as told to Phillip C. Dutcher.*

*Now available for purchase at the KTL bookstore. For shipping information, please email: joyisimportant@yahoo.com*

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For the next three months we had teachings and instructions for traveling the Buddha's path of spiritual development. Those particular teachings were the Buddha's teachings that translate into English as the Four Thoughts That Turn the Mind to the Dharma. Tibetan Buddhism uses a technique of teaching that always has the same three aspects: the view, the meditation, and the action. The Four Thoughts are the precious human body, impermanence, karma, and the unsatisfactory nature of Samsara.

The Retreat Master talked to us in depth about the meaning and the importance of the first aspect of the Four Thoughts, giving us the view of the precious human body. He told us how the conditions and resources of the precious human body are different from those of an ordinary human being whose mind is primarily devoted to pursuing material things. If we did not have the conditions of the precious human body, we would not have even been able to meet up with the teachings of the Buddha.

Interestingly, for whoever is reading these words, you are able to have had these words come into your presence because the conditions in your mind are pure enough and your mind is free from great obstacles that would block your curiosity. You have the conditions of the precious human body.

Then he taught us the view of the second aspect of the Four Thoughts, impermanence, which is that sooner or later all things disintegrate, disappear, or fall from our possession. We will eventually lose or have to give up, perhaps even very soon, but most certainly at the time of our death, all that we collect and attach our mind to. We attach our mind to material objects, people and ideas, and that causes great emotional pain when we lose them or have to undergo great changes with them. That is the classic definition of suffering.

Then he gave us the view of the third aspect of the Four Thoughts, Karma, which is sometimes called the law of cause and effect. With the ordinary use of our mind, we are always creating new causes that bring about new effects. Those causes might be positive or they might be negative, but in either case we will inevitably, sooner or later, experience the effects of our mind activity. The training of the Buddha's path has the intention of giving us tools and methods for using our minds in positive ways, with the intended purpose of the spiritual development of ourself and all others.

Finally, he gave us the view of the fourth aspect of the Four Thoughts, the unsatisfactory nature of Samsara, or the shortcomings of the worldly life, Samsara. This is sometimes called cyclic existence. Samsara is the worldly use of our mind, not a geographic location outside our mind. Since we have not yet recognized our true potential, we are ignorant of our true nature, and it is easy to go in wrong

directions with our mind, seeking happiness through the accumulation of more and more things. Or we are always looking for a perfect relationship or perfect situations. We seek these kinds of happiness and are usually able to experience only short periods of satisfaction and happiness. Then something unexpected comes along that creates emotional stress, disturbing our happiness. When we use our mind in these ways, we perpetuate our ignorance concerning the true nature of our mind.

In a very short and simplified way, those are the views of the Four Thoughts That Turn the Mind to the Dharma. These are the direct teachings of the Buddha. The method that the Retreat Master used for presenting the view was to explain the meanings to us as we read from the text together as a group. Then, when we went to our rooms, we practiced the meditation aspect of the teachings, which was thinking about what we had been taught and contemplating the meanings of the words we were memorizing.

We were told to ask ourselves if these ideas seemed right, or if they seemed wrong. We spent a long time reading the words over and over, and then thinking about them. We thought over and over

whether or not the ideas in the text all matched up with one another, and whether or not the ideas made sense to us as we thought about them. We were instructed to contemplate the text over and over

again, very carefully. That was the meditation aspect.

Then, in the puja room, we talked together as a group about whether we believed, or did not believe, that the teachings of the Four Thoughts were important.

As we had to outwardly present what was in our minds, there were lively discussions, and that was the action aspect of the view, meditation and action teaching method of Tibetan Buddhism. We talked, and examined, the worldly ways that our speech and body seemed to be the boss, rather than our mind. By discussing the Four Thoughts extensively, and in depth, we each began to discover that whatever we allowed our mind to think, our speech and body would follow. The Retreat Master told us that whether or not we understood the depths of these teachings at that time was not the most important factor, but that it was very important for us to continue to look at the Four Thoughts for the rest of our lives.

The Four Thoughts are also called the Four Ordinary Foundations. They explain the basic Buddhist view. The idea behind teaching them is that when we make these Four Thoughts a part of our mind-stream, our thoughts will shift from our habitual short-term worldly patterns to long-term spiritual patterns. ♦

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*Samsara is the worldly use of our mind,  
not a geographic location outside our mind.*

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**KAGYU THEGCHEN LING**  
 Tibetan Buddhist Meditation Center  
 26 Gartley Place  
 Honolulu, Hawai'i 96817

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## Meditation and Puja Schedules

### Daily Meditation

6:00 - 7:00 am Tara Puja  
 5:30 - 6:00 pm Mahakala Puja

### Weekly Meditation

Sunday 10:00 am Chenrezig Puja  
 Monday 7:00 pm The Four Thoughts; Short Chenrezig practice; Mani mantra accumulation  
 Tuesday 7:00 pm Silent Meditation  
 Thursday 7:00 pm Basic Meditation

### Monthly Puja Calendar

(7:00 pm unless noted otherwise)

#### March

Wed 26 Milarepa Tsok  
 Sun 30 Tara Puja

#### April

Mon 7 Medicine Buddha Puja  
 Wed 9 Guru Rinpoche Tsok  
 Tues 15 Amitabha Buddha Puja  
 Thurs 24 Milarepa Tsok  
 Tues 29 Tara Puja

#### May

Sun 4 Fire Puja at 12:30 after Chenrezig  
 Wed 7 Medicine Buddha Puja  
 Fri 9 No Guru Rinpoche Tsok today due to Kagyu Monlam

#### May (cont.)

Wed 14 Amitabha Buddha Puja  
 Sat 24 Milarepa Tsok  
 Wed 28 Tara Puja

#### June

Sun 1 Fire Puja at 12:30 after Chenrezig  
 Fri 6 Medicine Buddha Puja  
 Sun 8 Guru Rinpoche Tsok  
 Fri 13 Amitabha Buddha Puja and Saga Dawa Düchen  
 Sun 22 Milarepa Tsok  
 Fri 27 Tara Puja

## The Empty Mirror

is a quarterly publication of  
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