
- His Holiness the 14th Dalai Lama -

About the LTWA

The LTWA was founded in 1970 with the sole purpose of preservation and propagation of Tibet’s rich culture to counter the massive systematic destruction it had suffered after the Chinese invasion of Tibet. The family of the LTWA today looks back at its more than four decades of service and takes pride in the fulfillment of those ideals through its significant contributions on numerous fronts in preserving and promoting the Tibetan culture. The Library today is a world class academic institution attracting an increasing number of scholars, researchers, students and visitors from around the world.

Acknowledgements

The LTWA expresses its deepest sense of indebtedness, veneration and gratitude to His Holiness the Dalai Lama for his continued support and guidance.

Our sincere gratitude goes to the Government of India for its steadfast financial support and guidance which has allowed this institution to grow into a world-acclaimed center of Tibetan and Indo-Tibetan studies.

The LTWA also wishes to express its thankfulness and appreciation to all institutions and individuals who have been supportive of our endeavors and have made them possible.
Dear readers,

I am once again happy to come up with the 10th edition of the Newsletter that keeps you apprised of all the major developments at the Library of Tibetan Works and Archives (LTWA) from April 2017 to March 2018.

About half a century ago, when the LTWA was formally established by His Holiness the Dalai Lama, it was envisaged that the institute would function primarily as the preserver of the sacred Tibetan cultural heritage that was at the brink of extinction. Over the course of time, it has, perennially, weathered all storms and enhanced growth with better perspectives in each passing year. So much so that today it has become the destination for scores of aspirants including scholars, academicians and individuals from all walks of life. The LTWA today is not only a cultural repository, but also one of the internationally acclaimed academic institutions that trains both Tibetan and international students, through a range of programs, in Tibetan language, Buddhist philosophy and modern science.

Ushering Tibetan monastics into the world of modern science to enrich their Buddhist worldview has become one of the most significant responsibilities undertaken by this institute. The reporting period witnessed the formal inauguration of the Sager Science Center at the premises of the LTWA. This indeed has been a major milestone in the science programs. As usual, the later phase of the year witnessed sequences of annual science programs such as the sixth Cosmology and Consciousness followed by the Monastic Graduate Program and the Science Leadership Program. It was the first time where two of the major programs were actively participated in and spearheaded exclusively by nuns.

Meanwhile, other annual programs aimed solely for the budding Tibetan youths such as the 12th Intensive Translation Program and the 7th Intensive Tibetan Studies Program were held successfully. Additionally, the year saw the 5-day thangka exhibition of famous Tibetan thangka master Migmar Tsering. A major landmark was also created with signing three MoUs with prestigious higher academic institutions—the Central University of Himachal Pradesh, Kalmyk Scientific Center of the Russian Academy of Sciences and Moscow State University, both in the Russian Federation.

Besides coverage on the recurring annual programs, this edition features new columns navigating through some popular Tibetan culture such as the three well-known Tibetan wall paintings, the shamatha meditation painting and the custom of Tibetan women wearing aprons. These are geared at shedding some light on these prevalent customs one may come across in the spectrum of the Tibetan community. “Spiritual Food” contains a collection of soul nourishing quotes by some of the most prominent Buddhist masters. And I look forward with much excitement to featuring other such pieces in future editions.

Simultaneously, throughout the year, a series of annual lectures and Buddhist teachings were conducted at the LTWA campus, benefiting the interested general populace, local Tibetan officials, and other aspiring individuals.

The LTWA family embraces the fortune to channelize our efforts in achieving the visions of His Holiness the Dalai Lama to explore and yield a panacea to human problems through the sacred resources of Buddhism and Tibetan culture. It is my wish that you will enjoy reading the elucidation of these successful stories as you turn the following pages.

Tashi Delek!

Sonam Dolkar
Editor
Sager Science Center Opened at the LTWA

In pursuance of the directive of His Holiness the Dalai Lama, the LTWA initiated a series of programs over the years inculcating the importance of learning modern science among the Tibetan monks and nuns alongside their regular traditional monastic education. However, without adequate infrastructure and resources in place it would not be feasible to execute these programs efficiently. Therefore, a total of nine science centers equipped with rudimentary requirements were established at various major monastic institutes across India in phases including a nunnery with the financial support from a number of institutions and individuals.

Tibetan Administration (then Tibetan Government in Exile) in the presence of Bobby Sager, principal benefactor, and his family members, LTWA director, officials, scholars, students, media persons and the general public. It is the tenth center, which serves as the apex facility for the rest of the sister centers.

The newly built science center, SSC, accommodates a dedicated science laboratory equipped with adequate experimental kits, a big well-furnished classroom, one conference hall, a spacious office, lodgings for students, teachers and guests with sufficient number of washrooms and a multipurpose open-air terrace.

With the installation of the SSC the LTWA Science Department plans to launch a series of online educational programs for modern science and Buddhism besides its regular in-house activities.

“The series of science education programs are designed not only for imparting science knowledge to the monastics, but, by incorporating modern science to traditional spiritual studies, it also amplifies and widens the scope of preserving the Tibetan religion and culture”.
—Venerable Geshe Lhakdor

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The construction of the Sager Science Center within the premises of the LTWA is one of the major steps to bolster its effort in realization of the mission. The inaugural function was held at the rooftop terrace of the newly built gleaming-white structure with the chanting of traditional rituals and blessings by a group of monks. It was inaugurated and graced by Venerable Karma Gelek Yuthok, Honorable Minister of Religion & Culture, Central Tibetan Administration (then Tibetan Government in Exile) in the presence of Bobby Sager, principal benefactor, and his family members, LTWA director, officials, scholars, students, media persons and the general public. It is the tenth center, which serves as the apex facility for the rest of the sister centers.

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Memorandum of Understanding with the Central University of Himachal Pradesh

WITH a vision to collaborate in planning and executing exchange programs of common interest, the Library of Tibetan Works and Archives signed a memorandum of understanding (MoU) with the Central University of Himachal Pradesh (CUHP) on January 17, 2018.

A delegation team led by Professor Kuldip Chand Agnihotri, the vice chancellor of the CUHP was welcomed by Venerable Geshe Lhakdor, the director of the LTWA and other officials on the signatory ceremony held at its conference hall.

Through the MoU, the two premier institutions agreed to develop various educational exchange programs. It also paved a unique path to establish collaborative research projects and joint programs.

“The MoU is to promote and foster exchange programs, courses, seminars, internship opportunities and other activities, and to develop educational cooperation, in matters of reciprocal interest of both signatory parties.”

—Venerable Geshe Lhakdor

“The CUHP has a vision to offer MPhil course in Tibetan studies and the students will access the LTWA to conduct and write their researches.”

—Professor Kuldip Chand Agnihotri

The LTWA signed yet another MoU with the Kalmyk Scientific Center of the Russian Academy of Science and Moscow State University during Venerable Geshe Lhakdor’s visit to various states in the Russian Federation in September 2017.

Previous MoUs Signed with Other International Academic Institutions

- The Universidade Federal De Sao Paulo, Brazil
- Kalmyk State University, Russia
- The K J Somaiya Centre for Buddhist Studies, Mumbai, India
- Translation Institute for the Tibetan Buddhist Canon, Dongguk University, South Korea
- Kalmyk Institute for Humanitarian Studies of the Russian Academy of Sciences, Russia
- Emory University, Atlanta, USA
- Aarhus University, Denmark
- The Institute of Inclusion in Higher Education and Research, University of Brasilia, Brazil
Cosmology and Consciousness VI

The sixth edition of the annual three-day international conference titled “Cosmology and Consciousness: Dialogue between Buddhist Scholars and Scientists” commenced on September 28, 2017 at the Norbulingka Institute. The theme of the year was Compassion, Virtue and Character, which are central to Buddhist mind training. In connection with this theme, presentations and discussions revolved around questions that engage the science of compassion, happiness, awe, purpose, non-attachment, and spiritual practices.

This conference, a platform for cross-cultural exchange, brought together scholars from India and US based female scientists in dialogue with senior Tibetan Buddhist nuns. Seven Tibetan Geshemas presented their researches on various topics related to the conference theme. It was the first conference congregating all female panels spearheading the dialogues throughout the program. Around 300 people from all walks of life including students, monastics and locals attended the conference with full excitement and zest.

Mrs Rinchen Khando Choegyal, the founder and director of the Tibetan Nuns Project delivered the inaugural speech.

This conference is organized by the Library of Tibetan Works and Archives Dharamshala, India, in partnership with Science for Monks and Nuns (California, US), and made possible from a grant from the John Templeton Foundation (Philadelphia, US) and the continuous generous support of the Sager Family Foundation (Boston, US).
Science for Monastics Program

Previous Conferences on Cosmology and Consciousness

• The first conference on “Mind and Matter” was held in Dharamshala in 2011, and was inaugurated by His Holiness the Dalai Lama.
• Second conference on “Knowing and Action” was held at Songtsen Library in Dehradun in 2013.
• Third conference on “Harmony and Happiness” was held in Dharamshala in 2014.
• Fourth conference on “Quantum Mechanics and Emptiness” was held at Namdroling Monastery in 2015.
• Fifth conference on “Regulating and Transforming Emotions” was held at Palpung Sherabling Monastery in 2016.

Sixth Graduate Program

The 6th Graduate Program was organized at Dolmaling Nunnery and Institute, based near Dharamshala from August 29 to September 28, 2017. It was a first-time science introductory course arranged solely for nun graduates to help them to explore the connection between modern science and Buddhist philosophy.

The 4-week workshop was attended by 27 senior nuns from six nunneries across India. Thirteen faculties from different academic institutions in the US taught and trained the participants in various branches of modern scientific education.

During the intensive training-cum-workshop, pedagogical methods like hands-on activities, daily discussion, and reflective writing were employed to impart scientific information to the nuns. These methods empowered the nuns to better understand the relevance between the two traditions. Furthermore, it provided the nuns a rich context for dialogue through which they can break down misconceptions about scientific process.

“...there are interesting differences and similarities between science and Buddhism. For example, one similarity is the concept of interdependence among all organisms and a difference is that science claims that mental functions are carried out by the nervous system, whereas Buddhism explains that the mind functions independently.”
—Tenzin Youdon (a participant)

Second Leadership Program

The third cohort of monastic science leaders congregated at the newly established Sager Science Center at the premises of the LTWA for the 2nd Leadership workshop. It was conducted from November 6-24, 2017. A total of 27 monastics, both monks and nuns from various monastic institutes across India were taught by eight instructors from the US and India.

During the 2-week workshop, the participants were not only taught about the latest scientific achievements in the field of physics, cosmology, biology, neuroscience, and contemplative studies, but also how to teach and lead other fellow monks and nuns in their respective home institutions. They also helped them to prepare the exhibition “My Earth, My Responsibility” which was displayed during the course of the workshop.
THE Library of Tibetan Works and Archives organized the 12th edition of the annual 3-month-long Intensive Translation Program (ITP) from July to September 2017. Mr Jampa Samten, professor at the Central University of Tibetan Studies, Varanasi inaugurated the program on July 1, 2017 in the presence of the respective teachers and the participants.

This year, a total of thirty-one Tibetan youths from various educational and professional backgrounds converged for the program. Fifteen selected participants were awarded a scholarship amount of 3,000 rupees per month.

The program was comprised of four major courses, i.e., Translation Methodology & Practices, Buddhist Philosophy & Practices, Tibetan Language & Literature, and English Language & Literature.

Apart from the aforesaid regular courses, special classes were scheduled to provide the students with opportunities to interact directly with experienced translators, scholars, Tibetan parliament members and experienced CTA staff members. This talk and workshop session was held on every Friday and has become an important co-curriculum of the program since its inception.

The talks covered topics such as “Framework of the Central Tibetan Administration,” “History of Tibetan Science of Healing,” “Advocacy in the Age of Social Media,” and “History of Translation.”

The program concluded successfully on September 30, 2017 and all the participants who completed the course received certificates from the director of the LTWA.
Talks and workshop sessions in progress

“I have known that many of the staff at the Central Tibetan Administration and other organisations have once been students of the LTWA. Personally, my participation in this year’s translation workshop has helped me to reconnect to the Tibetan language and cultural studies after many years. For many of us here, the three months has taught us far better than a year in college”.

—Tenzin (a participant)

**Historical Background**

Through the ages, translation (a simple yet complicated process of rendering a piece of information from its language of origin so that it may be expressed within a different culture) has proven the greatest force behind constructive interaction among humankind. Translation has enabled the sharing and exchanging of knowledge on religion, culture, science, technology, education, tradition, arts and so forth among people of different cultural and environmental backgrounds. For the Tibetans, translation ushered in a golden era as it facilitated the advent of Buddhism in Tibet from India in the late seventh century.

Today, Tibet’s identity is largely characterized by the principles and values enshrined in the innumerable ancient Buddhist scriptures that have been translated from the languages of India and other countries. Though its history is brief compared to other ancient countries, Tibet has witnessed one of the highest rates of Buddhist translation in the world, both in quality and quantity. The quality of translation works by the great savants motivated solely by the intention to benefit others continued for hundreds of years under the patronage of Tibetan kings and successive rulers.

Founded in 1970, the LTWA was formally recognized as a “Centre for Tibetan Studies” by the Himachal Pradesh University. With an extensive library facility aided by several other departments, the LTWA functions as an academic center for Buddhist and Tibetan studies.

**Aims and Objectives**

In the ongoing struggle for Tibet’s freedom, Tibetans stand face to face with two major challenges: firstly, to sustain their unique identity through the preservation of their distinct culture and religion, and secondly to begin to embrace modern science and technology and seek to excel in these areas for the betterment of Tibet and the world. In view of these challenges, His Holiness the Dalai Lama and the CTA have worked tirelessly towards the rebuilding of monasteries and centers for cultural education, and the opening of new schools for teaching modern subjects.

These two challenges further spur the need for translations to enable both the dissemination of Tibet’s ancient spiritual culture to the materially advanced West and the assimilation of Western knowledge of modern science and technology to further the Tibetans’ spiritual richness. This imperative could well yield an unprecedented growth of literary works to add to the already vast Tibetan literary collections, and will significantly help to ensure the intellectual growth of a nation. In light of these pressing needs, the LTWA has been organizing its annual ITP for the last twelve years.
THE 7th two-month annual Intensive Tibetan Studies Program was conducted at the Library of Tibetan Works and Archives from April 3 to May 31, 2017. A total of 14 passionate young Tibetans attended the program this year out of which 10 completed the course.

During the program, the students were taught Tibetan language, literature, culture, history, Buddhist studies and research methodology. The LTWA facilitated all ten participants with all study materials and a monthly stipend of Rs 3,000 in lieu of food expenses and accommodation.

The program came to close successfully by awarding course completion certificates to the participants.
A five-day-long exhibition of thangka paintings of Tibetan traditional thangka painting master Migmar Tsering was organized at the LTWA premises from October 16-20, 2017.

The exhibition gave the visitors an opportunity to see the meticulous thangka paintings of the painter.

Among the paintings displayed were the depiction of the life of the Buddha, other significant Buddhist figures like Green Tara and the historical events of other bodhisattvas.

Migmar Tsering is one of the rare accomplished contemporary thangka painters based in India. He truly has inherited the painting tradition. Over three decades of painting, learning and contemplating, Migmar's painting style has evolved over time, and he has developed a personal style, which is an amalgamation of the Old Menri style and a modern realistic perspective along with open landscape composition reflecting his personal aesthetic taste.

Thangka painting is an instrumental teaching tool in the Tibetan Buddhist community. Thangka masters are highly revered not only for their skills in the profession, but also for their in-depth knowledge of the Tibetan artistic tradition, history and Buddhist philosophical and cultural knowledge. They are also highly respected for the ethical disposition that they maintain in their daily life.
Important Visitors to the LTWA

18.04.2017
Former foreign secretary of the Government of India, Mr Shyam Saran, along with his family and friends visit the LTWA

21.04.2017
LTWA director Venerable Geshe Lhakdor explains about the Tibetan manuscripts to Ms Nandita Gupta, divisional commissioner

21.04.2017
Mr Najeeb Jung (former LT governor of Delhi 2013-16) and his wife in the Tibetan Books and Manuscripts Library

23.04.2017
Mr Subrahmanyam Jaishankar, Indian foreign secretary in the Foreign Language Reference Library during his visit to the LTWA

2017.05.03
Ms Jennifer Clement (president) and Mr Carles Tornes (executive director) of PEN INTERNATIONAL pose with Venerable Geshe Lhakdor at the main entrance of the LTWA

08.08.05
Ms Nancy McFarlane, mayor, City of Raleigh, USA, accompanied by Mr Penpa Tsering, (then) the representative of His Holiness the Dalai Lama at the Office of Tibet, Washington, DC

07.06.2017
Mrs Ritu Mishra, official, Ministry of Home Affairs, Govt. of India in the Tibetan Books and Manuscript Library

08.06.2017
The LTWA’s director and general secretary introducing the Tibetan manuscripts to the commissioner of income tax, Chandigarh during his visit to the LTWA

28.07.2017
The members of Tibet House, Barcelona visit the LTWA. The group is led by Venerable Thupten Wangchen, member of Tibetan parliament in exile
22.09.2017
Delegation team from the Core Group for Tibetan Cause poses in the Museum. The delegation is led by Shri R K Khrimey, the National Convener of Core Group for Tibetan Cause

01.09.2017
Visit of Mr Carl Schlyter, Swedish parliamentarian, along with the president and vice president of Tibet Friendship Group of Sweden, visit to the LTWA

05.09.2017
Prof Laura Lhotsky accompanied by professors and students of University of California, San Diego, visit the LTWA as a part of their study-abroad program to learn about the Tibetan diaspora

17.08.2017
Visit of Mr Siddharth Malik (IFS), new director of Liaison Office of His Holiness the Dalai Lama, Dharamshala

03.10.2017
A delegation of Chinese Tibet supporters including Tang Ye Mang, Ko Chan and Hong Chen Shun in the Museum. The delegation is accompanied by Mr Lobasng Nyima, Chinese liaison officer, Office of Tibet, Geneva

13.10.2017
Ms Philippa Carrick, CEO of Tibet Relief Fund and Mr Samuel Butler, director of fundraising and communication at TRF visit the LTWA

14.10.2017
Mr Pranay Verma, joint secretary, Ministry of External Affairs, Government of India visits the LTWA along with his wife and Mr Siddharth Malik (IFS)

07.10.2017
Nalin Kohli, BJP National spokesperson poses with the LTWA’s director and general secretary during his visit to the institute

01.09.2017
Visit of Mr Carl Schlyter, Swedish parliamentarian, along with the president and vice president of Tibet Friendship Group of Sweden, visit to the LTWA

28.03.2018
Mr Subhash Kumar (IAS), chief secretary of Uttarakhand Government visits the LTWA. He is accompanied by Honorable Kalon for Department of Home, CTA
Annual Important Events

03.04.2017
Ms Suna Kirim is teaching on the practical benefits of hatha yoga and its breathing techniques, body postures, mind and spirit preparation for meditation in the Buddhist philosophy classroom, LTWA

03.05.2017
His Eminence Prof Samdhong Rinpoche, former Kalon Tripa and incumbent chairman of the LTWA governing body, releases the Tibetan translation of the book Freedom in Exile

01.06.2017
Venerable Karma Gelek Yuthok, Honourable Kalon for Religion and Culture, CTA visits the LTWA

14.07.2017
The first semester completion ceremony of the LTWA Tibetan language program celebrated

11.10.2017
His Eminence Prof Samdhong Rinpoche launches the digital edition of the Narthang Kangyur

16.10.2017
Five days of thangka exhibition by master Migmar Tsering of the LTWA

05.12.2017
Tibet Policy Institute director, Mr Thupten Samphel, launches three important publications of the LTWA

17.01.2018
The LTWA and Central University of Himachal Pradesh sign a MoU to foster academic exchange between the institutes

28.03.2018
Early morning Tibetan language class in full swing
### Lectures by Scholars and Professionals

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<td>Cultivating Inclusive, Compassionate Tibetan Nationalism: Schooling Passions in the Diaspora</td>
<td>Dr Ngawang B Phuntsok, professor, California State University, Fullerton, USA</td>
<td>ITP students and general public</td>
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<td>26 July</td>
<td>Advocacy in the Age of Social Media</td>
<td>Ms Tenzin Dhardon Sharling, Secretary (equivalent), DIIR, CTA</td>
<td>ITP students and general public</td>
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<td>2 August</td>
<td>Structure of the Central Tibetan Administration and the Charter</td>
<td>Mr Dawa Phunkyi, MP, Tibetan Parliament in Exile</td>
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<td>9 August</td>
<td>Chronology of Translation and Translators in Tibet</td>
<td>Venerable Geshe Thupten Yarphel, writer and teacher, Namgyal Monastery, Dharamshala</td>
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<td>16 August</td>
<td>General Presentation on Translation</td>
<td>Jamyang Rinchen, Chinese translator to His Holiness the Dalai Lama</td>
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<td>22 August</td>
<td>Past and Future Lives</td>
<td>Venerable Geshe Thupten Palsang, philosophy teacher and practitioner</td>
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<td>6 September</td>
<td>General Presentation on Tibetan Healing Science</td>
<td>Dr Namdrol Lhamo, Men-Tsee-Khang, Dharamshala</td>
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<td>26 September</td>
<td>Disaster Preparedness Training and Talk</td>
<td>Geo-Hazards Society, LTWA, Dharamshala</td>
<td>12th ITP students</td>
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<td>28 November</td>
<td>The Buddhist Science of Mind</td>
<td>Prof B Allan Wallace, writer, translator, scholar, USA</td>
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Director’s Diary

Annual visit-cum-programs in India and overseas

April 10, 2017
The director, Venerable Geshe Lhakdor travelled to Atlanta in the United States to participate in the panel discussion on “Core Values” as envisioned by His Holiness the Dalai Lama. The panel discussion was conducted at Carlos Museum, Emory University, USA.

April 27-28, 2017
The director attended the two-day Meeting on SEE (Social, Emotional and Ethical Learning) which was held in New Delhi in the presence of His Holiness the Dalai Lama.

July 23-26, 2017
The director presided over the SEE (Social, Emotional and Ethical Learning) teachers training at Vana, Dehra Dun.

August 4-8, 2017
The director participated in the “Meeting of Russian Scientists and Buddhist Scholars” in Delhi, organized by Telo Rinpoche, Office of Tibet, Moscow.

September 1-10, 2017
At the invitations of various monastic and educational institutes in Moscow, Kalmyk and other states in the Russian Federation, the director visited various establishments there to talk not only on Buddhist teachings but also about the importance of the secular ethics propounded by His Holiness the Dalai Lama for making this world a better place to live for oneself and for others as well. During his whirlpool tour around the States, he also met a number of scholars, scientists and students culminating in signing of some MoUs with the Kalmyk Scientific Center of the Russian Academy of Sciences and Moscow State University.

December 8-10, 2017
The director attended the second “Vidyloke” program in Mumbai to lead review sessions after His Holiness the Dalai Lama’s teachings. His Holiness the Dalai Lama gave teachings in the mornings on from December 8-9 and a public talk on December 10, 2017.

December 11-18, 2017
The director attended the SEE (Social, Emotional and Ethical Learning) educator’s training of Tibetan teachers at Sarah Tibetan College near Dharamshala. The training was organized jointly by the Department of Education, CTA, Emory University, Atlanta and Library of Tibetan Works and Archives, Dharamsala.

December 30, 2017 - January 1, 2018
The director participated in the 50th founding anniversary of the Central University of Tibet, Varanasi. He presided over the two-day conference on “Indian and Western Concepts of Mind.”
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<td>7 June</td>
<td>Tibetan Buddhism, Culture, Art and Resistance</td>
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<td>A group of university students from Canada</td>
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<td>13 June</td>
<td>The Perspective of Buddhism on Gender in the Tibetan Community</td>
<td>LTWA</td>
<td>A group of Americans and Canadians</td>
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<td>20-24 June</td>
<td>Buddhist Philosophy on Life and Impermanence</td>
<td>Annex Hall, LTWA</td>
<td>General public</td>
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<td>28 June</td>
<td>Importance of Harmony</td>
<td>LTWA</td>
<td>A group of university students from America, Canada and Australia</td>
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<td>30 June-02 July</td>
<td>General Introduction to Buddhist Philosophy</td>
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<td>15-19 November</td>
<td>11th Annual teaching on Buddhism</td>
<td>India Habitat Centre, New Delhi</td>
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<td>3 December</td>
<td>Cultivation of Ethics in Daily Life</td>
<td>Second Chance School, Mahipalpur, New Delhi</td>
<td>Students, teachers and staff of the school</td>
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<td>5 December</td>
<td>Universal Ethics in Education</td>
<td>Pallavanjali, New Delhi</td>
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<td>6 December</td>
<td>Role of Ethics in Leading a Happy Life</td>
<td>Vasant Valley School, New Delhi</td>
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<td>20-24 December</td>
<td>Loving-Kindness, Compassion, Mindfulness, Conscientiousness and Heedfulness</td>
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<td>24-25 February</td>
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<td>Mumbai</td>
<td>General public</td>
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</tbody>
</table>
Developments During the Year

THE ADMINISTRATION DEPARTMENT

With nine departments under its mantle, the Administration Department oversees their general planning, budgetary needs, personnel management, security, maintenance and overall development of the institute. The reporting period saw renovations and restorations of the researchers’ block and general students’ quarters. However, no overhaul works could be carried out for the rest of the infrastructure due to acute dearth of fund.

The administration also oversees the computer section, publications distribution, reception desk and other general day-to-day managerial works.

Personnel

The institute had fifty-two regularised staff, five probationers, three contract staff and two volunteers during the reporting year taking the strength to 62 besides nine retired staff.

Initiatives

Besides its regular services the LTWA embarked upon a considerable number of initiatives during the reporting year. There were projects that have been undertaken jointly with other academic institutes as well as solely by the LTWA. Some of the major programs apart from regular activities initiated during the year were:

- Signing of MoU with Central University, Himachal Pradesh.
- The annual three-month-long Intensive Translation Workshop.
- One two-month-long Tibetan language and culture course.
- Five major workshops on Buddhist studies and science education for monastic institutes were held at various places.
- Two conferences were convened on Buddhist studies and modern science.
- Two exhibitions on Buddhist perspective vis-à-vis earth and its preservation.

Enrollment in educational activities

The year recorded enrollments of 228 international students from 43 countries for various courses offered by the LTWA during its academic period March through December 2017. The number of students from Europe topped the list followed by Asia, North America, Australia and South America.

Besides hundreds of people visiting the institute, a considerable number of researchers and scholars across the globe visit the institute. This year 151 accredited and independent research scholars from 24 different countries were registered—primarily Tibetans that constituted 90 percent, and other nationalities. One hundred and six new
general and seven institutional members were also registered respectively.

New members for the Staff Welfare Committee and Green Club were appointed. Both the committees were actively involved in social activities and caring for the environment.

Meetings
Two Governing Body meetings were held during the year and two meetings of the Executive Committee were convened. Important matters were discussed and resolved.

Grant-in-aid
The LTWA received a total of Rs 1,60,00,000 (one crore and sixty lakhs) during the year from the Ministry of Culture, Government of India, out of the actual allocated budget of Rs. 1.80 crores to meet various recurring and non-recurring expenses. The last installment of Rs. 20 lakhs was not received despite submitting all the required reports and audited statements of accounts compelling the administration to take further loans. Enhancement of the annual grant has regularly been requested of the Ministry.

New recruitments, regularization and resignation of staff
The year under review saw 18 new recruitments, out of which 5 have been regularized with completion of their probation terms. Four old staff have been promoted to the post of department head and twelve have resigned or retired from their positions.

AUDIO VISUAL ARCHIVE DEPARTMENT
The department strives towards fulfilling the directions of His Holiness the Dalai Lama, which is to record, collect and preserve the factual recordings of contemporary and ancient Tibetan events. The huge collection of recordings is in analog form and is in the process of being digitized. So far, the entire archive recording sums up to 42,806 hours.

Collections
This year events with 461 titles with 1,548 hours of audio video recordings were added to the archive’s collections. The archive contains recordings of teachings, talks, conferences, seminars, etc. related to Tibetan history, culture and spirituality.

Regular work
Apart from the audio video event recordings, on a daily basis the department works towards enriching its archival recordings by reaching out to other institutions for their collections.

Field recordings
Fifty-nine interviews summing to 495 hours of recordings were captured during the reporting year. These interviews were done in collaboration with the Oral History Department of the LTWA. Some of the important recordings are:

• LTWA Special Buddhist Philosophy Classes by Venerable Geshe Lhakdor, Venerable Geshe Gyaltsen Tsering, and Venerable Geshe Losang Tsondru, held at the LTWA from April 2017 to March 2018
• Daily LTWA Buddhist Philosophy Classes by Venerable Geshe Losang Tsondru and Venerable Geshe Gyaltsen Tsering
• Geshe Thupten Pelsang’s teaching on “Past and Future Lives” from August 22-25, 2017
• First one-month Nuns Graduate Workshop at Dolmaling Nunnery, Dharamsala, August 28-September 23, 2017
• Dr Namdrol Lhamo’s Talk on “The Presentation of the Tibetan Healing Science” at the LTWA on September 6, 2017
• Interview with the thangka painter Migmar about his life history and the work of thangka painting on October 20, 2017 at the LTWA
• Prof Alan B Wallace’s talk on “Buddhist Science of Mind” and “Mind, Emptiness and Quantum Physics” at the LTWA from November 28-29, 2017
• Prof Samdhong Rinpoche’s talk on “The Importance of Tibet’s Issue in the World” on February 20, 2018.
• Interview with Ama Pema Dolkar about her life story on March 19, 2018 at the LTWA
• Opening ceremony, scholar talks and closing ceremony of the 12th Intensive Translation Program

Editing and accessibility
A total of 595 CDs and DVDs covering 51 various topics were produced. Some of the important topics are:

• Tsepon Shagapa’s Political History of Tibet
• Teaching on the Great Stages of the Path to Enlightenment by His Holiness the Dalai Lama
• LTWA’s Buddhist Philosophy Classes Year 2006 to 2016
• Teaching on “Past and Future Lives” by Geshe Thupten Pelsang

• *Manual of Tibetan Language for Beginners*

• *Mirror of Poetry* by Rakra Rinpoche and Barshi Phuntsok Wangyal

• Teaching on “Four Noble Truths” by Geshe Thupten Pelsang

Like wise, for online accessibility we have uploaded 261 videos of the talks and teachings on YouTube. Some of them are:

• “Meditation in Daily Life” by Yongey Mingyur Rinpoche

• “Transforming Trouble into Fortune” by Geshe Lhakdor

• “Practice and Benefit of Yoga” by Venerable Lobsang Dhonden

• “Health Care from Tibetan Medical Science and Practices” by Dr Pema Dorje

• Talk on “Mind, Emptiness and Quantum Physics” by Prof Alan B Wallace

• Total number of 324 mp3 files containing 330 hours of “Year 2017 Daily Buddhist Philosophy Class” recording is also available to listen and download online for free

Following are some of the important recordings received by the department as donations made by above depositors:

• Talks and teachings by His Holiness the 14th Dalai Lama

• Teaching on shamantha by Prof Alan B Wallace in Bir, 2017

• First Gelug International Conference, 2015

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• Interview of some of the eminent Buddhist lamas on their perspectives of Shugden

• Interview with high senior lamas about their experiences of the Buxa monastic life

• 3rd and 4th session of the 16th Tibetan Parliament Assembly

• Interview of senior Tibetans about their lives during the Cultural Revolution in Tibet

**PHOTO ARCHIVE**

**Collections**

Apart from archiving the old photographs, films and slides, Photo Archive is also responsible for taking pictures of events related to Tibetan culture and tradition.

• All the pictures taken by the archivist are archived according to the events that took place at the LTWA and outside the institution. These pictures are separated according to month and they contain metadata making it easier to access any details of any pictures. These are not given to any individual without signing an agreement.

• A total of 4,526 pictures of events at the LTWA premises were captured.

• A total of 1,800 pictures of LTWA’s events at other locations were captured.

• A total of 9,445 pictures of important events of other institutions were captured.

• The pictures of different events are edited and uploaded on the LTWA website and the official LTWA Facebook page. Five hundred seventy-five pictures were given to individuals on request without signing agreement.

• A total of 69 old pictures were scanned and kept with their details, if any.
Eleven agreements were signed with the individuals or institutions who required the archived images for any purposes.

A total of 1,647 donated pictures were archived with the details of the donor.

**MULTIMEDIA LIBRARY**

Since 2012 most of the Audio Visual Department’s collections have been made accessible to the public by opening the Multimedia Library. This library facilitates the public to listen to and watch speeches of His Holiness the Dalai Lama, daily Buddhist philosophy classes, modern Tibetan language, political history of Tibet, Tibetan literature and much more. All of these multimedia materials were made available via an open source software called “Kodi” which is very responsive and user-friendly. Currently, in a month, on an average, there are around 120 visitors including tourists, researchers, monks and locals.

**Working on the official website of the institute (tibetanlibrary.org)**

- Changed the primary domain name from ltwa.net to tibetanlibrary.org for our shared hosting account
- Successfully imported and customized all the necessary contents from the previous website to the new website
- Successfully launched the website in English and Tibetan
- Renewed the domain tibetanlibrary.org for 5 years (April 1, 2018-April 1, 2023)
- Purchased privacy protection service of five years for the domain tibetanlibrary.org (April 1, 2018-April 1, 2023)

**Made webmail account for all the administrator and department heads**

**Stored the monthly backup of the present website**

**Amazon Kindle account**

- Made corrections on several book details which were already uploaded on Amazon Kindle
- Typed the synopsis of 70 books and uploaded them to the Amazon Kindle account
- Successfully completed the Kindle account tax interview

**Poster making for Library event**

- Designed posters for monthly Buddhist philosophy classes
- Designed posters for all other library events

**Scanning and printing**

- Printed a total of 437 images of various paper sizes
- Scanned a total of 35 documents

**ORAL HISTORY DEPARTMENT**

**Books published**

- Oral History Series 41
- An account of common taxpaying citizens of the Tibetan government, written by Mr Ngodup Palden Qusar, residing in Bylakuppe Tibetan settlement
- Oral History Series 42
- An account of service rendered to Gaden Phodrang government, written by Mr Rinchen Dhondup Sadutsang, former minister of Central Tibetan Administration
- Oral History Series 43
- Biography of Venerable Tenzin Choedhar, which tells story of a senior monk of Sekhar Guthog monastery who escaped from Tibet in 1959. This is an introduction of an abbot, a chanting leader of the monastery, and documents regarding the guide to Sekhar Guthog Monastery, government official tours, distance, lodging, records and marriage traditions in Tibet written by Mr Lhakpa Tsering

**Documents edited and typed**

- Re-edited and recompiled the document of Oral History Series 41, which has been returned by the author after reviewing
- An account of Venerable Khenchung Thubten Khynrab, fourth rank monk in Tibet, written by Mr Ogyen settled in Manali
- An account of the successive Kirti Lamas
- An account of Mr Tashi, which recounts the story of a monk from Amdo region of Tibet, who escaped from Tibet in the year 1959 and settled at Gangtok
- Manuscript regarding Srog District, about the southern part of Tibet’s heads and people who have been challenging the Chinese since 1957 in order to protect their land and how they successfully took back Srog Tsenden monastery and others
- An account of Venerable Lobsang Gyaltse, which tells the story of a
monk from Kham province of Tibet and how Tibetan people struggled against the critical situation in Tibet in 1959

• Re-edited and recompiled the document of Oral History Series 42, which has been returned by the author after reviewing

• Documents regarding the guide to Sekhar Guthog Monastery, government official tours, distance, lodging, records and marriage traditions in Tibet written by Mr Lhakpa Tsering, residing in Gangtok, Sikkim

• An account of Mrs Tsering Paldon, which tells the story of a former parliament member of Central Tibetan Administration narrating how she spent her life in both Tibet and in the exiled Tibetan community

Documents transcribed

• An auto-biographical account of Venerable Gyaltan Namgyal, private tailor to His Holiness the 13th Dalai Lama in Tibet

• Audio Record Series 9-16 (each containing 1hr 30min)

• Audio Record Series 17-24 (each containing 1hr 30 min)

• Audio Record Series 25-32 (each containing 1 hr 30min)

• An account of Mr Kalsang Wangchuk, former joint secretary of Central Tibetan Administration (transcribed two video recorded tapes out of nine)

• Re-transcribed an account of Mrs Tsering Paldon, former parliament member of Central Tibetan Administration

Interview

• Biography of Mr Migmar Tsering, a traditional artist and thangka painter

• Mrs Pema Dolker, narrating her life spent in Ngari region of Tibet before the Chinese invasion and troubles during her escape from Tibet to Ladakh, India in 1968

• “Tamtsogs” (LTWA journal in Tibetan, 2017, Issue 37, VOL 1)

• Exposition of the Thirty Verses and Tagjiuk (sum cu pa’i rnam bshad gzur gnas dgyes pa’i gtam dang raqs kyi ’jug pa’ai dka’ ’grel gnad kyi igron me)

• Autobiography of Phuntsok Rabgey (pha yul gyi ri klang)

• The Popular Historical Resources Of Ama Yiga Lhamo (yid dga’ li ba mo’i dmangs kyi lo rgyus rgyu cha)

• In Search of Panchen Gedun Choky Nyima (pan chen rin po che’i tshol zhib)

• Biography of the 18th Trichen Rinpoche (lbcu brgyad khris chen rin po che’i rnam thar dad pa’i ’jug ngogs)

• Autobiography of Chaglo & Itinerary: Explanation of Gedun Choephel (chag lo’i rnam thar dang dge chos gnas yig)

• Intricacies of Poetic Theory (snyan tshig rig pa’i dka’ gnad)

• Mind and Mental Factors (sems sems byung gi rnam brgyud cung zad bshad pa rang rgyud gsal ba’i me long)

• Birth of the Arts: Papers on the Arrival of the Literary Field of Knowledge in Tibet During the 13th Century and Beyond (rig pa’i khye’u)

• Tale of a Snow Child (gangs phrug gi gtam rgyud)

• Arts of Living the Dream-Like Life (rmi lam las bu’i ’jig rten’ dir ’tshe tsul cung zad brjod pa dogos byung sems kyi ’rabs ri)

• Old Path White Clouds (sprin dkar lam rnying)

• Beyond Religion (chos lugs kyi mshams lasa’ das pa)
- Comparative Study on Indian Legend and Philosophy (khayd pa 'phags pa'i bṣod pa rgya cher bshad pa dang lha las phul byung gi bṣod 'grel)

**New books published in English**
- A Buddhist Perspective on the Faults of Eating Meat
- Discourses on Bodhicharyavatara
- Taranatha's Commentary on the Heart Sutra
- Speak Tibetan the Tibetan Way (Textbook)
- Speak Tibetan the Tibetan Way (Workbook)

**Reprints**
- Fashan Lamyig (Tibetan)
- Tibetan Language and Grammar (Tibetan)
- Repository of Stories (Stories 4, Tibetan)
- Speak Fluent Tibetan (English)
- Common & Uncommon Deeds of the Dalai Lama (Tibetan)
- Autobiography of Chaglo & Gedun Choephel (Tibetan)
- Beyond Religion (Tibetan)
- Old Path White Clouds Vol I (Tibetan)
- Old Path White Clouds Vol II (Tibetan)
- Old Path White Clouds Vol III (Tibetan)

**Works other than publications**
- This year, the department conducted a morning Tibetan language class from 8-9 am, three times and each for a duration of three months.
- The department rendered service as a Tibetan language and literature teacher during the annual three-month-long Intensive Translation Program of the LTWA.
- The department provided teaching service at a workshop for the staff of Central Tibetan Administration for 150 hours.
- The department rendered our help as a judge to the students of Norbulingka Institute for their semester oral presentation. Our department taught Tibetan language at Nyingma Choekor Ling for one week
- Our head, Mr Sangye Tandar, taught at the Dalai Lama Institute for Higher Education, Bangalore for one month on deputation.

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**RESEARCH & TRANSLATION DEPARTMENT**

This department oversees the education of the national and international students studying Buddhist philosophy, Tibetan, Hindi and helps formal and informal international research students. We also take care of the written and oral translation into Tibetan, English and Hindi.

**Publications**
- Published two issues of the Tibet Journal VOL 42, 2017 (VOL 42, nos 1 & 2 in English)
- Third edition of Speak Fluent Tibetan (in Tibetan and English)
- Second edition of Speak Tibetan the Tibetan Way (in Tibetan and English)

**Translations**
- Translated 87 chapters of His Holiness the Dalai Lama’s speeches on various topics entitled Jeewan Ke Path Padaarshak (from Tibetan to Hindi)
- Translated “Danyavad Bharat” song (from Hindi to Tibetan)
- Translated In Search of Panchen Rinpoche (from Tibetan to English)
- Translated about 90 short moral children’s stories (from English to Tibetan)
- Translated over 100 pages of SEE-Learning, a textbook for guiding source of Social-Emotional-Ethical Learning Workshops (from English to Tibetan)
- Translated the Science Brochure (from English to Tibetan)
- Translated Walmang Kunchok Gyaltse’s A Concise Presentation of Mind and Mental Factors
- Translated 21 pages of Sutra of Renunciation (from Tibetan to English)
- Translated around 50 pages of LTWA website materials (from English to Tibetan)
• Translated the synopsis of Yongzin Yeshi Gyaltse’s *Mind and Mental Factors* (from Tibetan to English)
• Translated the synopsis of Yangchen Gawai Lodoe’s Lorig entitled *A Mirror Reflecting What to Adopt and What to Discard* (from Tibetan to English)
• Translated 24 pages of NirvaaMit Tibbatii Samudaay Ki Samsyaen aur Sambhaavanaen (The Exile Tibetan Community Problems and Prospects) (from Tibetan to Hindi)
• Translated 42 pages of 2016-2017 Annual Report of the LTWA (from Tibetan to Hindi)
• Translated the Takbu Yongzin Lamrim: The Lamp that Illuminates the Essence of the Instructions of the Stages of Path to Enlightenment of the Three Scopes of Beings based on the outlines of the Great Treatise of the Stages of Path (from Tibetan to English)
• Translated 160 pages (380 pages in total) Dhammapada (from English to Tibetan)
• Retranslated His Holiness the Dalai Lama’s *Introduction to Buddhism* (Ladakh 2002 to 2003) (from Tibetan to English)

**Teaching Buddhist philosophy and oral translation**

Our department offered four hours of Buddhist philosophy classes daily. Two classes are translated by the translators and two are taught in Tibetan. We also have a three-day or five-day Buddhist philosophy class every month.

**Teaching Tibetan**

Our department taught seven classes of Tibetan language of one hour each for two semesters March 15 to December 14. About 700 students came to learn Tibetan and about 300 completed their courses. We celebrated graduation day at the end of each semester and offered them certificates.

**Intensive Translation Program**

The department organized the twelfth three-month Intensive Translation Program from July 1 to September 30, 2017.

**Cataloging**

Ninety new Hindi books were cataloged.

**Social service & miscellaneous works**

• The department provided oral translation for the science workshop for one month (June 2017) in Ganden Monastery, South India
• One staff of the department visited Lha Charity to interpret for Geshe Gyaltse and Geshe Thupten Pelsang’s teaching on compassion for a group of doctors from the West giving lectures on Buddhist science and philosophy to international groups
• The department guided national and international research students
• The department has rendered typing, translation and editing works in Tibetan, English and Hindi for the Central Tibetan Administration, the Administration Department of the LTWA, and other non-governmental organizations.
• Prepared a reference list in English (2 pages) and Tibetan (4 pages) and translated (2 pages) of questions in Tibetan for the UN Fulbright scholar Lindsay Gilmour as a coordinator
• The department served as oral translator during the Social, Emotional, Ethical Learning workshop held in Sarah College for four days, jointly organized by the LTWA, Education Department and Emory University
• Served as oral translator for our geshes during the talk on Buddhist science and philosophy

**MUSEUM**

During the fiscal year the museum received more than 3,000 visitors including official guests and general guests of non-governmental organizations. Public visitors included people from the Himalayan region and Tibetan peoples, who came for pilgrimage and students from various Tibetan and local schools on their school tours. The department facilitated all its visitors with information regarding the history of the museum and objects on display. Other duties of the staff at the museum are: managing the overall physical security and managing the protection and care of all the antiquities in the harsh climatic conditions of Dharamshala.

During the year, statistical information data was completed and the old tabular catalogue form was revised. The museum artifacts stock register in Tibetan and English is in the process of revision.
FOREIGN LANGUAGE REFERENCE LIBRARY

The Foreign Language Reference Section is responsible for acquiring, classifying and cataloguing the books and other materials relating to Tibetan cultural, tradition, history, politics, biography, travelogue, language, and other aspects of Himalayan studies, also with the responsibility of assisting and helping our library patrons and researchers in their research fields.

Reference services circulation

- Books read and consulted in reference section (2653)
- Books issued to research scholars (302)
- Books issued to institutions (28)
- Books issued to LTWA staff (291)
- Total number of books taken out for photo copy (105)

This year we added 414 new books in our library collection, which have been registered in our accession register, classified all the books according to their subjects, catalogued their respective data entries in the SLIM software.

Along with book classification, the department also worked on the classifying and cataloguing of soft copies of books and articles available only in electronic version.

AQUISITION

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LIBRARY MEMBERSHIP

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SCIENCE DEPARTMENT

Programs

Fourth Emory Tibet Science Initiative
- The fourth Emory Tibet Science Initiative was organised from May 17 through June 20, 2017 at their respective monasteries.
- The Emory-Tibet Medical Program for the sixth batch of Emory students was organised from June 19-25, 2017.

Graduate Program
- The sixth Graduate Program was organised at Dolma Ling Nunnery from August 29 to September 23, 2017.

Leadership Workshop
- The second Leadership Workshop for the third leadership cohort was organised at the Sager Science Centre from November 6-24, 2017.

Conference
- The sixth conference in the series titled “Cosmology and Consciousness” was organised at the Norbulinga Institute, near Dharamsala, from September 28-30 2017.

Exhibition
- “My Earth, My Responsibility” exhibition was put on display for a week at the beginning of the leadership workshop.

Publication

Science in Tibetan (online)
- A total of 56 new entries were added to the website.

Science Newsletter
- The department published the 19th edition of Science Newsletter.
Science conference brochure

- A small bilingual conference brochure was designed, translated and published for our 6th Cosmology and Consciousness conference.

Translation

- Out of the 56 new articles added to the website and Facebook page, some of them were translated and published during this period.
- We provided translation for ETSI classes at Gaden and Drepung, including lectures in the classroom, powerpoint slides, hands on activities and evening programs like debating and question and answer periods.
- Translation of Thomas Kuhn's book *The Structure of Scientific Revolution* (done up to second chapter)
- The translation of essays and sample question papers for ETSI summer program, 2018 (around 26 Word-document pages)
- Translation of science education brochure (updated version)
- Translation of Einstein's book, *The Ideas and Opinions* (done about six pages)
- Translation and designing of latest *Science Newsletter*
- Collecting and translation of science glossary definitions (done up to around 300 definitions)
- Video editing works related with ETSI class recording from last year (done up to 7 hrs of videos)
- Uploaded 6 science lecture videos online

TIBETAN BOOKS & MANUSCRIPTS LIBRARY

Acquisition

Purchased 202 books, accession number from 13360 to 13560 which cost Indian Rs. 219527.50/ (two lakh nineteen thousand five hundred twenty-seven and fifty paisa.)

Donation

A total of 394 books and manuscripts were donated by individuals and institutions, accession number from D35691 to D36084.

Documentation, cataloguing, classification and SLIM soft entry

A total of 596 books and manuscripts were documented, catalogued, classified and detailed and analytical entries were added to the SLIM database.

MEMBERSHIP/ SERVICES

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Price: Rs 435

“I declare after all there is no enjoyment like reading! How much sooner one tires of any thing than of a book! When I have a house of my own, I shall be miserable if I have not an excellent library.”
—Jane Austen
SUDHIR Kakar: Thank you very much. I hope I can contribute at least something. I’m going to talk about “Emotional Transformation: Learnings from Buddhism and Psychoanalysis.” My effort is focused on what we can learn from each other, so I’m going to talk a little about that. In 1994, I was honored with an invitation from the Foundation for Universal Responsibility, which was set up by His Holiness to have a dialogue with him in New Delhi. The subject of the dialogue was Buddhist and Western psychology and I, as a psychoanalyst, was asked to represent the viewpoint of Western psychology. What I remember most vividly about the dialogue was an exchange when the topic of hatred came up. I gave the orthodox psychoanalytic view—there is something wrong with the person if he cannot hate. There’s also something wrong if the person cannot stop hating. A mature person should be capable of hating but also capable of transcending hatred.

“No ... no,” His Holiness exclaimed. “This is not true of Buddhist psychology at all.” He then proceeded to tell the story that I’m sure you all know but I’ll tell it again because this story is important for where I’m going to go later on. The story was about his friend, a spiritually advanced Lama, who was incarcerated in a prison by the Chinese. After many years he managed to escape and reach Dharamshala.

“How was it?” His Holiness asked his friend about his long years of imprisonment.

“Oh, twice it was very bad,” he replied.

“Were you in danger of losing your life?”

“No, twice I almost hated the Chinese.”

What impressed me that day, and has stayed with me over the years, is His Holiness pointing out the transformative possibilities of the human psyche. Of total compassion without a trace of hate, selflessness carved out of the psyche’s normal self-centeredness, a fearlessness that is not a counter-phobic reaction to the fear that is an innate part of the human psyche.

“Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned.”

“Enjoyable things are compared to waterfall
While life in a house is like drifting in a boat
As a flower, so indeed this human body
And as a bubble, so is this human life.”

-The Buddha

SUDHIR Kakar: Thank you very much. I hope I can contribute at least something. I’m going to talk about “Emotional Transformation: Learnings from Buddhism and Psychoanalysis.” My effort is focused on what we can learn from each other, so I’m going to talk a little about that. In 1994, I was honored with an invitation from the Foundation for Universal Responsibility, which was set up by His Holiness to have a dialogue with him in New Delhi. The subject of the dialogue was Buddhist and Western psychology and I, as a psychoanalyst, was asked to represent the viewpoint of Western psychology. What I remember most vividly about the dialogue was an exchange when the topic of hatred came up. I gave the orthodox psychoanalytic view—there is something wrong with the person if he cannot hate. There’s also something wrong if the person cannot stop hating. A mature person should be capable of hating but also capable of transcending hatred.

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HIS HOLINESS THE 14TH DALAI LAMA

• Don’t ever mistake my silence for ignorance, my calmness for acceptance or my kindness for weakness. Compassion and tolerance are not a sign of weakness, but a sign of strength.

• Our prime purpose in this life is to help others. And if you can’t help them, at least don’t hurt them.

• When you think everything is someone else’s fault, you will suffer a lot. When you realize that everything springs only from yourself, you will learn both peace and joy.

• I have found that the greatest degree of inner tranquility comes from the development of love and compassion. The more we care for the happiness of others, the greater is our own sense of well-being. Cultivating a close, warm-hearted feeling for others automatically puts the mind at ease. It is the ultimate source of success in life.

• If you have peace of mind, when you meet with problems and difficulties they won’t disturb your inner peace. You’ll be able to employ your human intelligence more effectively. But, if your mental state is disturbed, full of emotion, it is very difficult to cope with problems, because the mind that is full of emotion is biased, unable to see reality. So whatever you do will be unrealistic and naturally fail.

DILGO KYENTSE RINPOCHE

• Do not encumber your mind with useless thoughts. What good does it do to brood on the past or anticipate the future? Remain in the simplicity of the present moment.

• Even if death were to fall upon you today like lightning, you must be ready to die without sadness and regret, without any residue of clinging for what is left behind. Remaining in the recognition of the absolute view, you should leave this life like an eagle soaring up into the blue sky.

• Life is fragile, like the dew hanging delicately on the grass, crystal drops that will be carried away on the first morning breeze.

• The towns and countryside that the traveller sees through a train window do not slow down the train, nor does the train affect them. Neither disturbs the other. This is how you should see the thoughts that pass through your mind when you meditate.

THICH NHAT HANH

• To be beautiful means to be yourself. You don’t need to be accepted by others. You need to accept yourself. When you are born a lotus flower, be a beautiful lotus flower; don’t try to be a magnolia flower. If you crave acceptance and recognition and try to change yourself to fit what other people want you to be, you will suffer all your life. True happiness and true power lie in understanding yourself, accepting yourself, having confidence in yourself.

• The most precious gift we can offer anyone is our attention. When mindfulness embraces those we love, they will bloom like flowers.

• Silence is essential. We need silence just as much as we need air, just as much as plants need light. If our minds are crowded with words and thoughts, there is no space for us.

• There is no way to happiness - happiness is the way.

• Walk as if you are kissing the Earth with your feet.
Various Aspects of Tibetan Culture

Custom of Tibetan Women Wearing Aprons (*pangden*)

There is a history of how this custom of wearing attractive and colorful aprons (*pangden*) began and how it changed over time. The aprons that we see Tibetan women wearing today are the result of continual improvement. This custom of wearing an apron may have originated from the needs of the lifestyle and climate of the region. Initially, women wore an apron to hold a baby in their laps. Secondly, Tibetan women are extremely hardworking and very skillful in managing domestic chores, therefore when they go outside their houses, they have a habit of using their aprons as a kind of convenient basket to gather all the firewood and fodder grass lying on their way. Thirdly, with the apron tied at the front, it helps keep the body warm by blocking the cold wind.

As society has progressed, so too has the quality of living and this is reflected in the continued improvement of the color and quality of the aprons, which were initially intended for utilitarian purposes and have now become an exquisite traditional outfit. Presently, aprons worn by Tibetan women are merely beautiful traditional attires with a vast variety of colors and a great emphasis on their quality. There are different varieties of aprons made with heavy woolen cloth and silk. In order to make the apron more beautiful people use *druden* (silk brocade at the edges of the apron) and *kinkhab* (triangular patches that attach the waist strap to the apron). The colorful apron has become the unique traditional dress of the Tibetan woman. Each region has its own way of tying the apron. For instance, the women in the Tö region tie the apron at both the front and the back. The aprons tied at the back are decorated with silver and other ornaments, while in some places of central Tibet, women never put on an apron until they are married.
The Four Harmonious Friends (*Thunpa Punzhi*)

In the forest of Kashi, there lived a partridge, a hare, a monkey and an elephant. Speaking sincerely of their sequence of arrival in the forest, they established an order of seniority. Accordingly, this custom of animals respecting each other prevailed. Even when they travel, the monkey sits on top of the elephant, the hare on top of the monkey, and the partridge sits on top of the hare. This noble custom serves as a deserving model for ordinary existence.

Owing to this noble tradition, the region around the forest was blessed with prosperity and auspicious signs, such as timely rainfall and prosperous crops and animals. The King, ministers and masses claimed that such prosperity and happiness came out of their own merits and strength. A hermit saint with clairvoyance disagreed, and rhetorically asked by whose merits and strength did this prosperity prevail. “It is neither because of the King’s merit, nor the ministers’ nor the common people’s, rather it is because of the merits and strength of the four animals in the forest.” Everyone believed his words and they began to follow the example of the four animals.

Under this influence, Tibetans gave birth to the tradition of drawing the four harmonious companions on walls, scroll paintings and wooden-boxes. Through such drawings, Tibetans convey the messages of helping each other, respecting the elders, showing care for the young and maintaining harmonious relations with each other. It also represents a deeper meaning of the fulfillment of immediate and ultimate goals of both the self and others.

In folklore, Lord Indra, overjoyed by this way of life, with respectful and honorific words, praised the four animals:

*In the forest of austerity*
*The partridge preached pure conduct to worldly beings.*

A Mongolian Leading a Tiger
(*Sogpo Tagthrid*)

On the walls of affluent households there is a tradition of drawing a Mongolian leading a tiger. If someone asks why this painting is drawn, it is said that the painting dispels obstacles and hindrances; and, it is a symbol of auspiciousness. Secondly, some believe that the drawing represents the three protectors. The physical form of the tiger represents Manjushri, the body of the man represents Avalokiteshvara, and the chain, held by the man, represents Vajrapani.

An Ascetic Leading an Elephant
(*Atsara Langthrid*)

An ascetic leading an elephant is one of the most popular drawings found on the walls of Tibetans. The significance of the painting is derived from our Indian friends. In order to increase one’s fortune and power, the God of Wealth (*Zambhala*), the supreme deity of the god of riches is worshipped. The physical form of *Atsara* is a manifestation of Ganesha. The elephant in the drawing is for the ascetic to ride on. Therefore, Tibetans, in order to create auspicious circumstances to gain prosperity and fortune, paint this drawing on the walls of households and monasteries.
SHAMATHA, which means calm abiding, is the practice of meditation to develop the ability to focus the mind in single-pointed concentration. This is practiced as a pre-requisite for mindfulness or insight meditations. In the Tibetan Buddhist tradition this practice is described as a nine-stage progression beautifully depicted in this thangka showing a monk chasing and finally capturing an elephant.

01. The six bends in the road represent the six mental powers. The first stage of mental development, initial fixation, the stage at which you place your mind on the object of meditation, is attained through the mental power of hearing the instructions concerning the meditation from your guru.

02. The stage of initial fixation

03. The rope represents the mental power of memory.

04. The taming hook represents the mental power of alertness.

05. A flame of progressively decreasing size is found from here through the seventh stage of mental development, after which it is no longer present. The decreasing size of the flame represents the decreasing amount of effort required in the application of the mental powers of memory and alertness.

06. The elephant represents the mind, and its black color represents mental dullness.

07. The monkey represents distractions, and its black color represents mental agitation.

08. The second stage of mental development, increasing fixation, the stage at which you increase the duration on the object of meditation, is attained through the mental power of thinking about the instructions concerning the meditation.

09. The stage of increasing fixation

10. The five types of sensory objects represent the objects inciting mental agitation.

11. From here on the black color of the animals changes to white, starting from the head down. This represents the increasing clarity of the object of meditation and the increasing adherence of the mind to it.

12. The third stage of mental development, patch-like fixation, the stage at which you have the ability to bring your attention back to the object of meditation from an interruption due to mental dullness and mental agitation; and the fourth stage of mental development, close fixation, the stage at which your attention may be brought back even more quickly, are both attained through the mental power of memory.

13. The stage of patch-like fixation
14. The hare represents subtle mental dullness. From this stage you can recognize the distinction between subtle and gross mental dullness.

15. The backwards glance of the animals represents the ability of the mind to return to the object of meditation after recognizing mental wandering.

16. The stage of close fixation

17. The fifth stage of mental development, invigoration, the stage at which you have the ability to refresh your mind from any subtle mental dullness resulting from overstraining to concentrate; and the sixth stage of mental development, pacification, the stage at which you have the ability to sober your mind from any subtle mental agitation resulting from becoming too excited when refreshing your mind of subtle mental dullness, are both attained through mental power of alertness.

18. The ability of mental agitation to lead the mind on is curbed.

19. Because thoughts of virtue during the time of the actual shamatha, mental quiescence, meditation session cause distraction and interruption to concentration, all such thoughts at that time must be suppressed. However, at times other than the meditation session, virtuous thoughts should not be suppressed, and the monkey gathering fruit from the tree to the side of the path of meditation represents this distinction.

20. The mental power of alertness prevents the mind from heeding distractions; and because of the elation which results from this, the mind can be lead to samadhi: single-minded concentration.

21. The stage of invigoration

22. The stage of pacification

23. The seventh stage of mental development, complete pacification, the stage at which you have the ability to eliminate even the most subtle mental dullness and agitation; and the eighth stage of mental development, single-pointedness, the stage at which you have the ability to retain your attention uninterruptedly throughout the entire meditation session, are both attained through the mental power of enthusiastic perseverance.

24. The stage of complete pacification is the stage where it is very difficult for either subtle mental dullness or subtle mental agitation to arise; and should they arise to even the slightest degree they can easily be removed with just a small amount of effort.

25. Here the elephant has become completely white and the monkey is no longer present. With the application of very slight memory and alertness at the start of your meditation, you can enter an interrupted state of single-minded concentration in which neither mental dullness, mental agitation, nor distractions have the power to cause interruptions.

26. The stage of single-pointedness

27. The ninth stage of mental development, formal fixation, the stage at which you have the ability to retain your attention on the object of meditation uninterruptedly throughout the entire meditation session without having to exert any effort in doing so, is attained through mental power of complete familiarity.

28. The stage of formal fixation

29. Physical bliss

30. The attainment of shamatha: mental quiescence.

31. Mental ecstasy

32. The root of samsara is cut by a joint meditation of shamatha, mental quiescence, and vipashyana penetrative insight with shunyata, voidness, as the object of meditation.

33. With extremely powerful memory and alertness, represented by the flames, you examine the correct view of voidness.

Shamatha drawn in exotic color
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