



LIBRARY OF TIBETAN
WORKS & ARCHIVES

CENTRE FOR TIBETAN STUDIES

Courses in

- ☞ Buddhist Philosophy
- ☞ Tibetan Language
- ☞ Hindi Language

DHARAMSHALA

2010

“

THE GREAT RESPONSIBILITY FOR THE PRESERVATION,
DISSEMINATION AND CONTINUATION OF THE UNIQUE
CULTURE OF TIBET HAS DEVOLVED UPON THE SHOULDERS
OF THE TIBETAN PEOPLE. THE ESTABLISHMENT AND THE
FUNCTIONING OF THE LIBRARY OF TIBETAN WORKS &
ARCHIVES ASSUMES THE UTMOST IMPORTANCE IN THE
PARTIAL FULFILMENT OF THAT RESPONSIBILITY.

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— HIS HOLINESS THE XIV DALAI LAMA

INTRODUCTION



The Library of Tibetan Works and Archives (LTWA) was founded by His Holiness the XIV Dalai Lama in 1970, and officially began to function from 1st November 1971. It was founded with the aim of preserving and propagating the rich culture of Tibet, to counter the massive destruction it had suffered after the Chinese invasion of Tibet in 1959 and the subsequent chaos of the Cultural Revolution.

The primary objectives of the LTWA are to provide a comprehensive cultural resource centre and to promote an environment that encourages research and an exchange of knowledge between scholars and students. These factors are of the utmost importance in a contemporary world shaped by political and spiritual confusion. In trying to fulfill its objectives, the Library's priorities include:

- ☞ Acquiring and conserving Tibetan manuscripts, books, artifacts and works of art
- ☞ Providing access to books, manuscripts and reference works (in Tibetan as well as in foreign languages) in study areas within the Library
- ☞ Compiling bibliographies and documentation of Library holdings and related literature available worldwide
- ☞ Providing copies and prints of Library holdings and acting as a reference centre for such source materials
- ☞ Publishing books and manuscripts under the library imprint
- ☞ Supporting research scholars
- ☞ Offering Buddhist philosophy, Tibetan and Hindi language classes

The LTWA is firmly dedicated to a threefold vision of preservation, protection and promotion of Tibetan cultural heritage.

BUDDHIST PHILOSOPHY

The LTWA offers daily Buddhist philosophy classes to help people appreciate and understand 'truth' and help them deal with daily problems. The classes are taught by Geshe who are highly qualified in Buddhist philosophy and have dedicated a major part of their lives to study and practice. English translators are provided. Courses focus either on specific Indian or Tibetan texts or on significant topics of Buddhist philosophy and practice. The texts covered in the classes provide the foundation for a lifetime of meditation practice.

There are three classes of one-hour duration: 9-10am, 11am-12pm and 2-3pm. Monday classes are dedicated to meditation practice. This includes teachings on meditation, its preparation, posture and appropriate conclusion.

Note: Dates and times may change due to scheduled or unscheduled public teachings given by His Holiness the Dalai Lama. If possible, such changes will be announced in advance. There will be no classes on the second and fourth Saturdays of every month, Sundays and other official holidays. Very occasionally a class may need to be cancelled. Prospective students are therefore requested to call, email, or visit www.tibetanlibrary.org to confirm the schedule before coming to the LTWA.



FIRST BUDDHIST PHILOSOPHY CLASS

Time: 9 am to 10 am

Teacher: Geshe Monlam Sangpo

Translators: Sonam Gyatso, Tenzin Gyaltzen,
Tenzin Lungtok and Tsering Norbu



Guide to the Bodhisattva's Way of Life
(March 15 - June 11)

Text: Shantideva's Bodhicharyavatara (sPyod 'jug)

The ultimate goal of Buddhist spiritual practice is the attainment of the perfect state of enlightenment commonly known as buddhahood. This is achieved by removing the gross and the subtle obscurations shrouding our innately

pure mind and through the gradual development of positive qualities which is propelled primarily by a strong bodhicitta, the mind of enlightenment.

The first chapter of the text explains the enormous benefits of cultivating bodhicitta. The second chapter elucidates the methods of cultivating bodhicitta through proper purification of negative thoughts, wrong doings and negative imprints. The third chapter teaches the actual means of cultivating the superior intention of altruism. The fourth chapter gives a clear view about the indispensability of attending to the spirit of awakening. The fifth clarifies the importance of guarding introspection, without which one will be blown away from the path to enlightenment by the winds of afflictive emotions. The sixth chapter deals with the perfection of patience, which is the unsurpassed armor. The seventh chapter elucidates the perfection of effort without which bodhicitta cannot be cultivated, just as there is no movement without wind. The eighth chapter describes the perfection of meditation, without which a person whose mind is distracted lives between the fangs of mental afflictions. The ninth chapter is dedicated to the perfection of wisdom, for one should develop wisdom to ward off the very root of suffering. And the tenth chapter is on how to dedicate one's virtuous actions.



In Praise of Dependent Arising
(June 14 - July 16)

Text: Lama Tsongkhapa's In Praise of Dependent Arising
(rTen 'brel bstod pa)

The Tibetan term *rten'drel* describes the nature of phenomena and how they relate to each other. It has connotations that are both mathematical and magical, and is a principle that plays a key role in all three levels of view and practice in Tibetan Buddhism: Hinayana, Mahayana, and Vajrayana. The Mahayana, the great vehicle, builds on the Hinayana understanding of *rten 'drel* through the view of emptiness, the lack of inherent existence of all phenomena. Precisely because each and every phenomenon is *rten 'brel*, conceived through dependent relationship, no phenomenon exists in an independent, permanent fashion. *rTen 'drel* thus becomes extremely potent because it not only teaches us the way in which things exist, it also teaches us the way in which things do not exist.



Lamp for the Path to Enlightenment
(July 19 - August 19)

Text: Dipamkara Shrijnana Atisha's Lamp for the Path to Enlightenment (Bodhipathapradipam, Byang chub lam sgron,)

Atisha, the eleventh-century Indian Buddhist scholar and saint, came to Tibet at the invitation of the king of Western Tibet, Lha Lama Yeshe Wö and his nephew Jangchub Wö. His coming initiated the period of the "second transmission" of Buddhism to Tibet, formative for the Sakya, Kagyü and Gelug traditions of Tibetan Buddhism.

Lord Atisha's most celebrated text, entitled Lamp for the Path to Enlightenment, sets forth the entire Buddhist path within the framework of three levels of motivation on the part of the practitioner. Atisha's text thus became the source of the Lamrim tradition, or graduated stages of the path to enlightenment, an approach to spiritual practice incorporated within all schools of Tibetan Buddhism.



Mind Training
(August 20 - December 31)

Text: Jatön Chekawa Yeshe Dorje's Mind Training for Eliminating Future Adversities (Blo sbyong ma 'ongs pa'i 'gal rkyen spong ba), Dipamkara Shrijnana Atisha's Annotated Root Lines of Mahayana Mind Training (Theg pa chen po'i blo sbyong), Drom Tonpa Gyalwe Jungne's Eight Session's Mind Training (Blo sbyong thun brgyad ma) and Sangye Gonpa's Public Explication of Mind Training (Blo sbyong tshogs bshad ma)

These texts are important early works of the Tibetan spiritual genre of mind training. A central theme of mind training practice is the profound reorientation of our basic attitude towards our own self and towards fellow sentient beings, as well as towards the events around us. One of the mind training's most memorable contributions to world spirituality is the practice of tong len, or "giving and taking".



SECOND BUDDHIST PHILOSOPHY CLASS

Time: 11 am to 12 pm
Teacher: Geshe Sonam Rinchen
Translator: Ruth Sonam



Lamp for the Path to Enlightenment (March 15 - May 15)

Text: Atisha's Lamp for the Path to Enlightenment,
(Bodhipathapradipa, Byang chub lam gyi sgron ma)

The great Indian master Atisha Dipamkara Shrijnana arrived in Tibet in 1042 and remained there until his death in 1054. His most celebrated text The Lamp for the Path to Enlightenment was written for the Tibetan people at the request of one of the kings of western Tibet. It sets forth the entire Buddhist path within the framework of the three levels of motivation and, in doing so, answers some important questions asked by the king. It became the prototype for the genre of sacred literature known as lamrim, which describes the stages of the path.



Mahayana Purification (May 17 - May 31)

Text: The Sutra of the Three Heaps (Triskandhaka Sutra,
Phung po gsum pa'i mdo)

Under the influence of the disturbing emotions we have performed many negative physical, verbal and mental activities and have transgressed vows we have promised to observe. These actions have left behind imprints in our minds. If we do not purify them, we will eventually experience suffering and unhappiness when they yield their results. This sutra, also called the Confession Sutra, consists of three parts: confessing and purifying our wrongdoing; rejoicing in the good we have done; dedicating the merit we have created. Practitioners often recite this sutra while making prostrations to the thirty-five buddhas named in it.



Liberation from the Defile of the Intermediate State
(June 1 - June 15)

Text: Panchen Losang Chökyi Gyaltsen's Liberation from the Defile of the Intermediate State (Bar do 'phrang sgröl)

In this short text Panchen Losang Chökyi Gyaltsen presents those practices essential for this life as well as for our well-being in the future, and describes the special practices to be done when we are dying. He instructs us on how to make the appropriate aspirations and prayers to insure a fruitful rebirth and how to prepare for death in accordance with sutra and with tantra.



Chandrakirti's Supplement to the Middle Way

Text: Chandrakirti's Supplement to the Middle Way, (Madhyamakavatara, dBu ma la 'jug pa). Explanation will be drawn from Je Tsongkhapa's Illumination of the Thought (dGongs pa rab gsal)

Introduction and Chapter One
(June 16 - August 15)

Chandrakirti's renowned work begins by introducing the three factors through which one becomes a bodhisattva: compassion, the spirit of enlightenment and non-dual understanding. Understanding of the twelve links of dependent arising is shown as an effective means for developing compassion. In the context of a general presentation of the ten stages the coarse and subtle aspects of the four noble truths will be discussed. The first chapter deals with the qualities that adorn the minds of bodhisattvas on the first stage or ground and through which they outshine others. It discusses the Bodhisattva's practice of giving, the first of the six perfections.

Chapters Two, Three, Four and Five
(August 16 - September 15)

The second, third, fourth and fifth chapters explain how bodhisattvas practise the perfections of ethical discipline, patience, enthusiastic effort and concentration respectively. Ethical discipline consists of restraint from harmful action, creating virtue and working for others. Patience has three

aspects: taking no account of those who harm us, the willing acceptance of hardships and suffering, and gaining certainty with regard to the teachings. Enthusiastic effort is the foundation for creating virtue as well as for sustaining and increasing it. Concentration is the basis for developing special insight into the nature of reality, through which we can rid ourselves of ignorance and free ourselves from cyclic existence.

Chapter Six
(September 16 - October 30)

The sixth chapter is about the Bodhisattva's practice of the perfection of wisdom. The part of this chapter that will be taught provides detailed instruction on how to identify the object of refutation and to apply the reasoning that establishes the selflessness—the lack of intrinsic self-identity—of persons and of other phenomena.



The Three Principal Aspects of the Path
(November 1 - December 31)

Text: Je Tsongkhapa's Three Principal Aspects of the Path
(Lam kyi gtso bo rnam gsum)

The wish for freedom, the spirit of enlightenment and the understanding of the fundamental nature of reality constitute the three principal aspects of the path to enlightenment, and are the indispensable support for the practices of both sutra and tantra. Having recognized that any state within cyclic existence involves suffering, the practitioner develops a strong wish for freedom. But to cut the root of cyclic existence it is necessary to overcome all misperceptions of reality. Even then, supreme enlightenment will remain out of reach unless the intention to attain it is exclusively in order to benefit all living beings.



THIRD BUDDHIST PHILOSOPHY CLASS

This class is taught in Tibetan and no translation is provided.

Time: 2 pm to 3 pm

Teacher: Geshe Lobsang Tsondu



Words of My Perfect Teacher (March 15 - October 14)

Text: Kunkhyen Jigme Chökyi Wangpo's The Words of My Perfect Teacher (Kun bzang bla ma'i zhal lung)

Kunkhyen Jigme Chökyi Wangpo, a renowned 19th-century Tibetan Buddhist teacher, shunned high monastic office and lived the life of a homeless wanderer. The Words of My Perfect Teacher is a practical guide to the spiritual practices common to all Tibetan Buddhist traditions. It is one of the best-loved introductions to the foundation of Tibetan Buddhism and constantly recommended by His Holiness the Dalai Lama and other eminent teachers. The text provides a detailed guide to the methods by which an ordinary individual can transform their way of thinking and set off on the path to liberation. The text explains everything we need to know to practice the teachings and to avoid the many mistakes that can be made on the spiritual journey.



The Essence of Superfine Gold (October 15 - December 31)

Text: The Third Dalai Lama's The Essence of Superfine Gold (Lam rim gser zhun ma)

The Essence of Superfine Gold is the most famous literary composition of the Third Dalai Lama. It is a condensed but comprehensive commentary of Lama Tsongkhapa's A Song of Experience which is the seminal guide on the stages of the path to enlightenment of the beings of three capacities. Although brief, this text summarized the three principal paths of the teachings of the Buddha Shakyamuni.



TIBETAN LANGUAGE COURSES

Tibetan language courses are taught in three terms of three months each: spring (March 15 to June 14), summer (June 15 to September 14) and autumn (September 15 to December 14). There are five regular classes: basic, intermediate, higher intermediate, advanced and basic speaking class. The classes are of one hour's duration and will be held five or six times a week.

Note: Serious students who wish to receive an LTWA certificate on completion of a three-month Tibetan language course must sit monthly tests.

REGULAR TIBETAN LANGUAGE COURSES

1. Basic Tibetan Language Course:

Beginning with the alphabet, vowels and combinations of letters, students learn the fundamental structure of the language, how to make simple sentences, how to use tenses and so forth. The aim at this level is to train students in reading and simple conversation.

Time: 10 am to 11 am

Teacher: Ani Norzom / Tsering Norbu

Textbook: Tashi's A Basic Grammar of Modern Spoken Tibetan (LTWA Publication)

2. Intermediate Tibetan Language Course:

The intermediate course is a stepping-stone to the higher intermediate course. Tibetan grammar and honorific words are taught in this class.

Time: 12 pm to 01 pm

Teacher: Nyima Dekyi / Tsering Norbu

Textbooks: Lobsang Thonden's Modern Tibetan Language, Vol. 1 (LTWA Publication)

Tsetan Chonjore's Colloquial Tibetan: A Textbook of the Lhasa Dialect (LTWA Publication)

3. Higher Intermediate Tibetan Language Course:

Students in this course reinforce and extend their command of Tibetan grammar and idioms. The main aim of this class is to help students become confident in Tibetan. Aspects of Tibetan culture and religion are introduced to provide a basis for students to discuss Buddhism in Tibetan.

Time: 3 pm to 4 pm
Teacher: Nyima Dekyi / Tsering Norbu
Textbooks: Lobsang Thonden's Modern Tibetan Language, Vol. 11 (LTWA Publication)
Geshe Lhakdor and Tenzin Gyaltzen's sGrung gter, Vol. 1 (LTWA Publication)
Jamyang Tenzin Shastri's mTshar gnam rna ba'i bdud rtsi (LTWA Publication)

4. Advanced Tibetan Language Course:
Students will reinforce and extend their command of Tibetan grammar and idiom. Aspects of Tibetan culture and religion will be introduced to provide the basis of students to discuss Buddhism in Tibetan.

Time: 4 pm to 5 pm
Teacher: Nyima Dekyi / Tsering Norbu
Textbooks: Geshe Lhundup Sopa's Lectures on Tibetan Religious Culture (LTWA Publication)
His Holiness the Dalai Lama's An Introduction to Buddhism for Young Tibetans: A three-day Teaching for Tibetan Students (2007).

5. Basic Tibetan Speaking Course:

This course is aimed at assisting our students to communicate in Tibetan, thereby enriching their knowledge of the feelings and basic way of life of Tibetans. The main aim of this class is to help students become more confident in spoken Tibetan.

Time: 9 am to 10 am
Teacher: Nyima Dekyi / Tsering Norbu
Textbooks: No textbooks. Only handouts will be given



EARLY MORNING TIBETAN LANGUAGE CLASS

The course is specially meant for students who have either completed their elementary education in the Tibetan language or who have strong background knowledge of Tibetan language and culture. The class is taught in Tibetan and covers a wide range of topics including Tibetan language, literature, culture, history and religion. Students, mostly graduates from colleges and universities, are introduced to a higher level of Tibetan studies. There are six different courses of two months, each with their own grammar and literature texts.

Time: 8 am to 9 am
Teacher: Acharya Sangye Tandar Naga
Note: Availability of this course will be announced in advance.



INTENSIVE TIBETAN PRONUNCIATION COURSE

This course is for students who are either completely new to Tibetan language, or unaware of the systematic pronunciation of Tibetan words. The class is held only when a minimum of eight students enroll (with a maximum of ten students). The limit is set to ensure effective learning and enable students to receive one-on-one guidance. The duration of each course is 60 hours (3 hours a day). Students are taught how to pronounce Tibetan sounds, ranging from the Tibetan alphabet up to complex Tibetan words.

Teacher: Dr. Chok Tenzin Monlam

Availability of this course will be announced in advance, along with its timetable and fee structure.



INTENSIVE TIBETAN SPEAKING COURSE

This course is for students who want to speak Tibetan fluently. It is not necessary for the students to know how to read or write. The class is held only when a minimum of ten students enroll (with a maximum of fourteen students). The limit is set to ensure effective learning and enable students to receive one-on-one guidance. The duration of each course is 60 hours (3 hours a day). Students are taught how to speak Tibetan naturally.

Teacher: Dr. Chok Tenzin Monlam

Availability of this course will be announced in advance, along with its timetable and fee structure.



HINDI LANGUAGE COURSE

This year the LTWA is offering a basic Hindi language course. At least five students are needed to have this course running.

Beginning with the alphabet, vowels and combinations of letters, students learn the fundamental structure of the language, how to make simple sentences, how to use tenses and so forth. The aim at this level is to train students in reading and simple conversation.

Teachers: Dr. Jampa Dawa and Acharya Tsewang Gyalpo.
Time: 10 am to 11 am



INTRODUCTION TO TEACHERS AND TRANSLATORS

BUDDHIST PHILOSOPHY TEACHERS:

Geshe Sonam Rinchen was born in the Tehor region of Kham in Eastern Tibet. He began his religious studies at the age of twelve at Dhargye Monastery, the largest local monastery in his area of Kham. He pursued his studies there for the next seven years and completed the basic studies in logic. At nineteen, he made a two and a half-month journey on foot to Central Tibet to enter the Monastic University of Sera. He continued his studies there until he was forced to flee Tibet in 1959. In India he completed his studies for the degree of Geshe Lharampa, which he received in 1980. He also holds an Acharya degree from the Central University of Higher Tibetan Studies, Varanasi. He has taught classes at the LTWA since 1978. Geshe-la has also taught in Japan, Australia, New Zealand, Great Britain, Ireland and Switzerland. Ten books of his teachings have been published.

Geshe Monlam Sangpo was born in the Tehor region of Kham in Eastern Tibet. In 1985, at the age of nineteen, he came into exile in India and joined the Monastic University of Drepung. He completed his studies for the degree of Geshe Lharampa in 2003. He then joined the Gyume Tantric University for one year. In February 2005 he joined Nechung Monastery as a Buddhist philosophy teacher. He began teaching Buddhist philosophy at the LTWA in May 2005.

Geshe Lobsang Tsondu was born in Reting of U-Tsang in Tibet. He began his religious studies at the age of twelve at Sera Monastery in Tibet. He continued to study Buddhism until

he was forced to flee Tibet in 1985. In India he completed his studies for the degree of Geshe from Sera Monastic University in 2003. After that he joined the Gyutoe Tantric University for one year. He taught Buddhist philosophy to the nuns of Kopan Monastery in Nepal before he joined LTWA in 2005.

TRANSLATORS:

Ruth Sonam holds an MA degree from Oxford University and has lived in Dharamsala since 1976. She has an extensive knowledge of Buddhist philosophy and practice and has been active as an interpreter and translator since 1981. She has translated and edited ten books of Geshe Sonam Rinchen's teachings on Buddhist philosophy and practice.

Sonam Gyatso holds an Acharya degree in Tibetan studies and Buddhist philosophy from the Central University of Higher Tibetan Studies, Varanasi. He joined the Research and Translation Department of the LTWA in the winter of 2005.

Tenzin Gyaltzen holds a BA degree in Tibetan studies and Buddhist philosophy from the College for Higher Tibetan Studies, Sarah and a BA degree from Delhi University. He joined the Research and Translation Department of the LTWA in the summer of 2006.

Tenzin Lungtok holds an Acharya degree in Buddhist philosophy and Tibetan studies from the Central University of Higher Tibetan Studies, Varanasi. He joined the LTWA in 2010.

Tsering Norbu holds an Uma Rabjampa degree (equivalent to MA degree) in Buddhist philosophy and Tibetan studies from the Institute of Buddhist Dialectics, Dharamsala. He joined the LTWA in 2010.

TIBETAN LANGUAGE TEACHERS

Acharya Sangye Tandar Naga is the head of the Cultural Research and Tibetan Publication Department and the editor of gTam-tshogs Journal in Tibetan. He joined the LTWA in 1991. He teaches the morning special class and other academic workshops at the LTWA.

Dr. Chok Tenzin Monlam is the head of the Research and Translation Department. He joined the LTWA in 2007. One of the research works that he has been doing since 2001

is on how to teach Tibetan as a foreign language. He has started to teach his findings to hundreds of foreign students from all walks of life for the last three years.

Venerable Ani Norzom holds an Acharya degree in Tibetan Studies and Buddhist Philosophy from the Central University of Tibetan Studies, Varanasi. She joined LTWA in 1999 and has been teaching the basic Tibetan language course for the past eight years.

Mrs. Nyima Dekyi was born in Phenpo, Tibet. She studied Buddhism in Poto Nunnery, Tibet, for seven years. In 1997, she escaped to India and continued to study Buddhism in Dolmaling Nunnery for three years. Then she studied Tibetan language in the Sarah College for Higher Tibetan Studies, Dharamsala, for more than two years. She taught Tibetan as a foreign language at Thosamling Nunnery for more than three years before joining the LTWA in 2009.

HINDI LANGUAGE TEACHERS:

Dr. Jampa Dawa is the head of the Hindi Section of the Research and Translation Department. He joined the LTWA in 2006. Since then he has been working as an editor for the LTWA Hindi publications.

Acharya Tsewang Gyalpo holds an MA from the Central University of Tibetan Studies, Varanasi. He joined the LTWA in 2009.



REGISTRATION

Students are required to register and obtain a registration slip from the Library office before attending any course. Fees are nominal and they are only meant to defray the running cost of the courses and the maintenance. Therefore, course fees should be paid at the time of registration, either for a whole course or on a monthly basis.

FEES

Registration: Rs. 50 (one time)
Philosophy class: Rs. 300 per month for each class
Tibetan Language: Rs. 400 per month for each class
Speaking Course: Rs. 500 per month

ACCOMMODATION

A limited number of furnished rooms and either attached or common bathrooms with hot water are available for research scholars and students enrolled in two or more courses. Rents range from Rs. 130 to Rs. 150 per day subject to periodic revision. No advance bookings are accepted. Rooms are rented to students only on arrival and after registration. If no rooms are available at the time of arrival, the student's name will be placed in a waiting list.

Research scholars are those scholars who come with a letter of recommendation from their university or institution and who need to use the books, manuscripts and other facilities available in this institution during their research period. Research scholars are required to subscribe to library membership. The membership fee per month is Rs. 300.

Annual membership fee for institution is Rs. 1200.

OTHER FACILITIES

- ☞ The Foreign Language Reference Library contains more than 11,300 titles concerning Buddhism, Tibet and related subjects, as well as reference materials in English and other languages.
- ☞ The Tibetan Manuscript Library holds 110,000 Tibetan titles (manuscripts and books) dealing with Tibetan culture, history, Buddhist philosophy, psychology, medicine, etc.
- ☞ The Museum preserves more than 1,000 sacred objects from Tibet.
- ☞ A bookstall located at the library reception area sells books and journals published by the LTWA in both Tibetan and English.
- ☞ Photocopying and binding services.
- ☞ Multimedia services, including internet access, scanning, OCR (optical character recognition), printing and copying.
- ☞ Canteen
- ☞ Written and oral translation services.
- ☞ Special Buddhist philosophy classes provided when requested by at least five people.
- ☞ Special Tibetan language classes provided when requested by at least six people.



For further information contact:

The Office Secretary
Library of Tibetan Works & Archives
(Centre for Tibetan Studies)
Gangchen Kyishong
Dharamsala-176215, HP, India

☎ 91-1892-222467, 226181
91-1892-223723 (fax)

✉ office@tibetanlibrary.org
🌐 www.tibetanlibrary.org

OFFICIAL HOLIDAYS - 2010

- March 10 Tibetan Uprising Day
- May 27 Buddha's Birth, Enlightenment
and Parinirvana Day
- June 26 Universal Prayer Day
- July 6 Birthday of H.H. the 14th Dalai Lama
- July 15 Buddha's First Teaching Day
- August 15 Indian Independence Day
- September 2 Tibetan Democracy Day
- October 2 Birthday of Mahatma Gandhi
- October 29 Buddha's Descent from Heaven
- December 10 Commemoration of Nobel Prize
to His Holiness
- December 11 Nine Bad Omens Day
- December 12 Ten Good Omens Day

