



VAJRAYANA FOUNDATION
2014 Yearbook Report



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Letter from Lama Sonam Rinpoche

Dear Sangha,

Tashi Delek! I am so happy that all of you have been supporting the Vajrayana Foundation in many different ways. Thank you so much!

Of course, our sangha has had a very hard time these past few years, as our root teachers' parinirvanas have left us like orphans - very sad. But, on the other hand, they also left us the special gift of dharma- the best medicine, and the most wonderful place to do practice- Pema Osel Ling. There are so many sublime teachers and bodhisattvas that have taught and practiced here – starting with our most compassionate teacher, Lama Tharchin Rinpoche, who put his life's energy into Pema Osel Ling.

To help maintain Pema Osel Ling is to gather vast merit, as it is an extremely holy place. I am not sure if any of us truly understand how precious and important it is – not just for us, but also for the whole world, now and for future generations. Not only do we now have the stupas, with relics of countless sublime beings, but Pema Osel Ling is a place where a living Buddha, our Lord of Refuge Dzungse Thinley Norbu Rinpoche, has walked and taught and blessed us with empowerments. The statue that he built with his own two hands sits in our shrine room; the uninterrupted, fresh blessings from this statue are inconceivable. He also taught the entire path of Vajrayana here – from Ngondro to Dzogchen - and gave us all the Dudjom empowerments – amazing!

Because of all of these things, Pema Osel Ling is a truly unique and powerful place to practice and do pilgrimage. As the only lasting way to truly help the world is through practice, we can offer our efforts supporting Pema Osel Ling with joy, and dedicate our merit to our loved ones and all beings.

Thank you again and again to everyone who supports this jewel – the legacy of our most sublime teacher, Lama Tharchin Rinpoche.” Lama Sonam Rinpoche/2014



DHARMA PROGRAMS

No one can pretend this last year has been easy with the parinirvana of our most kind and precious teacher, Lama Tharchin Rinpoche. And yet, with Lama Sonam Tsering Rinpoche's flawless guidance, his intention to secure Lama Tharchin Rinpoche's legacy and ensure its continuity, the integral support of kind lamas and the gathering of the sangha, we were able to continue in the fulfillment of one of Lama Tharchin Rinpoche's primary goals for the Foundation: that the Dharma Programs continue under any circumstances, including and especially his passing.



Photo credit Yvon Chuisseblanche

We are forever grateful to HE Dzongsar Khyentse Rinpoche who graced us with his presence in this painful time of transition. He addressed the sangha with profound words, presided over Rinpoche's cremation and broke the ground for Rinpoche's Ku Dung stupa. We were joined by so many other lamas at this time; Loppon Jigme Rinpoche, Jampal Rinpoche, Lama Gyaltzen Rinpoche, Orgyen Chowang Rinpoche, Anam Thubten Rinpoche, Lama Pema Dorje Rinpoche, Tulku Jigme Wangdrak Rinpoche, Lama Yeshe Wangmo, Khenpo Sonam, Khenpo Karten, Gyepa Rinpoche, Lama Laksey Zangpo Rinpoche, to name but a few. Sangha came from far and wide to pray. Pema Osel ling's staff, residents and local sangha supported the ritual activity and our many guests in myriad selfless ways.

[Watch A Tribute to Lama Tharchin Rinpoche \(produced by Yvon Chuisseblanche\)](#)



Photo credit Yvon Chuisseblanche

July 22, 2013 marked the parinirvana of Lama Tharchin Rinpoche. A seemingly ordinary day had ended in an inconceivable way. Amidst an atmosphere of disbelief and sadness, we began the 49+ days of parinirvana ceremonies, performing Vajrasattva puja every day.



Photo credit Milla Cochran

While most of you have received our schedules, emails and postcards and are aware of the annual teachings and retreats that have happened this year, and have also attended them, it is nonetheless inspiring to take stock and reflect on all that has taken place during this time.



Photo credit Milla Cochran

Loppon Jigme Rinpoche, Lama Tharchin Rinpoche's nephew, gave the Nang Drak Rik Sum teachings last Thanksgiving. We were particularly pleased that he and his family were able to attend the annual thanksgiving dinner with all the sangha.



Beginning in November 2013, **Orgyen Chowang Rinpoche** continued his annual visits by bestowing the precious teachings on the Prayer of Kuntuzangpo.

Photo credit Yvon Chuasseblanche

He taught again this November, leading a two-Day meditation retreat on the Heart Essence of Longchenpa and Objectless Meditation, his teachings characterized by passion and inspiration.



Closest to Rinpoche's heart was the completion of the KuDung Stupas for Dudjom father and son. Once again Lama Sonam Rinpoche took the lead in continuing Rinpoche's wishes and intentions and oversaw the construction of the stupas. A **Zungdrup ceremony** to bless all the sacred substances that were to be included in the stupas, and an array of inconceivable relics, took place in December 2013. Khenpo Sonam Rinpoche gave

great assistance just as he had during the building of the Dorje Drolod stupa --- during this precious ceremony the sangha was able to view and mediate in the presence of the relics.

The new year, 2014, began with Dungse Thinley Norbu Rinpoche's Decho, which saw the Sangha and the lamas gather again to honor Rinpoche and to receive his blessings.

For the first time, **Lama Pema Dorje Rinpoche** led the Trekchod retreat, the annual winter retreat, which traditionally has focused on Trekchod teachings for students who have finished their ngondro. Sarah Schneider translated. Khandro Thukthik trekchod offered not only assurance that the Trekchod teachings would continue but gave all of us the opportunity to experience the uniqueness of Lama Pema Dorje Rinpoche's teaching style and his insistence on experience. He graciously made time to speak individually with each student who requested his time.



Photo credit Yvon Chuasseblanche

The 2014 Vajrakilaya Gutor Losar practice was particularly profound this year with Tulku Jigme Wangdrak Rinpoche, Dudjom Lingpa's great great grandson, who bestowed the Namchak Putri empowerment and went on to dorje loppon, ie lead the ritual aspects, of the entire Losar ceremonies. As is traditional, losar day ceremonies began with auspicious food and drink being served and then going onto Lake Born Vajra practice with Khandro Norlha wealth puja. We also performed Riwo Sang Chod smoke offering puja and raised the many prayer flags. It was a splendid entry into the New Year.



Acharya Sam Bercholz once again visited Pema Osel and engaged students this March with his arresting commentary on Dungse Thinley Norbu Rinpoche's seminal work, A Cascading Waterfall of Nectar. As articulate as always, Sam beguiled all attending with anecdotes of his experiences and exchanges with Thinley Norbu Rinpoche.

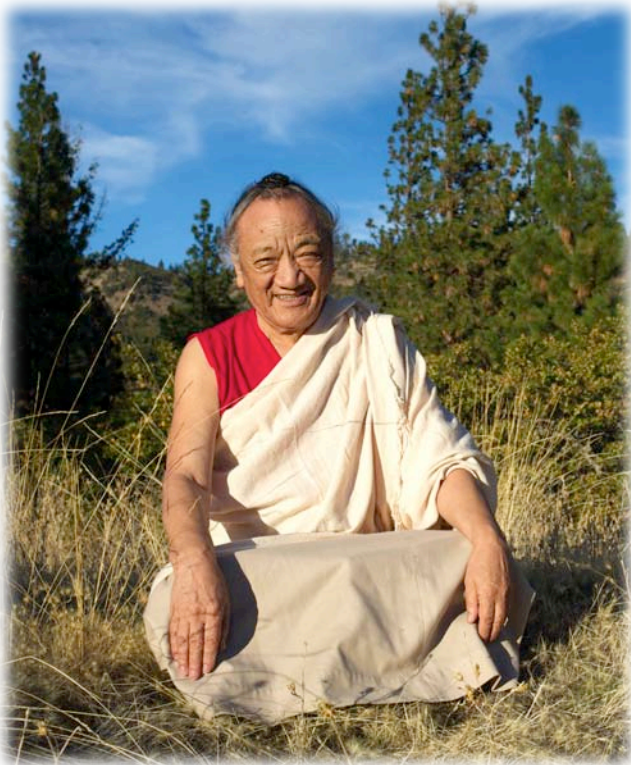


Photo Credit Elena Budnikova



In the spring of 2013 Lama Tharchin Rinpoche established an ongoing Ngondro Program. To support those students enrolled in the program and to offer an opportunity for new students, we are committed to offering a Ngondro retreat, which this April was led by Lama Tsering Gyaltzen Rinpoche, with Cyril Kassoff as his translator. Lama Gyaltzen's adherence to the traditional Nyingma teaching style meant the teachings given were thorough and insightful.

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For our 2014 Spring Retreat, Tulku Jigmed Wangdrak Rinpoche, a familial descendant of Dudjom Lingpa, gave teachings on some of Dudjom Lingpa's songs of realization (*dohas*) and prayers, which offer pith advice for practitioners on the path, especially for Dzogchen practitioners. Additionally, Rinpoche taught on his root teacher HH Jigme Phuntsok Rinpoche's *Nectar Drop of Advice*, a teaching song on how to train in having a noble character, a good heart, moral discipline and stainless wisdom. The retreats were spiritedly translated by Vanessa Kubota.

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Early summer this year found the staff and lamas of the Vajrayana Foundation engaged in intense preparation for the long awaited visit of Dudjom Yangsi Rinpoche. In 2012 Lama Tharchin Rinpoche and Lama Sonam Rinpoche had formally offered Pema Osel Ling to Yangsi Rinpoche and therefore this visit held great significance for the Vajrayana Foundation. Unfortunately, as all of you are aware, this visit was curtailed due to Rinpoche's concern for his root lama Chatral Rinpoche.

It was the intent of Yangsi Rinpoche to bestow the Dudjom Wangs and to preside over a mendrup Drupchen. On the postponement of his visit, he gave his blessings to the performance of the Mendrup Drupchen, requesting that we continue under the guidance of Lama Sonam Rinpoche. Khenpo Tamdrin Gyalpo, Tulku Thadral Rinpoche, who presided as Dorje Loppon, Lama Yedrol and Ani Chodron Zangmo from Nepal, all close students of HH Dudjom Rinpoche, Dudjom Yangsi Rinpoche and Kyabje Gyaltsen Thinley Norbu Rinpoche, assisted with the ceremonies. This spectacular ceremony, never before performed at the Vajrayana Foundation, enabled the sangha to experience an inspiring sadhana practice within the context of Collection of Seven Treasures Drupchen, and to participate in the amazing ceremonies in which dudtse was produced.

Also in attendance providing invaluable assistance were **Khandro Pema Chodron Rinpoche***, **Lama Yedrol Rinpoche***, **Lama Pemala**, **Tulku Jigme Wangdrak Rinpoche**, **Khenpo Orgyen Thinley Rinpoche**, **Anam Thubten Rinpoche**, **Lama Pema Dorje Rinpoche**, **Lama Gyaltzen Rinpoche**, **Lama Yeshe Wangmo Rinpoche**, **Khenpo Sonam Rinpoche**, **Lama Jamie Kalfas**, our resident teachers **Lama Sonam Tsering Rinpoche** and **Tulku Jamyang Rinpoche**.

The jinseks, or fire pujas, are an integral part of Drupchen practice. This year, unlike previous years, the jinseks of the four activities were performed simultaneously in a glorious display of the magnificence of Vajrayana practice, alive with ritual color, fire offerings and the synchronicity of peaceful, increasing, magnetizing wrathful practice being done together. To be involved in this was one of the highlights of this year's summer retreat.

After summer retreat, unbeknownst to those of us unfamiliar with the process of making dudtshi, (our lamas seem to delight in springing profound activity upon us without notice!), there followed an intense 2 week period of the final stages of dudtshi preparation kindly supervised by Tulku Thadral Rinpoche, Ani Chodron and Lama Sonam Rinpoche. The completion of the dudtshi process would not have been possible without the assistance of the many sangha who came and volunteered endless hours selflessly of their time. All of us will always remember the incredible fragrance of the dudtshi wafting though the Shrine room.



August brought the first parinirvana anniversary of Lama Tharchin Rinpoche's passing. Although a sad time for all of us, we were blessed by the presence of all the lamas who acknowledged their sincere and deep appreciation of the legacy left by Lama Tharchin Rinpoche. This ceremony provided an opportunity for the coming together of all of Lama Tharchin Rinpoche's sangha and an acknowledgement of how meaningful the sangha is as we continue on the Vajrayana path of practice.



Photo credit Yvon Chuasseblanche

In September of this year, the Vajrayana Foundation was truly blessed by the arrival of Dungse Garab Dorje, the son of Dudjom Rinpoche, and an authentic lineage holder of the Nyingma tradition. He not only bestowed the Throma wangchen empowerment but provided assurance to all in attendance that Pema Osel Ling held a central place in the heart of lamas of the Dudjom family.



Photo credit Sonam Famarin

This Thanksgiving Retreat, it was a pure delight to receive teachings from Lama Sonam Tsering Rinpoche, who taught on an aspiration prayer of Longchenpa's beginning "Always from rebirth to rebirth", enriching our appreciation of this prayer that we do in puja everyday. Our resident translator Cyril Kassof, did a wonderful job translating Lama Sonam Rinpoche's clear and profound teachings.

Looking back upon this first year since the passing of Lama Tharchin Rinpoche, we believe he would be very pleased and happy to see that we are continuing what he began and gave his life energy to. We truly want to acknowledge and express our sincere appreciation to you, the precious jewel of the sangha, for your on-going support and commitment to Rinpoche's legacy.

We are so happy to have the opportunity to work together to carry out our precious teachers' aspirations and are looking forward to a full year of retreats in 2016.

Thank you again for your kind support!

With much love, Jaffa,

Dharma Programs Coordinator

Personal Retreat at Pema Osel Ling

Pema Osel Ling is an incredible place to do practice and we are so happy to now be able to offer increased opportunities for **personal retreats!**

January 12 – 18, 2015

Single room occupancy offered in all our facilities. Our Orchard House (Main House) and the Redwood Cottage reserved for those wishing to continue with Rushen practice. All cabins and the Sangha House are available for those not doing Rushen practice. Limited space—first come, first served.

Year Round

- Our rustic shrine cabin is available for **anyone wishing to do up to two weeks** of retreat – any practices. The cabin is in proximity to the shrine and stupas.
- Kunsang Choling – a secluded cabin with a great view that many incredible lamas have stayed in, including Dungse Thinley Norbu Rinpoche, Dzongsar Khyentse Rinpoche and Lama Tharchin Rinpoche. For **VF members wishing to do up to two weeks** of personal retreat – any practices.
- Three private cabins available for **VF members and participants in our Ngondro Program** to do **three to six months of Dudjom Tersar Ngondro or Dudjom Troma Ngondro** practice. Lama Sonam Rinpoche must approve applicants and will give teachings throughout your retreat.

For details, prices and to reserve a spot, visit

[PERSONAL RETREAT AT PEMA OSEL LING](#)

Lama Tharchin Rinpoche said: *"Pema Osel Ling is one of the best places to do practice. We have incredible holy supporting objects like the body aspect of Guru Rinpoche's statue, made by our Lord of Refuge Dungse Thinley Norbu Rinpoche, and the mind aspect of our stupas."*

And, as **Lama Sonam Rinpoche** told us at our Thanksgiving Retreat: *"Now is the time to practice. Don't think you will have more time later. As the great masters told us, we should practice with the same urgency we would feel if our hair were on fire – we wouldn't wait until a better time to put it out! Remember impermanence."*

The Vajrayana Foundation Ngondro Program



Lama Tharchin Rinpoche and Lama Sonam Rinpoche created the Vajrayana Foundation Ngondro Program in February 2013. They designed the program for serious students of the Dharma, to give them structure and guidance to help them complete their Dudjom Tersar Ngöndro from start to finish. Lama Tharchin Rinpoche explained:

“Ngöndro is called a preliminary practice because it lays a foundation for the two main stages of Vajrayana practice: the creation stage and the completion stage. Since it contains all paths to the realization of enlightenment, every effort should be made to complete the Ngöndro in order to fully cultivate and realize its profound benefits.”

Similarly, Dungse Thinley Norbu Rinpoche said in his introduction to *A Cascading Waterfall of Nectar*:

“As an example of the importance of the preliminary practices [Ngöndro], if someone wants to build a special house or temple, the most important part of the construction is the foundation, in order for the building to be stable.”

Ngöndro is the gateway to the advanced practices of Dzogchen, as well. The lamas of the Vajrayana Foundation have required students to finish their Ngöndro in order to participate in Rushen (a secret practice that comprises the Dzogchen preliminaries), the annual Trekchöd (Cutting Through Solidity) teachings, and other advanced practices at Pema Osel Ling.

Lama Sonam Rinpoche and Lama Gyaltsen Rinpoche guide Ngondro students at our annual Ngondro retreats and through personal communications. In addition, each Program participant is matched with a senior student advisor, who provides monthly consultations to answer a student’s individual practice questions. Each advisor was approved by Lama Tharchin Rinpoche and Lama Sonam Rinpoche and is prepared to give practical advice and to comment on the significance of different aspects of the Ngondro.

A key focus of the Program is the monthly webcast with senior advisors, who discuss practice issues from their personal experience, as well as give instruction on the various segments of the Ngondro practice. These webcasts allow students to listen and ask questions in real time, and are archived for viewing at a later date.

Participation in the program requires a commitment to practice and study. The total number of hours for each accumulation depends on an individual’s physical capacity. Students develop a personal schedule with their advisors in order to be able to finish in 1 to 6 years. There are currently 47 students in the program. Enrollment is open and students can join at any time. Please e-mail becky@vajrayana.org if you are interested.

Story of the Ku-Dung Stupas Project

As many of you know, Lama Tharchin Rinpoche focused the last months of his life on building Ku-dung (holy body) memorial stupas containing sacred relics of our root teachers, His Holiness Dudjom Rinpoche and Kyabje Dungse Thinley Norbu Rinpoche. We began work on the project in January 2013, and due to the tireless efforts of Lama Tharchin Rinpoche and Lama Sonam Rinpoche, as well as the kindness of our sangha and sponsors around the world, we were able to complete these stupas in June 2014. The date for the formal consecration has not yet been selected.

Here is an excerpt from Lama Tharchin Rinpoche letter to his students introducing the Ku-Dung Stupa project in February 2013.

[Read the full letter](#)

“Supporting the Dudjom Tersar lineage of H.H. Dudjom Rinpoche and Kyabje Thinley Norbu Rinpoche is the essence of my whole life, my true heart wish to serve my lamas’ teachings.

“His Holiness Dudjom Rinpoche passed away in 1987 but our Lord Protector, Kyabje Dungse Thinley Norbu Rinpoche, accepted Pema Osel Ling Retreat Center as his own and gave teachings for the complete Vajrayana path from Ngondro to Dzogchen here. People might think that since they never met Dungse Thinley Norbu Rinpoche or H.H. Dudjom Rinpoche, they do not have a connection. Do not have that concept! Although their physical presence is no longer with us, their wisdom mind is always present.

“We have to remember continuously Dungse Rinpoche and H.H. Dudjom Rinpoche, who each brought a gift of Dharmakaya wisdom right into our hands. Because of this, Lama Sonam Rinpoche and I wish to build two Ku-dung (sacred body) stupas at Pema Osel Ling. These stupas, which will hold precious relics of our sublime teachers’ physical

forms, will be an external way of keeping Dudjom father and son wisdom energy at Pema Osel Ling.

“These stupas will be amazing, not only for followers of the Dudjom tradition, but for everyone. Relics are Dharmakaya wisdom brought to the earth and we need to help that wisdom energy penetrate the whole world and America in particular. Although these stupas will be located in a particular place, their blessings will be wherever the blue sky pervades.”

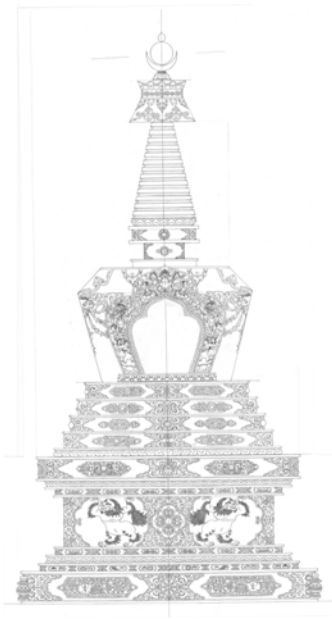
Lama Tharchin Rinpoche





The two Ku-Dung stupas that Lama Tharchin Rinpoche and Lama Sonam Rinpoche originally conceived are the centerpieces of a project in our shrine room at Pema Osel Ling that eventually included a new text alcove to hold our library of the Kangyur and Tengyur, and other extraordinary renovations.

I. Dudjom Rinpoche and Dungse Thinley Norbu Rinpoche Ku-Dung Stupas



A. Design and Outer appearance

The stupas were designed by Tulku Jamyang Gyatso, using traditional proportions and guidelines. He previously designed the famous Ku-dung stupa for Dudjom Rinpoche in Kathmandu, Nepal, at the request of His Holiness Chatral Sangye Dorje Rinpoche, and is well known in Tibetan communities as an excellent artist.

1. Sandalwood

Each stupa is six feet tall and three feet wide at the base, and is fabricated from white sandalwood, one of the most precious of traditional substances. Our stupa engineer, John Reynolds, hand-selected and harvested the wood on the Big Island of Hawaii. Artisan carpenters painstakingly crafted the barrel shape and arched opening of each *bumpa* (vase). Construction of the two stupas took 3 master carpenters working 9 months. The stupas were finally installed in the shrine room June 13, 2014.

2. Gold-plated copper ornaments made in Nepal

Each surface of the sandalwood was first stained and then ornamented with gold-plated copper artwork and precious gems. Each ornament was

designed to exact specifications and crafted in Nepal using a traditional copper-working method called *repoussé*, where three-dimensional details are pounded out from the ornament's reverse side. The ornaments range in size from 1 inch on the narrowest steps, to the 12-inch diameter *bumgo* (ornament surrounding the vase opening).

The stupa is adorned on top with a gilded 13-wheel-of-dharma ornament, with sun and moon, and to the sides with 12 inch gilded *cherpins*, or ritual banners.

3. Marble offering shelves and offerings

The throne of each stupa rests on top of a cherry wood base that supports and elevates the structure. Below the base are a series of three offering shelves that surround the stupas on three sides. These shelves are fabricated of translucent white marble and are backlit to highlight the luxurious offering substances, which include gold- and silver-plated offering bowls filled with pearls, displaying 8 auspicious symbols, 7 royal articles, and tormas; and gold- and silver-plated butterlamps filled with pearls to support electric candles that provide 24-hour light offerings.

1. Enclosures, mandalas, fence



Each of the stupas is protected by a glass and cherry wood enclosure. On the inner roof of the enclosure is a gilded dharma wheel, and underneath each stupa is a full color 8-petaled lotus. A mandala fence made of etched glass surrounds the base of the enclosure, and includes a description of each stupa in both Tibetan and English.

2. Sound and lights

The sandalwood Ku-dung stupas are lit from above with LED lighting inside the enclosures. Each stupa contains an independent sound system, which continuously plays a recording of the *Tsok Khang Dechen* and *Le Mon Ten Drel* offering prayers.

3. Bumgos with busts of the lamas

Inside the niche (*bumgo*) of each bumpa there are specially carved busts of His Holiness Dudjom Rinpoche and Kyabje Dungse Thinley Norbu Rinpoche. These were crafted by our resident sculptor, Elea Mideke, under the direction of Lama Tharchin Rinpoche.

B. Inner Contents

The stupa contains many extremely precious substances:

- A *sok shing* (central channel) made from hand-selected Hawaiian white sandalwood, carved by master artist Lama Phurba, and painted with gold mantras
- Relics from Dudjom Rinpoche and Thinley Norbu Rinpoche's Ku-dung (holy bodies)
- Mantras and chakras prepared according to traditional specifications
- Several types of *tsa-tsas* (small casted sacred images)
- Jewels and precious stones
- Silks and brocades
- Earth Goddess, Naga, Dzambhala, 8 Auspicious and many other different treasure vases
- Special grains and herbs
- Mandalas and other sacred objects.

1. Tsa-tsas (small casted sacred images)

Our resident artists created new molds for several types of *tsa-tsas*, including beautiful Guru Rinpoche, Vajrasattva Yab-Yum, and small stupas. They also prepared new Dorje Drolo *tsa-tsas* from the molds created in 2001 for the Namdrol Pemay Gatsal peace stupa at Pema Osel Ling.

The tsa-tsa hydrostone was mixed with water from the sacred stream that Kyabje Dungse Thinley Norbu Rinpoche opened in Bhutan. "This *Chu-ter* (healing water) began to flow when blessed by Kyabje Dungse Thinley Norbu Rinpoche's practice.

This area on the mountainside near Rangiyung had a water problem for many years. When Kyabje Dungse Rinpoche did puja there, the water began to flow again. Now this is a place where people come from far away and stay to camp and partake of the healing water. From showering in and drinking this water they become healed of many illnesses.

The tsa-tsas also contain dudtshi (sacred medicine) from a vast array of incredible sources, including H.H. Dudjom Rinpoche, whose dudtshi is like "starter yeast" for the dudtshi of all present day Nyingma lamas. H.H. Dudjom Rinpoche collected dudtshi from many great treasure revealers and realized lamas, including Guru Rinpoche, King Shantarakshita, Rangzom Mahapandita, Lochen Dharma Shiri, Longchenpa, Jigme Lingpa, Sangye Lingpa, Dorje Lingpa, Ratna Lingpa, Pema Lingpa, Karma Lingpa, Dudul Dorje and Dudjom Lingpa, to name some. This collection of dudtshi that H.H. Dudjom Rinpoche put together is called *Ten Gum*, the "relics box collection".

H.H. Dudjom Rinpoche's dudtshi also contains nectar that Rinpoche manifested at Maratika Rock Cave. He held up his kapala under the dry rock and nectar appeared and overflowed his kapala. His dudtshi also has a substance that manifested in his kapala when H.H. Dudjom Rinpoche did long life practice at Guru Rinpoche's holy place Deva Kota in Pema Ko.

In addition to this incredible collection, there is dudtshi from other realized lamas, all of which have H.H. Dudjom Rinpoche's *Ten Gum* dudtshi as their base. These include Chatral Rinpoche, Dungse Thinley Norbu Rinpoche, Dilgo Khyentse Rinpoche, Lama Sherab Rinpoche, Penor Rinpoche, Dodrupchen Rinpoche, Mindroling Trichen Rinpoche, Namkha Drimed Rinpoche, Tsetrul Rinpoche, Taklung Rinpoche, Dzungma Rinpoche and Chakmed Rinpoche.

The tsa-tsas also contain other sacred substances, including a relic from Longchenpa's brain, H.H. Dudjom Rinpoche's special Manjushri pill and blessing pills from the 16th Karmapa, to name a

few. The sacred contents of this dudtshi that is in the stupa tsa-tsas are “vast and miraculous and their power is unquestionable,” according to Lama Sonam Rinpoche.

2. Mantras

The *Zung Chen De Nga*, or Collection of Five Great Mantras that are traditionally used for consecrations in all schools of Tibetan Buddhism, makes up a large portion of the mantras in all three Ku-dung stupas. The mantras also include the five senses mantras, lotus mantras, *ali kali* (vowels and consonants), interdependent origination mantras, supplications to the practice lineages of sutra and outer tantra (kriya, upa, yoga), inner tantra (maha, anu, ati) of all the schools of Tibetan Buddhism, especially Nyingma kama and terma, and specifically the Dudjom Tersar. Included are many different lama, yidam, dakini, protector, naga, and wealth deity mantras, as well as *takdrol*, or the liberation-upon-wearing prayers that are often made into amulets. There are special *takdrol*-like mantras that are prayers to H.H. Dudjom Rinpoche and Dungse Thinley Norbu Rinpoche. Also included are mantras for all the different forms of the Dudjom Tersar three roots deities, the Eight Emanations of Guru Rinpoche, as well as miscellaneous other mantras, aspiration prayers, and auspicious verses.

The mantras were typed based mainly on Lama Nyigula’s collection and other sutras, tantras, kangyur and tengyur. They were carefully re-edited by Lama Sonam Rinpoche and Lama Gyaltsen Rinpoche. The mantras were then printed, dyed with a mixture of saffron and camphor, cut into strips, rolled, and bound with colored silk ribbons.

The stupas also contain various different kinds of *yantras*, mantras in the form of a wheel or chakra, whose purpose is to prevent war and famine, while increasing abilities, power, wealth, merit, long life, harmoniousness in the sangha, among many other purposes. The mantras and *yantras* were consecrated in the Zungdrup ceremony, and were then placed at precise positions within the bodies of the stupas.

3. Relics and precious substances

Inside the stupas are sacred remains and relics from H.H. Dudjom Rinpoche and Dungse Thinley Norbu Rinpoche. These *dung* relics are the essential essence of their bodies’ ordinary five elements that have ripened into the five wisdoms. They are a gift from our most kind lamas for sentient beings, a main support for a connection to their Dharmakaya wisdom energy.

C. Shrine Improvements (the “Container”)

From the beginning of the planning for the first two Ku-dung stupas, Lama Tharchin Rinpoche and Lama Sonam Rinpoche stressed the need to make the “container” for the stupas an offering equal in beauty to the stupas themselves.

1. Tile and wood laminate floors

Lama Tharchin Rinpoche picked out the tile for the floor around the Guru Rinpoche statue and under the new stupas on either side. Our resident craftsmen installed this in February and March 2013. Soon after, Rinpoche selected a cherry wood laminate for the remainder of the shrine room floor, which unified the room and gave a warm support for the stupas.

2. Shrine Offering Table

Lama Sonam Rinpoche designed a cherry wood offering table with a top made from the same green granite used in the mandala supporting the stupa for Lama Tharchin Rinpoche. The table features the eight auspicious symbols, hand-carved in Bhutan and gilded by Pema Osel Ling artists. It supports the mandala, candle and water bowl offerings to the stupas and to Guru Rinpoche, as well as offerings from our many visitors.

3. Alcove for future Tara statues

The area behind the Guru Rinpoche statue was remodeled early in the project to prepare for a later phase when Lama Tharchin Rinpoche intended to construct and install five Tara statues, a vision described by Dungse Thinley Norbu Rinpoche. In addition, the alcove created space for storage and for redirecting new stupa electrical and sound wiring.

4. Sacred text library

It was one of Lama Tharchin Rinpoche's aspirations to create a library at Pema Osel Ling to house the sacred Buddhist texts that Lama Sonam Rinpoche brought from Asia in 1989. This collection of over one thousand texts is comprised of the Kangyur (Buddha's teachings), Tengyur (commentaries of Buddha's teachings) and all the volumes of the Nyingma Kama (long lineage teachings) and Terma (treasure teachings).

As we started the process of fulfilling Lama Tharchin Rinpoche's many wishes (*gong dzok*) after his parinirvana, it seemed to be the right time to create a permanent, safe place for the texts, something he had wanted since 1992. Installing the library in our shrine room also fulfilled Rinpoche's desire to have the "container" (environment) for the Dudjom Ku-dung stupas be as beautiful and inspiring as possible, and in addition, completed our shrine's support of enlightened speech, along with enlightened body (Guru Rinpoche statue) and wisdom mind (Ku-dung stupas).

In the spring of 2014, during his travels to Nepal, Lama Sonam Rinpoche was able to locate some traditional cedar text covers that were hand-carved in Saranat, India. He designed front title plates that were printed on maroon hand-made paper with gold lettering and commissioned three-color silk text wraps (*dong dars*) and buckles hand-fabricated in the likeness of a stupa (*chö chack* - "dharma buckles" that symbolize mindfulness).

Back at Pema Osel Ling we had additional cedar text covers produced, and a sangha craftsman stained them all to match the stupas. He then affixed the paper title plate with varnish, while several sangha members sewed the text wraps, attached fabric printed with volume numbers and sewed the "dharma buckles" onto cloth belts. The texts were then individually wrapped and placed in the shelves during our Summer Retreat Mendrup Drupchen.

Our lamas' vision and efforts, along with the sangha's hard work, have produced a wonderful

library with text covers made in the ancient tradition (just like the ones seen on the Dudjom Tersar refuge tree) and shelves that display the texts beautifully. As a last step, we will commission glass fronts for the shelves to protect the texts from environmental hazards.

5. New thrones for Dudjom Yangsi Rinpoche and Lama Tharchin Rinpoche

Our resident artists, Elea Mideke and Nirabhra Taylor, designed, cast and gilded new thrones for His Holiness Dudjom Yangsi Rinpoche and Lama Tharchin Rinpoche. The artists also crafted new snow lions to ornament all five thrones in our shrine room.

6. Shrine room lighting improvements (in progress)

Along with other shrine room renovations, we plan to install new ceiling lighting. This will accommodate changes in the location of the thrones, mandala shrine and the butter lamp offering table that resulted from the installation of the two stupas and new thrones.

II. Ku-Dung Stupa for Lama Tharchin Rinpoche



Following Lama Tharchin Rinpoche's parinirvana, we requested H.E. Dzongsar Khyentse Rinpoche's blessing to build a third Ku-dung stupa containing Lama Tharchin Rinpoche's holy relics. In July 2013, Dzongsar Khyentse Rinpoche consecrated the stupa site in the meadow to the west of our shrine room at Pema Osel Ling. Construction on the stupa site began immediately as the details of the project developed.



A. Design and Outer appearance

1. Marble and colored granite mandala base

We excavated the area, poured the concrete base containing electrical conduits for ornamental lighting, carried out the ritual preparations and completed the architectural plans in the fall of 2013. In early 2014 the stupa base was covered by a mandala crafted from colored granite and marble. Throughout, we have used only the highest quality materials to construct Rinpoche's stupa.

2. Vietnamese marble crafted in India

The Ku-dung stupa itself was fabricated in India out of extremely precious Vietnamese white marble, based on detailed specifications from Lama Sonam Rinpoche, Tulku Jamyang Rinpoche, and John Reynolds, our resident stupa engineer. The stupa arrived in four pieces and was installed over several days beginning April 16, 2014. Each layer was filled with sacred substances and offerings before the next layer was lifted into place. Finally, the stupa was capped with the traditional "thirteen wheels of dharma" spire, which was crafted from copper and gilded in Nepal.

3. Bumgo with gilded statue of Shakyamuni Buddha

Sealed inside the hollow niche of the stupa vase is a gilded statue of Shakyamuni Buddha. The niche is lit from the inside to give soft illumination 24 hours a day. Around the niche is a gilded ornament called the *bumgo*, which is decorated with garudas and other auspicious animals.

4. Mandala fence

A fence at the perimeter of the granite and marble mandala has been crafted in Nepal from brass and engraved with a brief story of Lama Tharchin Rinpoche and his Ku-dung stupa. This will be installed early in 2015.

5. Pagoda covering over the stupa

We also still need to create a freestanding roof to protect and support the lighting for Rinpoche's stupa. The plan is still in the design process.

B. Inner Contents

The stupa contains many of the same precious substances as in our sandalwood Ku-dung stupas:

- A *sok shing* (central channel) made from hand-selected Hawaiian white sandalwood, carved by master artist Lama Phurba, and painted with gold mantras
- Relics from Lama Tharchin Rinpoche's Ku-dung (holy body)
- Mantras and chakras prepared according to traditional specifications
- Several types of *tsha-tsas* (small casted sacred images)
- Jewels and precious stones
- Silks and brocades
- Earth Goddess, Naga, Dzambhala, 8 Auspicious and many other different treasure vases
- Special grains and herbs
- Mandalas and other sacred objects.

1. Tsa-tsas and mantras

Tsa-tsas, mantras and yantras similar to those prepared for the sandalwood stupas were also placed inside Lama Tharchin Rinpoche's stupa. Some of the Vajrasattva *tsha-tsas* contain ashes from Lama Tharchin Rinpoche's Ku-dung (sacred body).

2. Relics and precious substances

These were primarily the same as for the other stupas, except that precious relics from Lama Tharchin Rinpoche's ku-dung were included.

C. Landscaping (the Stupa "Container")

To honor Lama Tharchin Rinpoche, our kind teacher, we made a commitment that Rinpoche's beautiful white marble stupa would be set within a

truly worthy "container." In the weeks before passing into parinirvana, Lama Tharchin Rinpoche reiterated the importance of ensuring that the stupas truly be our best possible offerings, assembled of the finest materials, and placed within an appropriately beautiful "container". Site and landscaping improvements include inner and outer korwa paths around the stupa, new prayer flags behind the shrine room and around the stupa, new stairways and railings, perimeter fencing of black iron, grading and installation of a new sod lawn, shrubs and flowers in the immediate stupa area and around the shrine room, and new paver walkways and stones around the offering fountain.

We still need to complete the stupa area by installing up-lighting on the prayer flags surrounding the stupa, and finishing the lighting around the stupa grounds, offering fountain and parking area.



III. Funding

Contributing to the large cost of the three Ku-dung stupas was the lamas' wish to have them completed as quickly as possible and with the best possible materials. The stupa project was funded by the generous donations of 405 individuals, who contributed a total of \$970,375.70. Many people responded to our fundraising challenges. 268 people gave a total of at least \$108, and will receive a pendant with photos of our lineage lamas. 150 donors received a pearl-colored Vajrasattva tsa-tsa for their gift of at least \$300. 91 people gave at least \$650 and will have their names engraved on plaques in the shrine room. 72 donors received a crystal stupa filled with dudtse made during our 2014 Summer Retreat Mendrup Drupchen, for their gift of \$1,000 or more. Eight very special donors gave \$10,000 or more, and they will be honored with their names on iron benches to be placed

around the grounds at Pema Osel Ling. While we didn't have a special level of recognition, we are greatly indebted to four individuals who each gave \$100,000 or more to the stupas project.

In addition to these financial contributions, hundreds of people gave generously of their time to create the tsa-tsas, prepare the mantras, sew pecha covers and wrap texts, and participate in seemingly endless raffles and fundraisers. Lama Tharchin Rinpoche would express over and over how much he personally appreciated everyone's contribution.

IV. Summary

Lama Tharchin Rinpoche gave us a gift that can never be repaid, as he introduced so many to holy dharma and gave us an example of compassion and selflessness that was beyond compare. We miss Rinpoche from the bottom of our hearts, and to have an opportunity to carry out his heart's wish, and to make these stupa offerings to our beloved lamas is truly precious.

Letter from Lama Tharchin Rinpoche in February 2013 describing the new Ku-Dung Stupa Project

“Dear Dharma Friends,

“Supporting the Dudjom Tersar lineage of HH Dudjom Rinpoche and Kyabje Thinley Norbu Rinpoche is the essence of my whole life, my true heart wish to serve my lamas’ teachings.

“His Holiness Dudjom Rinpoche passed away in 1987 but our Lord Protector, Kyabje Dungse Thinley Norbu Rinpoche, accepted Pema Osel Ling Retreat Center as his own and gave teachings for the complete Vajrayana path from Ngondro to Dzogchen here. People might think that since they never met Dungse Thinley Norbu Rinpoche or H.H. Dudjom Rinpoche, they do not have a connection. Do not have that concept! Although their physical presence is no longer with us their wisdom mind is always present.

“We have to remember continuously Dungse Rinpoche and H.H. Dudjom Rinpoche, who each brought a gift of Dharmakaya wisdom right into our hands. Because of this, Lama Sonam Rinpoche and I wish to build two ku-dung (sacred body) stupas at Pema Osel Ling. These stupas, which will hold precious relics of our sublime teachers’ physical forms, will be an external way of keeping Dudjom father and son wisdom energy at Pema Osel Ling.

“Of all the virtuous actions that accumulate merit, the most supreme is to be connected with building Ku-dung stupas, because this activity has six different powers:

- It is a single antidote for any kind of defilements*
- It will give us an opportunity to fulfill all samaya commitments (sacred vows)*
- It will quickly accumulate vast merit and wisdom*
- In the future, for every single lifetime, you will continue to be the lama’s student.*
- Right after this lifetime, you will actually meet your lama*
- It will bring liberation from samsara.*

What I am asking for is for you to help us build these stupas in the material world, with a donation. Anything material is impermanent and therefore has no true, lasting essence. However, if you have pure motivation, you can use material to connect you with nonmaterial, inexhaustible essence. Money is exhaustible, but if you offer it purely it will connect you forever to wisdom pure essence.

“You can dedicate your offering to anything that you wish, for loved ones, pets, living or dead. On the day of the consecration we will read the names of all sponsors and loved ones and they will share in our great merit and wisdom connection

“Anyone supporting the stupas with pure motivation will accumulate merit and blessings like a drop of water in the ocean – it will never be exhausted. You can dedicate it for future lives and it will continue to increase until we reach enlightenment all together in this sublime mandala!

“These stupas will be amazing, not only for followers of the Dudjom tradition, but for everyone. Relics are Dharmakaya wisdom brought to the earth and we need to help that wisdom energy penetrate the whole world and America in particular. Although these stupas will be located in a particular place their blessings will be wherever the blue sky pervades.”

Lama Tharchin Rinpoche

February 2013

The Dorje Drolöd Stupa



Stupas are ritual structures, created according to strict spiritual guidelines, which represent enlightened wisdom mind. The building of stupas is one of the highest techniques to accomplish the transformation of negative energy into positive energy, and alleviating suffering by causing positive circumstances. Stupas contain:

- medicine to prevent disease
- weapons to counteract war
- grains to alleviate starvation
- jewels to abate poverty
- sacred words and pictures, whose energy pacifies negativity, magnetizes wealth and abundance, removes obstacles due to outer elements, and creates harmonious relationships.

With these qualities in mind, Lama Tharchin Rinpoche and Lama Sonam Tsering Rinpoche designed the Namdrol Pemay Gatsal Stupa Park as a holy place of pilgrimage for many generations to come. The stupas are built in the form of a mandala (sacred wheel) with a central, 30-foot high, red Dorje Drolöd stupa, which subdues negative forces and liberates upon seeing. Surrounding this are eight stupas of the Joyous Buddha, each 13 feet high and representing the 8 traditional styles of stupas. The central stupa was consecrated in

2002 and smaller stupas were consecrated in December 2006.

At this time, we are planning to complete the original vision of Lama Tharchin Rinpoche for the mandala of stupas using the updated plan that he and Lama Sonam Rinpoche put together in 2011.

The plan includes a sacred perimeter fence, approximately 300 feet in length, in the shape of a mandala based on the footprint of the Boudhanath stupa in Nepal, with gates in the four cardinal directions. It will be made of masonry columns, each with a cap. There will be 108 small, 17- inch stupas on top of the caps. All masonry will be tiled with marble. Around this vajra fence there will be a paved path for circumambulation, an offering table and 21 prayer flags.

Those who join their knowledge of the monument's qualities with sincere faith and pure motivation will enjoy the benefits of this great shrine. We invite all of you to visit anytime. Please call our office 831-761-6266 to let us know you will be coming.

We will be holding a New Year's Eve Guru Rinpoche day tsok – it is a special Dorje Drollo holy day – Dec. 31 at 2pm at Namdrol Pema Gatsal Stupa Park. Please contact the office@vajrayana.org for info.

Facilities



The task of keeping the hundreds of acres and numerous buildings, roads and paths at Pema Osel Ling in good repair and beautiful, as well as upgrading for everyone's safety and comfort, is quite a daunting task. In addition to the hundreds of small repairs that are necessary each year, we undertook a number of facility upgrades, (some of them as part of our stupa project, which received separate funding):

Stupa project

- Shrine lawn and landscaping, including irrigation
- Fence around shrine lawn (to protect against feral pigs)
- New stairs to stupa lawn
- Removal of rock and replacement with pavers
- Upgraded electric system for stupa
- Korwa path around Lama Tharchin Rinpoche's stupa

General Fund

- New deck on tsok building
- Widening of parking areas around shrine
- Extensive forest management and brush clearing for entire land
- Concrete path from sangha house path to shrine steps
- Enlarged and resurfaced main parking area
- Upgrade of the well system to supply water to the offering pond, for irrigation and as a reserve water source
- Repair and remodel of the bookstore
- Remodel of bathroom in the western area
- Upgrade of electric at offering pond
- Painting of eastern cabin exteriors
- Interior painting in Sangha House and Dining Hall serving area
- Expanded gardens in front of office and at bookstore
- New furniture for the Sangha House
- New mattresses for a number of beds
- New mirrors
- Plants and pots for Dining Hall plaza.

A treasury of traditional Tibetan art, dance and spiritual culture in the West

In addition to its year-round schedule of teaching and meditation retreats, one of the missions of the Vajrayana Foundation is to create Tibetan Sacred Art with master artists and offer support and training for student artists, dancers and musicians.

“Tibetan sacred art is the symbolic expression of the teachings and practice of Buddhism. The symbolic quality of outer form can help to reveal the inner enlightened quality of our minds. Just being in their presence can heal mental and emotional suffering and bring lasting peace.”--
Lama Tharchin Rinpoche

Lama Tharchin Rinpoche, recognized in Asia as a master artist, was skilled in all forms of sacred art, including sculpting, painting, design, music and dance. In the 1990’s he invited master artist Tulku Jamyang Rinpoche from Nepal to come to Pema Osel Ling to create and teach art. Lama Tharchin Rinpoche also requested Lama Sonam Rinpoche, trained in all forms of ritual art, to teach sacred dance.



Guru Rinpoche statue: The Guru Rinpoche statue in the shrine room was built between 1992 and 1993. It was designed by His Holiness Dungshe

Thinley Norbu Rinpoche and Lama Tharchin Rinpoche. It is a brilliantly painted and gilded, 30-foot-high representation of Padmasambhava, who brought Buddhism to Tibet. A number of students worked side-by-side with the lamas, learning invaluable skills and working tirelessly to bring this sublime statue to fruition.

Thrones: Lama Tharchin Rinpoche and Lama Sonam Rinpoche have overseen the creation of a number of exquisite, intricately carved and molded thrones that are gilded, painted and adorned with ornaments in a traditional style.

Sand Mandala: Our Seven Treasures sand mandala was created in the 1990’s by Lama Tharchin Rinpoche, Lama Sonam Rinpoche and many other lamas and students as a support for our Drupchen. Most sand mandalas are made to be blown away upon completion, but this mandala is preserved under glass and has been a part of over twenty drupchens and other ceremonies. Lama Sonam Rinpoche said “its blessings are inconceivable.”



Sacred Dancing: In Tibet, monks or lamas often perform ritual dancing as an expression of devotion and as a means of inspiring spiritual practice. At Pema Osel Ling, these lama dances have been recreated through the artistic vision of Lama Tharchin Rinpoche and Lama Sonam

Rinpoche and they have encouraged students, both male and female, to learn all of the dances. Both Tibetan and American artists and students have created the traditional sacred dance costumes and masks with materials and items from Nepal and India.

These dances have been performed annually as part of a 9-day *Drupchen*, or extensive practice ritual, since 1990. Sacred dances are done each day, culminating in a large "Dance Day" which consists of 7 - 9 traditional dances performed for the public. These dances include the Black Hat Lama Dance, the Dance of the Dakinis, Lingdro and procession of the 8 manifestations of Guru Rinpoche, all of which require elaborate costumes and many hours of practice. This year we received a special \$40,000 grant to produce new Lingdro costumes and put on an extended production of a number of Lingdro forms.

Treasure Vases: Lama Tharchin Rinpoche designed Vajrayana Foundation's beautiful Treasure Vases, according to ancient specifications and with strict adherence to artistic, cultural and spiritual guidelines. They are handmade in the United States and filled by students at Pema Osel Ling, where the lamas consecrate them during special ceremonies and pujas.

By the sacred contents and rituals employed during its creation, the treasure vase has the power to magnetize wealth and abundance, improve health and healing, pacify anger and conflict, and increase wisdom and compassion.

A treasure vase can either be used as a support for practice by placing it on one's shrine, or buried near homes or in special places to bring auspiciousness and abundance to the world and to

balance the elements, particularly in polluted and dangerous spots.

Lama Tharchin Rinpoche had a great desire to get the Treasure Vases out into the world. Also, he intended the proceeds from their sales to support Pema Osel Ling – in that way he said "everyone benefits many times". We will be increasing the marketing for the Treasure Vases both inside and outside the dharma community in 2015 in an effort to fulfill both of Rinpoche's wishes.

Music: Sacred music plays an important part in Vajrayana ceremonies and practice. Lama Tharchin Rinpoche and Lama Sonam Rinpoche gave instruction in all of the ritual music, teaching students to play the *dungchen* (long horn), *jaling* (Himalayan oboe), *kangling* (horn or trumpet), *rolmo*, *silnyen* and *tingsha* symbols, hand bell, and various drums. We now have a number of senior students fully qualified to teach all aspects of Vajrayana sacred music.

We will be **expanding our art department in 2015** to work on a number of projects that Lama Tharchin Rinpoche wanted us to pursue. We are searching for grants and will be developing ways for the art projects to financially support themselves and Pema Osel Ling, something Rinpoche talked about often.

List of art projects accomplished in 2014:

- Thrones:
 - 4 large thrones for our shrine room were constructed with great detail; 2 were painted gold, 2 were gilded; all were ornamented with jewels and snow lions
- Ku-Dung stupa:
 - 5000 tsa tsas with 4 different designs, cast and painted
 - Jewel ornament designs fabricated and painted
 - 2 small exquisite portrait busts of Dungse Thinley Norbu Rinpoche and H.H. Dudjom Rinpoche
 - 2 gilded dharma wheels
- Sacred Dance:
 - Lingdro: 20 new costumes each for 3 dances
 - Translation of Lingdro text
 - Video of dance production and performance
- Drupchen:
 - Costumes, masks and ritual items repaired and refurbished
 - Losar: Costumes, main tormas and ritual items prepared and refurbished
- Long Life rituals: Portrait effigies and their elaborate palaces constructed

Commissioned work – His Holiness Dudjom Rinpoche portrait bust for monastery in eastern Bhutan

We are so fortunate that Lama Tharchin Rinpoche has left a legacy of incredible art forms at Pema Osel Ling and that Lama Sonam Rinpoche and Tulku Jamyang Rinpoche, as well as several highly skilled student artists, are in residence at Pema Osel Ling. The time is ripe for the arts to flourish here as Lama Tharchin Rinpoche always wanted. Some of the projects for the future include:

- Life -size sculptures of Dungse Thinley Norbu Rinpoche and H.H. Dudjom Rinpoche for the shrine.
- 5 large Tara Statues for the shrine
- The Dorje Drollo peace park completed, including vajra fence and stupa ornaments.

Anyone interested in learning more or helping with the sacred arts at Pema Osel Ling may contact Nirabhra Taylor at nirabra@vajrayana.org.



Bero Jeydren Publications

was founded by Lama Tharchin Rinpoche in 1992 to compile, translate and make available key texts of the Nyingma tradition, with particular emphasis on those of the Dudjom Tersar, or New Treasures of Dudjom lineage.

In 2013 Lama Tharchin Rinpoche stressed the need for restructuring the practice texts used by Vajrayana Foundation. Rinpoche laid out a broad plan for creating more comprehensive, easy-to-use texts containing the *zindriy* practice notes from H.H. Dudjom Rinpoche or others, when possible.

Under the guidance of Lama Sonam Rinpoche, Bero Jeydren is currently working to accomplish Lama Tharchin Rinpoche's vision. At present, we are focused on publishing new and more encompassing Daily Practice and Additional Prayers books, and new versions of our major sadhana practice texts. The new Daily Practice Book is designed to meet our comprehensive daily practice needs, including Ngöndro, the main Three Roots daily practices, and daily Dharma Protectors. The new version of the Vajrayana Foundation Additional Prayers includes the prayers and practices our sangha uses in extensive individual and group practices.

In addition to updating our Daily Practice and Additional Prayers books, Bero Jeydren is also reworking many of our main Dudjom Tersar practice sadhanas according to Lama Tharchin Rinpoche's instructions, to minimize page-turning and to include the *zindriy* practice notes whenever possible. Our goal is to produce new versions of all of our main practice texts over the next couple of years, beginning with the Dorsem Lama Chöpa (Chariot of Great

Merit) sadhana, which we will have for Dungse Thinley Norbu Rinpoche's anniversary *De-chö* in December.

Along with updating printed texts, Bero Jeydren is placing increased emphasis on producing low-cost digital versions of the texts, which not only minimizes printing waste, but also allows for easy text updates. We are making tablet versions available whenever possible, and are encouraging practitioners to download these digital versions for use on their personal devices. Many of our texts are now available as downloads on the [Bero Jeydren](#) page of the Vajrayana Foundation website and will soon be available via the [Dharma Treasures](#) bookstore website.

We have a number of new publications, including a beautiful and profound prayer to Lama Tharchin Rinpoche written by Tulku Jigme Wangdrak Rinpoche. Recently, we produced a Mendrup text for the special Mendrup Drupchen, a comprehensive Tröma Nagmo Collection in Tibetan, a number of additional prayers and practices, the Tröma Nagmo Condensed Daily Practice, Tsok & Concise Severance Ritual, and others. Many of these are already available online and we are continually expanding our online offerings. You can find these on our website on the [Bero Jeydren](#) page.

Creating high quality publications and translations takes a great deal of time and attention on the part of a number of people. Currently, the Vajrayana Foundation is spending approximately \$3,000 each month to support Bero Jeydren. Our monthly membership program supports the Foundation's costs that make this work possible.

Thank You,

Libby Luning

Bero Jeydren Publications

THREE-YEAR RETREAT PROGRAM



Photo credit: Yvon Chausseblanche

According to Tibetan astrology, 1992 was a year of the monkey, during which the birth of Guru Rinpoche is especially celebrated. To commemorate that special year, Lama Tharchin Rinpoche created sacred supports for the dharma: the sublime statue of Guru Rinpoche, whose face was carved by Dungse Thinley Norbu Rinpoche, and the Vajrayana Foundation's drubdra (three year retreat).

Since that time more than 100 people have passed through Drubnyi Döjō Gatsal (The Joyful Grove that Provides Both Kinds of Accomplishment), our three-year retreat center. From 1992 until his passing in 2013, Lama Tharchin Rinpoche taught the three inner tantras of the Nyingma school according to the tradition of the New Treasure of Dudjom (the Dudjom Tersar). The Dudjom Tersar comprises the treasure teachings (terma) of Dudjom Lingpa and Dudjom Rinpoche, from the preliminary practices to the Great Perfection teachings, including all Three Roots practices.

It was Lama Tharchin Rinpoche's main concern to keep the transmission and the practice of the three inner tantras alive and vibrant. He wanted to help form practitioners who are able to not only retain information, but who can also put it into practice and reach accomplishment. It is in this way that the teachings are preserved.

Even though Lama Tharchin Rinpoche left his physical body in July 2013, the drubdra has continued with the firm dedication of the retreatants, the wise guidance of Lama Sonam Rinpoche and, due to our great fortune, the teachings and leadership of Lama Pema Dorje Rinpoche. Recognized by all as a very accomplished yogi himself, Lama Pema Dorje Rinpoche was appointed by Lama Tharchin Rinpoche and Lama Sonam Rinpoche to lead the three-year retreat in the event of his absence.

The current three-year retreat is continuing until late 2015 and a new three-year retreat will begin some months after that. Anyone interested in participating in drubdra should contact the drubdra manager, Lama Tendron tendron8858@gmail.com, who will forward serious inquiries to Lama Sonam Rinpoche.

Dharma Treasures Bookstore at Pema Osel Ling



2014 has been a year of change at **Dharma Treasures**. The biggest of these has been to the physical space itself. Outside, we've created a wonderful new patio. Gone is the old wood decking, now we have a poured cement and paver patio with a railing and lattice wall. Not only has this made the entrance to our store more beautiful, it hints at the future, **a café style patio with a coffee cart!**

We've renovated the inside of the store as well. The roof had been slowly leaking (tarps can only do so much) and this year the causes and conditions came together to replace it. Wow! What an improvement! The new roof allows for more vertical space and the additional windows dramatically improve the lighting and overall atmosphere. When you get a chance, please stop by and take a look.

Taking our cue from the renovations, we rearranged the display space as well. With the intention of freeing up space and improving the shopping experience, products have been placed to find more easily, the walk areas have been expanded and we installed a new heater to help keep us warm and dry during the winter months.

From a systems perspective, we've spent the year shoring up our inventory control, cleaning up our databases, and refining our shipping and receiving procedures. One of our biggest achievements in this area has been our installation of a software package that finally links our in store inventory system with that on our web store.

Speaking of dharma-treasures.com, we are currently starting a project to improve the web store's viability as a "must visit" destination for practitioners of Tibetan Buddhism, and particularly the Dudjom lineage of the Nyingma School. Not only do we want to feature some of the finest authentic practice materials ranging from the mala you are using to count your accumulations, the ritual implements and practice texts on your puja table, to the exquisite ritual art on your walls and shrine, we also want to feature articles full of useful information helpful for both beginners and long time practitioners.

With 2014 being a nuts and bolts tuning, tweaking, and improving, I'm looking forward to 2015 being a time when Dharma Treasures jumps forward - both in our little store up here on the mountain and out there, reaching practitioners all over the world with dharma-treasures.com.

Darren Rigdzin Beil

Dharma Treasures Manager

Special Events/Weddings



In 1993 Pema Osel Ling started renting to a few groups that supported our mission. While the income was helpful, it was not enough to support Pema Osel Ling, and we depended on a generous sangha member to cover our monthly shortfall. In 2002 our primary donor's financial situation changed and he was no longer able to support the foundation in the same way. We met with Lama Tharchin Rinpoche and Lama Sonam Rinpoche to discuss the best way to support Pema Osel Ling.

Both lamas were of the firm opinion that we should not depend solely on donations from our sangha or try to make substantial income from formal dharma retreats. They also did not want us to invite many lamas from different lineages, as they wanted to keep Pema Osel Ling focused on the Dudjom Tersar lineage for dharma teachings and retreats, according to wishes from H.H. Dudjom Rinpoche and Dungse Thinley Norbu Rinpoche. They told us that while they felt that hosting lamas from many lineages to formally teach different practices was positive and helpful to keep dharma going, they did not want the Vajrayana Foundation to follow that particular path. Instead, they wanted us to expand our rentals, bookstore and treasure vase project.

After researching weddings, the lamas gave their approval to move forward. In addition to supporting us financially, they felt that weddings

had positive energy and that they would connect many people to the dharma, if nothing more than by the simple, but profound, karmic act of being on the blessed land of Pema Osel Ling. As Lama Sonam Rinpoche said, "It is like planting a seed that one day will bear fruit."

The first weddings booked as a trial demonstrated that people were very interested in holding their ceremonies and celebrations at Pema Osel Ling, so our lamas spoke to Kyabje Dungse Thinley Norbu Rinpoche. His reaction was unequivocally positive. He told Lama Sonam Rinpoche that the weddings were "creating virtue in the world", meaning beyond their financial contribution. He told us to post a picture on the website of the Tibetan tent he gave us saying, "This will increase your weddings." So we did – and it worked! The weddings are now a main source of support for all our ongoing activity and keep Pema Osel Ling in beautiful condition, while connecting many people to Buddhism.

Dungse Rinpoche went on to say that the flowers and food for the weddings were actually a tsok offering to the Three Jewels. He told Lama Sonam Rinpoche to dedicate each wedding feast for the wedding couple and guests, as well as for the sangha, saying that the merit for everyone, and Pema Osel Ling in general, was profound.



Our guests experience Pema Osel Ling in many ways. There have been a number of Saturdays that we have more wedding guests at our morning puja

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than sangha. On walks to the stupa weekend mornings I frequently meet guests. Many of them have questions or express how moved they are by the stupa and Pema Osel Ling in general. A number of them ask about retreats.

As someone who has witnessed thousands of guests visit Pema Osel Ling for the weddings and other rentals, I have a number of stories of the positive effects and auspicious connections people have made, and would like to share some of these with you:

- Several years ago I received a call from a man who wanted to buy a Treasure Vase, as he collected them from different dharma organizations. He had seen them on our web site after he googled Treasure Vases, but had never met Lama Tharchin Rinpoche or been at any of our events. After speaking with him for several minutes he said, "Wait a minute, is your retreat center Pema Osel Ling?" I said yes and he replied "Wow! I was at a wedding there about five years ago. I was not a Buddhist then but I had such a great time - the food was awesome! I visited your stupa and bought a pendant from your bookstore, which I have worn since then." He went on to say that this experience sparked an interest in Buddhism and that he eventually took refuge in Upstate New York. He ended up sending a sizeable donation that we used to rekindle our Treasure Vase project in 2010.
- A woman who had attended a wedding called several weeks later to see if she could bring her mother, who had congestive heart failure, to the shrine room. The guest said that although neither of them was Buddhist, she had visited the shrine during the wedding and wanted to share it. I said yes and arranged to meet them there. Her mother arrived with oxygen and was helped into the shrine room. I left to park my car and when I came back her mother was standing in front of the Guru Rinpoche statue. Her daughter whispered to me that she had not seen her mother stand unassisted for quite a while. I left them alone at that point, but the guest called later that week to tell me that her mother had a profound experience and thanked me profusely.
- At a wedding that was hosted right before the Dorje Drollo stupa was built, a guest bought a Dorje Drollo tsa-tsa in our bookstore – they were being sold to help fund the stupa. After she went home, she called and asked if her husband, a commercial real estate broker, could buy tsa-tsas to give as holiday gifts to clients and staff. I asked Lama Tharchin Rinpoche, who said "Absolutely!" They bought 100 (raising \$2,500 for the stupa) and we made cards to go with each gold painted tsa-tsa, telling about the stupa and Dorje Droöllo as a representation of the Buddha. After the holidays I heard from the guest that her husband had never had such a positive reaction to his annual gifts. Many of his clients had been impacted by 9-11 and were very touched by the intention of the Dödrul stupa to stop a cycle of negativity. She said a number of them had written personal notes of thanks, including the vice president of his company.
- When Yangtang Rinpoche made a last minute visit to Pema Osel Ling we spoke to the wedding couple who were scheduled that weekend and told them that there was a very special lama coming and that we wanted to share the facility with them. They were extremely gracious and said they were happy to help make it work. We asked Yangtang Rinpoche if he would do a blessing the morning of their wedding and he agreed, so we offered this to the couple. They arrived with six family members and, in front of a shrine room full of our sangha (we do not rent

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out the shrine room to outside guests), received a beautiful blessing. Rinpoche gave all of them katags; it was very moving. The bride's uncle was in tears and the next day he told me that he had never felt anything quite like that. He asked a number of questions about Yangtang Rinpoche and Buddhism in general. Most of the wedding couples are not Buddhist *per se* but they are all very open and obviously supportive of our mission. Regardless of whether they have had a Christian, Jewish, Hindu or non-religious ceremony, many of them are very happy to receive a blessing and katag from Lama Sonam Rinpoche when possible.

- One group that rents Pema Osel Ling is a support group for families of people suffering from an obsessive-compulsive disorder. I walked to the stupa one morning they were on site and met a woman, her 14-year-old daughter and two of the daughter's friends. The daughter asked if I knew what the very sweet smell was that she and one of her friends could smell. She said that it smelled like flowers or incense, she wasn't sure except that it was very wonderful. I told her that I could not smell it, but said that the stupa was a blessed object and I had read that some people can smell very sweet scents in holy places, and it possibly meant she had a special connection with the stupa. Her mother chimed in, "See, I always told you that you were very spiritual." They asked to hear more and I went on to tell them that since stupas are very blessed, if one walks around them while making prayers or expressing positive wishes, they will be answered - in some way, at some point. At that the girl jumped up and was around the stupa before I could say another word. Later, the mother told me that the daughter had witnessed a murder in the family when she was eight and had been suffering from destructive behavior since then. She told

me how grateful she was that they had their event at Pema Osel Ling, as she believed it was very healing for her daughter. (We would love to host more groups such as this but unfortunately, group rentals in general do not provide an adequate and consistent source of income).

- After the fire in 2008, a number of couples that got married at Pema Osel Ling called to see how we were. Some sent donations and came to help us with the difficult clean up.

We owe a debt of gratitude to all of our staff members who work so hard on this fruitful and virtuous activity which, along with support from our sangha and members, helps to fulfill Lama Tharchin Rinpoche's vision of establishing Dharma in the West.

May all beings benefit!

Nancy Menzies



Vajrayana Foundation

Financial Update

Although this year we are facing a short- term cash flow challenge, our financial situation is basically very strong. Our accountant is amazed that an organization as large as VF, with the assets and amount of activity and projects we undertake, has absolutely no debt! We have run as a cash business and our credit rating is excellent. Our banker as well is quite impressed!

In June, 2013, the outside accounting firm we had started to work with made a strong recommendation that we switch our accounting software program. They had assessed our accounting needs – which have grown considerably, and concluded that our old accounting software was not adequate. We switched programs (an incredibly large task) and began January 2014 with a new software system.

Now that we have almost a year with the new software, we are working on new standardized report formats with our accountant so that we can give our financial picture in clear and easy to understand reports for sangha. We will be posting 2014 reports in the New Year.



If you haven't visited Pema Osel Ling in awhile, you would hardly recognize it, so many aspects have improved. I want to say thank you a hundred thousand times. Your support is never wasted – you can see its great result right in front of your eyes. I will dedicate all of your past support of material offering substances into the immaterial vast sky-like wisdom of dharmadhatu. That result will bring both temporary and long-term happiness for all of us. Lama Sonam and I are discussing many more wonderful plans for the future. If there is a little time leftover before I die, we can try to plant long-lasting Dharma in the West to flourish for future generations.” Lama Tharchin Rinpoche/2008

“Since I came to the West nearly twenty-four years ago, due to the blessings of Dudjom father and son, so many more amazing things have naturally manifested than I had thought possible. I would say that our positive karma is ripening. The Dudjom Tersar lineage is manifesting and growing quite amazingly. When the vast blessings from our lamas and great genuine heart effort and support of our sangha combine together, then even my limited capacity and effort can bring this kind of great result. Under the shade of the umbrella of our lord protector Kyabje Dungsé Rinpoche’s compassion and with Lama Sonam’s incredible knowledge, Pema Osel Ling is truly a magical place of blessings.

In the past I asked that more sangha be involved in membership and many of you responded to my heart request. My appreciation for that is deep. I want to say thank you from the bottom of my heart. Together with Lama Sonam’s knowledge, care and effort, all of your support becomes truly meaningful.