

CHOKLING TERSAR TIMES

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NEWSLETTER FOR THE AMERICAN SANGHA OF KYABJE TULKU URGYEN,
CHOKYI NYIMA RINPOCHE AND TSIKEY CHOKLING RINPOCHE

Dear friends...

Tashi Delek and Happy New Year! Welcome to another edition of the Chokling Tersar Times. This newsletter contains the latest information about the coming summer program, teachings by Chökyi Nyima Rinpoche and Dzigar Kongtrul Rinpoche as well as excerpts from the latest Kyabje Tulku Ugyen Rinpoche book. As such we hope this newsletter reminds you of your connection to the lamas of the Chokling Tersar and the special community of practitioners that all of us together are manifesting!

We are especially excited about the summer 2002 program. The program starts in July with our first annual family camp and Sangha reunion. Hosted by Chökyi Nyima Rinpoche and Phakchok Rinpoche, the family camp will involve lots of activities for adults and children of all ages and levels of understanding. Phakchok Rinpoche, the wonderful 22 year old son of Tsikey Chökling Rinpoche, will begin the continuing Dharma education program for our children. Chökyi Nyima Rinpoche is inviting his family, friends and students from around the world to come to Gomde for the celebration. We are also excited to welcome many of Rinpoche's former monks, nuns and their families who now live in North America to our family camp week. The "Celebrate Sangha" Family Reunion is being sponsored, in part, through the generosity of Tara Bennett-Goleman and Daniel Goleman who donated part of the proceeds of their spring workshop at Spirit Rock entitled "Emotional Alchemy" towards the successful start of our annual family camp and sangha reunion event. After the family camp/Sangha reunion Chökyi Nyima Rinpoche will lead a Dzogchen seminar. In August, Orgyen Tobgyal Rinpoche is

coming to continue the cycle of teachings that he started with us. Dzigar Kongtrul Rinpoche will follow with a 7-day practice intensive. The summer program concludes in September when Tulku Ugyen Rinpoche's son Mingyur Rinpoche visits to give instructions on combining the nature of mind with the path of compassionate activity. We hope you are able to participate in any part of or the entire program this summer if not in person then at least in mind, your prayers of support are so very important to the community of study and practice that each of us is a vital part of.

We are delighted to let you know that Graham Sunstein will be returning to Gomde this summer and will be serving as the Manager of the RYG Retreat Center, in addition to his teaching and coordination of study and practice activities during seminars. Karen Shimada will be assisting Graham and will be responsible for Seminar Registration, Administration and Member Services. Finally, a very special thanks go to Indigo and Julia, our faithful caretakers, who have done a fabulous job at RYG during the last two years.

In this newsletter, you will also find information about our new website and our new tape-of-the-month-club.

If you haven't been able to make a donation to Chokling Tersar Foundation recently or would like to renew your membership, we have included a form inside the newsletter for doing so. Because of the past generosity of kind members of our community we are able to offer a fantastic summer seminar program. Your participation in the realization of Tulku Ugyen Rinpoche's dream of a North American seat for the Chokling Tersar is an essential part of making it all come to fruition. Thanks and enjoy the newsletter!

On the cover:

Dzongsar Khyentse Rinpoche with our young Marina Shimada, August 2001



Chökyi Nyima Rinpoche, 9/2001

A Noble Gift

*Chökyi Nyima Rinpoche,
Leggett, California, September 2001*

The sacred teachings given by the Buddha are maintained and upheld by means of learning, reflection and meditation practice. By devoting ourselves to receiving teachings, understanding them through reflection, and putting them into practice, we automatically help not only ourselves, but many others as well. Peace and harmony in human society requires loving kindness, compassion, and caring for others. This is the Buddha's advice: "Do not harm another. Help as much as you possibly can. Try your best to eliminate your unwholesome mental traits. You also have good qualities; do your best to promote those."

The Buddha's teachings flourished very beautifully in India and later in Tibet and other countries. Nowadays, a growing number of people in the United States are interested in these teachings. The Dharma consists of two aspects: statements and realization. The statements are that which is spoken, taught and clarified; the realization is that which we bring forth through practice. We need both of these aspects, both statements and realization. That is how to ensure that Buddhism remains fresh and alive, as fresh as fresh milk, not yet outdated. When establishing the Dharma in a new country, it must be fresh, authentic and genuine.

When the Dharma was first established in Tibet, many difficulties had to be overcome. While the Tibetan king was deeply devoted to Buddhism, only some of his advisers and ministers were in favor of it, while others were very much against it. Even local spirits tried their best to prevent the establishment of the Dharma in Tibet.

In retrospect, it is obvious that only a small number of people directly effected the Buddhadharmas arrival in Tibet, and yet it was established there in a very pure way. The effort of these few people ensured that for many, many centuries to follow, the teachings were available there for innumerable other people to study and practice.

On September 11th in New York City, we saw a very clear example of how a small handful of people acting with very malicious intent could kill and harm thousands of people. It does not take many people to effect dramatic actions; that is my point here. These actions can result in either good or evil. Throughout history, we can see how small groups of people with pure motivation, with a broad noble vision, have helped to make the most precious teachings of the Buddha available for countless others, to be taught and practiced for generations after generations. Here at Rangjung Yeshe Gomde we are trying to do something very similar -- actually the same. We are a small group of people with pure motivation. Our vision and noble effort can make something truly meaningful available for others, both now and for many generations to come.

The Buddha said that his future followers should spin three wheels. The first wheel is of study, the second of practice and the third of service. It is best if one can turn all of them. We should study in order to learn more of the Buddhas teachings, to put them into practice, and

to help others be able to do the same. This third wheel of service is crucial: It means to facilitate study and practice for others. Such dedication provides the circumstances for other people to learn, understand, practice and attain realization. That is a gift that we can give other people, and among all kinds of giving, it is the noblest.

At Rangjung Yeshe Gomde, we have found a place that is both remote and beautiful. We obtained this land for the benefit of everyone. It happened quite easily and quickly. I believe that the ripening of everyone's good karma and past good wishes ignited the energy for this to happen. I feel it would be excellent to construct a small temple with an assembly hall here. In the assembly hall, we should place beautiful images, a statue of the Buddha and a few more statues as well. On the shrine, there should be the Tripitaka scriptures, the Kangyur and the Tengyur. It would be wonderful to create a place where teachers can come and expound the Dharma, explaining how to practice. How exciting to make a location where people can come to practice and develop realization! I believe this is an excellent pursuit. This is my wish. I have made the prayer that this will happen, as have other masters. Please understand that this is for the general good of not just all of us right now, but for many generations to come. Bringing this vision to fulfillment requires harmony, a unified effort and true noble intent from us all. With pure intention and application going hand in hand, Rangjung Yeshe Gomde will become a major center for the Dharma in the United States. Please try to join us in whatever way possible in this incredible undertaking. Oneself and the world will greatly be benefited.

*Translated by Erik Pema Kunsang
Transcribed by Cam Tran
Edited by Marcia with Kerry Moran*



Dzigar Kongtrül Rinpoche with Pema Chödrön at Gomde 8/2001

A Greater Vision

*Dzigar Kongtrül Rinpoche,
Leggett, California, August 2001*

By genuinely practising and assimilating the Dharma in your stream of being, you become a star. It's not like the Native American theory where you become a star in the sky after you die; I don't believe in that. If you are interested in becoming a star, become one in this lifetime. You can do that by practising Dharma. By genuinely practising Dharma, you bring benefit to yourself, in terms of freedom from the suffering of samsara. In addition, you become an asset to the community of human beings. You become capable of ensuring the ongoingness of the teachings and benefiting others. Furthermore, whatever work you do to help sentient beings, whether it is to become a janitor of a

place like Rangjung Yeshe Gomde or a teacher, is the same thing -- it is community service. Whatever one's position may be in a community like this, there is appreciation for whoever holds the community together and contributes to it in a large way. Dharma service is not a selfish act. It is the supreme altruism undertaken to bring benefit to many people's lives.

Naturally, I feel that the individuals who persistently practice the Dharma bring benefit not only into their own lives, but to others' lives as well. They accomplish this not only through practice, but through their work, their contribution to the community. You could do so by

being an administrator, a good organizer, a good facilitator, or simply the maintenance man, cook or so on in a Dharma place. Serving the spiritual community in whatever way is necessary guarantees that the spiritual community will thrive. If the spiritual community thrives, many beings are going to come into connection with their individual enlightened path. Everything comes out of causes and conditions: in this instance, a place like Rangjung Yeshe Gomde is very much the result of enlightened aspirations and hard-working people.

I feel very strongly that there is a tremendous potential for the Dharma in the West. However, this potential is dependent on people who are somehow able to connect with a bigger vision. We need to motivate ourselves to break out of our self-serving cocoon. Stretch your mind a little bit further into the future. Right now the Dharma is beginning to take root in the West. If this whole process of moving Buddhism from East to West is done well, it will benefit many, many people in the future. Right now is a key time to be part of this. Not only will you help yourselves; you can also offer so much to future generations.

Think about how difficult it was ten years ago to receive teachings on practice. When I first came to America about 12 years ago, the situation was quite different from how it is now. There were not many texts translated, nor as many practice places as there are now. There were not so many teachers or so many teachings being given. Twenty years ago, there was very little of the Tibetan Buddhist Dharma being offered here. Everything that has happened has taken place in less than 50 years. The people who have facilitated this transformation have received incredible personal benefit. They are stars who bring benefit to others. This is an amazing commitment to a long-term path for the greater good

and service of community -- not just this present community, but the community to come in the future. Our children, grandchildren and great-grandchildren all need a positive way to actually live in this world.

There is no other way of life than the Dharma. If the inner, spiritual Dharmic way of living life is lost, then no matter how much outer development there is, it will all be meaningless. I sometimes fear that the future it is going to be like one of those science fiction movies! However, if Dharma survives these troubled times, that will be a tremendous advantage for this world. So if you are interested in the education and well-being of our children, grandchildren and great-grandchildren; contribute whatever you can to a spiritual place like Gomde. If you practice as well as contribute, then I think you will have a significant life.

Khen Rinpoche used to say, "Many people have attained enlightenment: we cannot contest that -- they have already attained enlightenment. Many people are attaining enlightenment now: we cannot contest that either." In the future, how many more people will attain enlightenment if the Dharma survives in this world? If we have a little faith, it will make it all a lot easier. Faith is the basis for really working together as a spiritual community, and for doing something good for the world as well as for oneself. From my point of view, the best way to create a significant life is to become a good practitioner and contribute to the world through various different means. Helping out here at Rangjung Yeshe Gomde is special because this place is so different from other places. Even to actually sleep here is a purification of your negative physical actions and speech. Connecting to a spiritual community such as this one is very different from your own home. You make your own home beautiful for yourself and your family. Here you work to make a

shrine room, a teaching and practice space for the sangha. There is so much appreciation to actually be found here, because the place itself is dedicated to the enlightenment of sentient beings. Such a spot is very, very rare to encounter in the world. Nature here is not just like some kind of beautiful park. This environment itself brings a great deal of peace and blessings to meditators here. If the environment or nature is blessed, then the nature has the ability to bless the meditator as well.

Gomde has come together due to people's karma: not only the people here and now, but also those who are to come in the future. Their karma is linked to the existence of Gomde. Not only that: this place has come about due to the enlightened aspirations of enlightened beings of the three times, particularly the aspirations of Kyabje Tulku Ugyen Rinpoche. There are a lot of blessings in this place. Even if you simply do one prostration here, I think that prostration will be a much more powerful prostration than elsewhere. Even if you do just one session of practice here, it will be much more powerful than anywhere else. Even if you do just one retreat here, it will be a much more powerful retreat than at other places. Even if you only go to the river and take a dip, it will be much more cleansing than elsewhere.

We have to develop our pure perception. There are ways to develop our pure perception of this place and make whatever we do here have a much greater meaning than our ordinary perceptions of our actions. Honestly, by seeing and thinking of Gomde in the ways I just mentioned who actually benefits? First of all, our own mind benefits. Not only that, but all the activity you do here touches your own life. Look around Rangjung Yeshe Gomde and see how much has been accomplished even in the last two years. When I first came two

years ago, this hall was a wreck. Now look how beautiful it is. These windows, the wood, it looks fantastic. Then there is the shrine, the brocade, the Buddha, all of these buddhas -- it is so exquisite. It is so much more pleasant than being in a very fancy movie theatre or any of the opera houses or high-grade commercial stores because there are incredible Dharma blessings in every particle of Gomde. When we are here, we speak about and work on contemplating and meditating on the Dharma. So there is a tremendous movement, an enormous momentum, towards going in the right direction. If this is successful, it will ultimately lead to enlightenment. The beginning is here, and the end is enlightenment. All this can come about from people's work and effort.

I think that any work or effort that is put into Gomde would be a purification of our own obscurations and an accumulation of merit. This is especially true if you are connected with this greater vision, this greater meaning of what Gomde is all about. Rangjung Yeshe Gomde plays a special role because it is a location where sentient beings can connect with their own inner spiritual path and evolve to enlightenment. How truly wonderful!

*August 2001, Leggett, California
Transcribed by Michael Tweed
Edited by Marcia Binder Schmidt with
Kerry Moran*



Vajra Speech

Tulku Urgyen Rinpoche

An excerpt from *Vajra Speech*: translated by Erik Pema Kunsang, edited by Marcia Schmidt with Kerry Moran and Michael Tweed, the proofreaders were Joanne Larson and Idan

attitude

Everything depends on whether one's intent is good or evil. To reach enlightenment we must pass through the paths and bhumis. Progress depends on pure attitude and good heart. Without pure attitude, all paths lead in a perverted direction.

It is not enough to strive for the higher teachings and ignore the real substance of the Dharma, which is a change in attitude. Unless we can change our hearts at a deep and profound level, the samsaric traits of our personality will all remain and we will still be seduced by appearances. As long as our mind is fickle, it is easy to become carried away in the chase for power and wealth or the pursuit of beautiful objects, in concerns of business and politics, in intrigues and deceit. It is easy to become an insensitive practitioner who cannot be 'cured' or changed by the Dharma.

blessings

What people usually consider blessings are what I would call superficial blessings. Often when you have something you want to get rid of, you ask, "Please bless me to be free from what I don't like." This can be sickness, pain, or an attack by evil spirits. It can also be as mundane as one's business not going so well, and so on. People ask for protec-

tion cords to wear around their necks, sacred medicine to eat, maybe a ritual to be performed. When they are cured, when the evil spirits have been repelled, the business is going well again, or whatever, they will say, "I got the blessings." These are known as conventional or superficial blessings. On the other hand, true blessings are the oral instructions on how to become enlightened in a single lifetime, which you can receive from a qualified master.

competitiveness

In Dharma practice be free from anger and competitiveness. If one cultivates resentment and rivalry through the Dharma, it is like Gampopa's famous saying: "If the Dharma is not practiced as it should be, it can become a cause for rebirth in the lower realms."

devotion, compassion

It is not enough to just say, "Things are empty, mind is empty, everything is empty." It is not enough to only think rigpa. One needs to gather the accumulations, purify negative karmas and receive the blessings of the glorious guru. It is said that to depend on other methods than these should be known as delusion. By other methods, one will not realize rigpa.

Devotion to all the buddhas above means to all the enlightened lineage masters from dharmakaya Samantabhadra down to your own guru. Compassion for all sentient beings below means for all the six kinds of beings who have been one's mother. These two devotion and compassion are like your head and your feet. By heart alone you are not a whole human being. Never say, "Only rigpa, only rigpa, I do not need devotion or compassion." That is not the authentic way to practice.

Dharma practice

To practice the Dharma means, chiefly, to nurture the qualities of trust, diligence and insight. Trust is to have confidence in the teachings and the one who taught them in the Buddha and the Sangha, the upholders of the teachings. Diligence is what carries you through to completion. Insight is the outcome of listening to teachings, thinking about them and applying them. When you hear something and you gain confidence in it, then you have insight, which is the knowledge resulting from learning. Thinking it over, you gain the knowledge from reflection. Finally, there is the knowledge acquired through meditation practice. original wakefulness, i.e. the two accumulations.

meaningful

In this life, only the pursuance of buddhahood, the state of complete enlightenment is meaningful.

preliminaries

For all Dharma practice, one should first lay a firm foundation with the preliminaries. On this foundation, it is then possible to build the progressively higher 'stories' of the main part.

qualified teacher

A person who possesses only the vows of individual liberation that correspond to Hinayana practice, is known as a 'virtuous guide'. If a person also possesses the bodhisattva trainings, he or she is called a 'spiritual teacher'. If a person is adept in the Vajrayana practices along with these vows and trainings, he or she

is recognized as a dorje lobbön, a vajra master.

A true vajra master should have already liberated his own stream-of-being through realization. This means actualizing the authentic state of samadhi. Furthermore, he or she should be able to liberate others through compassion and loving kindness.

renunciation

Renunciation is the true sign of accomplishment, blessing and realization. Renunciation means to understand that time is running out and everything passes. In other words, it is a natural disenchantment with samsaric attainments and any samsaric state.

vajrayana

During the present Age of Strife, it seems as though people are seldom amiable; rather, they are always trying to outdo one another. Our time owes its name to this fundamental competitiveness. But this is exactly the reason that Vajrayana is so applicable to the present era. The stronger and more forceful the disturbing emotions are, the greater the potential for recognizing our original wakefulness.

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News

Summer 2001 at Gomde

In June Tsoknyi Rinpoche came to Gomde with his wife, Chimey, and baby daughter. During the first three days Rinpoche taught the Four Dharmas of Gampopa. This four-line teaching encompasses the entire Buddhist path. Grouping the four lines into two sections, Rinpoche related skillful means to gathering the necessary components, renunciation, compassion and devotion, and knowledge to the outcome of gathering these components. When we assemble them in ourselves the outcome is wisdom, the wakefulness of knowing. Three Fold Sky Practice was the topic of the second program. Rinpoche explained the ground, path and fruition and within that the view, meditation and conduct of Dzogchen. Each afternoon we practiced together with Rinpoche outside in the Shedra Meadow.

Dzigar Kongtrul Rinpoche arrived with his wife, Liz, and son, Jampal, in August. Rinpoche taught on the nature of mind. In a direct manner and in excellent English, without a lot of terminology, Rinpoche explained how to connect with our true nature. Using many examples he requested us to practice constantly, not waste time and to incorporate these teachings in our daily life. Rinpoche said, "Our house is on fire yet we are still rearranging the furniture!"

Dzongsar Khyentse Rinpoche taught on the Longchen Nyingtik Ngöndro and unexpectedly on a text by Jamgon Kongtrul Lodro Thaye entitled "Creation and Completion Stages". Rinpoche made a point of reminding us not to get caught in theistic habits. This has enor-

mous importance for refuge and guru yoga practice. Translating from the Tibetan text, Rinpoche thoroughly explained the development stage. He elucidated quite subtle points about Buddha nature and purification as well as the real intent of Vajrayana and how it differs from Mahayana. Rinpoche's fluent English contributed to a dynamic exchange. At the end of the seminar, Dzongsar Khyentse Rinpoche donated \$ 9000 to Gomde with his best wishes.

Chökyi Nyima Rinpoche taught two programs. On the weekend, Rinpoche explained the entire Buddhist path according to the Three Yanas. He surprised many people by giving very precise teachings on the nature of mind. For the following seven days, Rinpoche gave a very detailed commentary on a Dzogchen guidance text, "The Oral Transmission of the Three Family Lords," written by Chögyur Lingpa. Line by line and sometimes word by word, Rinpoche carefully explained this precious text. Throughout these profound teachings, he reminded us again and again to apply them to ourselves. In order to help us with this, we practiced together with Rinpoche everyday. We ended the evening sessions with offerings to the protectors and aspiration prayers.

By Graham Sunstein



Celebrate Sangha!

Our 1st Annual Family Camp
Rangjung Yeshe Gomde
Leggett, California
July 3rd to 7th, 2001

Last summer at Gomde, Chökyi Nyima Rinpoche shared with us his vision for creating a seminar retreat that would encompass all members of our Sangha.... old students, new students, grandparents, moms, dads, singles, teens, kids, even babies... a seminar that would bring us all together to practice the Dharma and celebrate our spiritual community at Rangjung Yeshe Gomde, the "Retreat Land of Self-Existing Wakefulness"....

Rinpoche's dream is to create an annual 'tradition' for our Sangha - a chance to be reunited with old friends and fellow practitioners - as well as a chance to offer you and your family an opportunity to practice the Dharma together and participate in the creation of your own 'family tradition'. The natural beauty of the land nestled along the Eel River makes it the perfect setting for nature walks, river swims, contemplation and practice.... rare treasures in our otherwise hectic and disconnected lives.

Please join us over the 4th of July holiday for the 'Sangha Family Reunion'. Bring your friends and family to the first "Family Camp" where Chökyi Nyima Rinpoche will give teachings to us all, young and old, and lead us in practice

together. Throughout the seminar retreat, special activities are planned for children, teens, and families, as well as time for all individuals to receive teachings and practice. Childcare will be available for young children during teachings and other group activities.

Some of the activities planned for family camp include:

- *Dharma Garden
- *Swimming and Kayak Activities
- *Arts and Crafts
- *Dharma Storytelling
- *Family discussion sessions
- *Music and Dance
- *Family Cookout
- *Talent Show Night
- *Introduction to Buddhist Objects of Ritual
- *Yoga
- *Nature Walks

Please contact Karen Shimada at info@choklingtersar.org if you would like to receive more information about the Family Camp program. Check our website: www.choklingtersar.org for updates and registration information.



The Eel River is great for swimming and kayaking!

*Volunteers
Needed for
'Celebrate
Sangha!'
Family Camp*

Do you have a skill or hobby that you would like to contribute to our family camp? Please contact us if you are

interested in volunteering to lead or help with any of the above activities or if you have an idea for something you would like to offer. We welcome teen volunteers too!!

New! Join Our Tape-Of-The-Month- Club!

In response to the requests of many of our friends, Chokling Tersar Foundation is pleased to announce the creation of the Tape of the Month Club. Each month, members of the Tape of the Month Club will get to enjoy a specially chosen teaching by Chökyi Nyima Rinpoche, or one of the other lamas of the Chökling Tersar. The club is set to begin in June. The tapes for the first three months have already been chosen. Two of the tapes are from the Saturday Morning talks that Chökyi Nyima Rinpoche gave in December 2001. The other tape is from the archives, Nagi Gompa in November 1999. The cost of the Tape of the Month club is \$15/month (including shipping). California residents will have tax added to the monthly cost.

Rangjung Yeshe Gomde: The Winter Report

Few people come to Gomde in the winter. There is the mud and the rain to deter them. But they don't know what they are missing. It is hard to believe your eyes when you see that lazy stream of the rest of the year turned into a fast moving river. And - not very often - maybe only once a year - you wake up to find a blanket of snow covering the land.

If you get up in the morning and walk the road above the gompa meadow, everything is quiet, and clear, and beautiful.

Today the air is cold and crisp. It seems as if the land is waiting for the seminars coming in the summer. And we have work to do. It is an exciting time at Gomde - Chökyi Nyima Rinpoche will

be here in July and we want the land to be ready.

Over the last four years we have done a lot. We have cleaned, repaired and painted the houses, created walking paths, put in a water system, cleared campgrounds, built showers and fought a never ending fight with the poison oak. This year we plan to expand



Introducing Our Lovely Caretakers

Good news! Indigo & Julia, our caretakers at Gomde, have agreed to stay on for another year, before they will study at the shedra in Boudanath, Nepal.

Thank you, Indigo and Julia, for the love and care you put into your good work!

the campgrounds, create a children's garden, fix the deck on the Sangha House and much more.

The amount of work we get done in the next four months will depend some on the number of volunteers for the work weekends and some on the amount of funds we can raise for the different projects. We have been hoping for donations of machinery (table saws, drills, etc) and materials to get some of the jobs done. If you would like to come help or to sponsor a project (we have a list of almost 40 projects), please contact Paco or Graham at 707-925-0201 or email pacod@pacbell.net.

Calendar of Events 2002

All dates are subject to change.

*Chökyi Nyima Rinpoche
& Phakchok Rinpoche*

Celebrate Sangha 2002!!

July 3rd to July 7th, 2002

See page 11 for details

Statue Filling Day

July 5th

Day to fill that empty statue you never got filled or blessed. The blessed substances and mantra-rolls have to be brought from Nepal, so please inform Graham before March 15, mentioning size and statue type..

Chökyi Nyima Rinpoche

Dzogchen Intensive

July 7th - 14th, 2002 at Gomde

Pith Instructions on Practice. The teachings will be based on Volume 4 of The Light of Wisdom, Trekcho Section. Prerequisites apply

Orgyen Topgyal Rinpoche

*Quintessential Vajrayana -
The Development and
Completion Stages*

August 6th - 11th, 2002

Daily Teachings, Study, and Practice Sessions

Dzigar Kongtrul Rinpoche

Practice Intensive

August 19th - 25th, 2002

Daily Teachings, Study, and Practice Sessions

Mingyur Rinpoche

Compassion & Emptiness

September 18th - 24th, 2002

Combining the nature of mind with the path of compassionate activity

Registration and Information

For registration and more information contact our website:

www.choklingtersar.org

or email us at: info@choklingtersar.org

Chökling Tersar Foundation
PO Box 162
Leggett, CA 95585
Tel/Fax: 707-925-0201

Study and Practice Groups throughout the USA

With Chökyi Nyima Rinpoche's blessing, we are launching a practice and study group program in several cities in the USA. There will be a series of teaching videos along with readings that groups can use as they gather for practice and study. If you live in Boulder, Colorado; Portland, Oregon; or Steam Boat Springs, Colorado; and you are interested in joining a practice and study group in your area, please contact Hilda Goldman at hrgold@pacbell.net

Study and Practice in Northern California

The Northern California Practice Group continues to meet once a month in the Bay Area. Sangha gathers to practice, watch teaching videos, and discuss readings. Starting in May, we hope to have some Practice and Study weekends at Rangjung Yeshe Gomde. If out of town Sangha members are in Northern California on one of these weekends, we would love to have you attend. Contact Hilda Goldman at hrgold@pacbell.net

Individual Retreats at Rangjung Yeshe Gomde

Rangjung Yeshe Gomde offers facilities to practitioners who wish to do individual retreats. The beauty and blessings on this retreat land make it an especially auspicious place for a solitary retreat. Kitchens are provided for retreatants to cook their own meals. Depending on the nature of the accommodations, prices range from \$15 to \$30 per day. There are discounts for weekly rates, monthly rates and life members.

If you want more information or are interested in doing a retreat, please contact Rangjung Yeshe Gomde at (707) 925-0201.

New Website

The Chokling Tersar Foundation has a new Website, named Chökling Tersar Online. We can be found at

www.choklingtersar.org

At the new website, you can find the latest schedules of events, pictures of past events and archives of Lama biographies, newsletters and teachings. We also have a new email address:

info@choklingtersar.org

We hope that by this spring you will be able to register for seminars through the web!





Chokling Tersar Foundation

Yes! I would like to participate through...

Full Membership:

Single:	<input type="checkbox"/> \$180 per year	<input type="checkbox"/> \$15 per month
Family:	<input type="checkbox"/> \$300 per year	<input type="checkbox"/> \$25 per month
Student:	<input type="checkbox"/> \$ 75 per year	

Basic Membership:

Basic: \$20 per year

Additional Gifts:

My monthly pledge: \$ _____
 My one-time gift: \$ _____

Please contact us if you are interested in planned giving, endowments and in-kind donations.

Tape of the Month Club::

\$180 per year \$90 per 6 months

I enclose the total amount of \$ _____ with:

a check (Please make payable to Chokling Tersar Foundation.)

credit card Type: _____ credit card #: _____

Exp. date: _____ Signature: _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone (h): _____ (wk) _____

Fax: _____ E-mail: _____

All friends and members of CTF receive our newsletter. Donations above \$250 will be reciprocated with a letter of receipt to be used when filing with the IRS. Please send to:

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