

CHOKYI NYIMA RINPOCHE REMEMBERS THE EARLY DAYS IN AMERICA

I remember my father Tulku Urgyen Rinpoche telling me it would be very good to have a center in America. I had been to America once with him before, in 1981. By my next visit 14 years later in 1995, many people among our American sangha were already saying, "Let's search for land." That year and in 1997 I was mainly giving small teachings at private residences, like the home of Brigid Ryan's sister Micki and her husband Geary Coats in Carmel. While I was there, we started looking through real estate ads, and went to check out a few places in the area of Big Sur. The problem was, the places we went to look at were so expensive—one was by the ocean, and its buildings even had copper roofs. Another place was actually at a hot springs. Not only were they very pricy, they were also difficult to get to. So then we went back to the researching. Eventually, Scott and Onju Updegrave took charge of the search, looking every place they could: every real estate ad and bulletin board notice they saw.

On my trip to America in 1997, Onju showed me a stack of places we should consider. Among them was a printout of a description of the place in Leggett. To be honest, it was right then that I actually chose it. I liked it immediately. I could see that there was water and forest. I said, "If it's not too near civilization, I think it will be the right one." After that we all did travel around to see a few other different properties. But the morning we went to the land in Leggett, I immediately felt good. We went directly to the hill where in the future we will build a temple, and all sat there together. I felt very peaceful. I especially liked that the land was very remote, yet not too far from San Francisco. We had been to a few places even closer to the city, but I thought they were too dry. I could tell the land in Leggett wasn't that dry in comparison—I had heard about fires in California, and I was concerned about that.

After I went down to the Bay Area and gave a teaching hosted by Rigpa, we took another group back up to Leggett. That time we went down to the river and did a sang offering. Then a rainbow appeared. I didn't see it at first, and then everyone started pointing and saying "Look, Rinpoche, a rainbow!" Even though it was quite late in the day, there was one. The way I remember it, I said, "We're going to buy this." At first nobody responded. I think they were all a bit shocked. Of course it was a big decision we were making—to be sure it was the best or not. Also, where would we get the money for it? And third, was the land too far from the city? I'm sure people had different opinions about those things, but I had very good feelings about the decision. I remember having some good dreams around the time that made me sure it was the right choice.

Spoken by Chokyi Nyima Rinpoche in January, 2008



Lama Tsultrim Sangpo on the Sangha House deck, Summer 2007

GOMDE TURNS TEN!

Like bubbles, like a dream, like a mirage, like a magician's illusion—this is how the Buddha has taught us to view all things. This year Rangjung Yeshe Gomde and the Chokling Tersar Foundation have turned ten—ten years that seem to have floated by like soap bubbles as well. In honor of this event, this issue of the Chokling Tersar Times pays tribute to what we have achieved, and to those founding fathers and mothers who have made CTF and Gomde what they are today. We look back at the early days, when Gomde was just a dream, through the eyes of Chokyi Nyima Rinpoche and the people who were there from the beginning. We look ahead toward the next ten years, with Rinpoche's drive toward developing Gomde's retreat facilities. And finally, we take a look at the present: 2008 will have an exciting summer of programs, with many of the great Buddhist masters who have nurtured Gomde for the past ten years returning to make sure the wheels of the Dharma never stop spinning.

In honor of the anniversary, Chokyi Nyima Rinpoche has requested as many masters as possible to lead us in the Ngakso, a special day-long Vajrayana ceremony for reinforcing harmony in the sangha and mending damaged bonds. To commemorate the progress we've made, Gomde will also be celebrating with an official Tenth Anniversary Day on Saturday, July 19th, during Chokyi Nyima Rinpoche's visit. We look forward to seeing you this summer ...

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BIOGRAPHY OF A LAND

Remembered by Marcia Schmidt, Graham Sunstein, Claude Herail, and Scott Updegrave

In 1981, Tulku Urgyen Rinpoche was invited to teach and give empowerments at a variety of Nyingma and Kagyu Tibetan Buddhist centers across the U.S. Among those inviting him were Gyatrul Rinpoche and Chagdud Tulku to their centers in Oregon, as well as Chogyam Trungpa Rinpoche, who invited him to Boulder. Years before, the 16th Karmapa had requested Tulku Urgyen Rinpoche to accompany him at Chogyam Trungpa's enthronement as a small child at Surmang Monastery in Eastern Tibet. That was the last time they had met. In Boulder, Rinpoche gave teachings to Trungpa's students. He also made a stop in California, and taught at a center in Oakland connected to Dudjom Rinpoche headed by Lama Gonpo. Some of the people connected with Gomde today were at those teachings. Tulku Urgyen Rinpoche's son Chokyi Nyima Rinpoche joined his father on this trip, his first to America.

In the years that followed, Tulku Urgyen Rinpoche would often state his wish to have a center built in America. He said it was a stable country, and the Dharma would last for centuries there if centers were established.

Chokyi Nyima Rinpoche did not visit the U.S. again until 1995. That year, he gave a small private teaching in Illinois, and then went to Carmel, California, where he stayed and taught at the home of Micki

organize their loose group. So in the fall of '96, Graham and Brigid spent several months along with Tom Lesser setting up the Chokling Tersar Foundation. By spring of 1997, they'd gotten approval from the IRS. The group could look again in earnest since they now had a nonprofit that could own the property, and to which people could donate money.

From the end of summer of '96 through summer '97, Onju and Scott Updegrave began a year of reconnaissance into properties available in northern California. So when Chokyi Nyima Rinpoche arrived in the summer of 1997 for a small teaching tour, another circuit based on their research had been planned. Between Rinpoche's teachings at Micki and Geary's house in Carmel that year, and at an auditorium in Oakland hosted by Rigpa, they took a caravan of cars and headed north. Among the people who came along were: Scott and Onju along with their kids Lela and Dylan, Claude Herail, Jocelyn Sylvester, Paco and Hilda Dreher, Marcia and Erik Schmidt, Steve Estelle, and Hobie and Paki Wright. Traveling north from San Francisco, they looked at places in Sonoma and Lake Counties before arriving in Mendocino County.

After a stay in at the Benbow one night, they got up the next morning to look at a large piece of hilly land surrounding the Eel River in Leggett. The group headed directly to the hill above a meadow, where Rinpoche



The original advertisement for the property in Leggett

and Geary Coats. During that stay, upon Brigid Ryan's encouragement, Rinpoche and a group including Graham Sunstein and Brigid Ryan, as well as Daniel and Tara Goleman, decided to spend a day or two looking at a few available properties in that area. Every place was over a million dollars (even for California, a lot of money in those days!). They were all out of the question. At the end, Rinpoche traveled to the Bay Area where he taught and gave a Trinley Nyingpo empowerment at an auditorium in Oakland, rented by Rigpa.

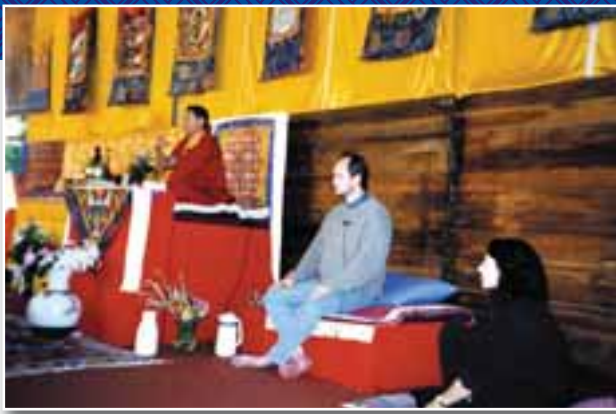
With the wheels in motion to search for land, in 1996 Erik and Marcia Schmidt, along with Graham and Brigid, took a tour of places along the Mendocino coastline as well as inland in Mendocino County. Among the properties they visited, there was one on the ocean they really liked and were considering. They returned again with Orgyen Tobgyal Rinpoche to get his opinion. He disliked it so much, Marcia Schmidt recounts, he even refused to get out of the car. He glared at them and asked wryly, "What, do you want to go fishing?" Still, Orgyen Tobgyal Rinpoche told some of them that he'd had a dream the same morning in which he'd hoisted the flag of Chokgyur Lingpa on top of a large rock formation. The group looked at a few more places with him, but none of them were ideal.

What had become clear through two summers of searching, though, was that if the plan Chokyi Nyima Rinpoche's students had to acquire land was serious, they would need to take a hard look at ways to

later had a dream of building a temple (a feng shui expert was to later confirm this was the ideal site on the land). Marcia recounts that there was a strong smell of pennyroyal in the air. Rinpoche organized everyone to sit for a while in meditation there. Rinpoche was extremely positive about the place.

Those with him took a harder look at some of the other things they saw as they toured the land. In Scott Updegrave's words, "The property with its five houses was in various states of disrepair due to vandalism and lack of maintenance. No one had lived on the land in the six months prior to our arrival. Therefore, the buildings were in the process of going back to the earth as things do around there if they are not watched over. Creatures were settling into the houses, roofs were leaking, and mold was having a field day." Every building had been vandalized. There was so much dog shit on the porch of the house later to be known as Sangha House that it was impossible to step on it. Some parts of the land, especially the buildings, looked horrible. To top it off, the property wasn't really for sale at the time—it was a foreclosure, not even on the market. Though Rinpoche would later say he was convinced already, the group continued the tour on from Leggett to see a few more places in Lake County.

At the end of the trip, the weary group ended up at Jocelyn Sylvester's house to have a meeting about the properties they'd seen. It was at that meeting that, with Rinpoche's encouragement, they decided



Chokyi Nyima Rinpoche giving his first teachings in a converted horse barn, September, '98.

they'd try to get the land in Leggett. The same night at Jocelyn's house they started taking pledges for the expense of the land. They raised \$240,000 immediately among the sangha. Later they got the rest they needed on a private loan, which eventually became a gift.

They contacted the realtor again and again, waiting for the property to go on the market. When it finally did, they jumped on it. The bank sold the land in the end for \$440,000. After cutting through all the red tape, they decided they would close the deal on the land, in memory of Tulku Urgyen Rinpoche's pure wish, on the second anniversary of his Parinirvana, on February 19th, 1998. At that time, a small group came to the land and spent the weekend doing sang and feast offerings, as well as cleaning houses, primarily the Gatehouse, so there would be at least one decent place to stay. As luck would have it, that was the house closest to the entrance and the one that was in the best shape, with heat, water and electricity. None of the other houses were fit for habitation. They decided to reconvene to celebrate Tibetan New Year the following weekend, and that in the meanwhile Claude Herail would stay on the land with his dog Tsokyi for the next two weeks. Claude remembers those days: "It was cold and there was snow on the mountains all around but we all felt that it was important for the land to be used right from the beginning and wanted to get started with the repairs as soon as possible."

Having raised the money to buy the property, a little was left over to take care of many of these initial necessary repairs. So then the real task began: to transform a piece of abandoned and abused land with its buildings into a site that was suitable to host the transmission of the Dharma from East to West. A crew of devoted Bay Area sangha members rose to the task. These included: Scott and Onju, Lynn Schroeder and Michael Yockey, Hobie and Paki, Claude and Jocelyn, Hilda and Paco, Catherine Kaercher, Laura Beatty, and Debbie Weinberger. Graham recalls, "Most of the crew worked full-time jobs. They would drive up Friday night, work two ten-hour days, then drive back late Sunday. Some of them were even unwell; still they would be up at Gomde working in buildings coated with years of mold, working with toxic chemicals." On top of all this, at the beginning, none of the houses on the land besides the Gatehouse were even livable, so people had to spend their own money renting rooms at Stonegate Villas when they came up. Scott Updegrave took the post as the first land manager. He completely remodeled the Sangha House with the help of others who could come up on weekends.



Chokyi Nyima Rinpoche giving an empowerment in the modernized Buddha Hall, July '07.

The transformation from February of '98 when the land was purchased to that September was miraculous. During the summer, Mingyur Rinpoche came and gave the first teachings on the land. He stayed in Middle House and taught informally to a small group in the Middle House living room over the course of a weekend. Khenpo Konchok Monlam did also shortly after. By Labor Day weekend, Peter Multon and Marilyn Cohen had organized an open house in the Sangha House, which coincided with Chokyi Nyima Rinpoche's birthday. This was the official opening of what had by then become 'Gomde'. About a week later the first proper seminar took place.

The final preparations involved transforming the riding ring of a large barn into a 'Buddha Hall'. This meant that in the last weeks, Scott and Erik Schmidt were busy shoveling out horse manure. The project completed with installing a floor and, at the last minute, investing in carpet. Marcia describes, "That was it. The only doors were huge sliding barn doors. There were no windows yet, and there were even large gaps in the boards of the walls. There was not even a back wall—the back was still open into the rest of the barn, and dust would blow through the fabric hangings. Everyone was hot and covered in mosquito bites." Still, the inauguration was a great success. Chokyi Nyima Rinpoche led the group in a Shakyamuni feast offering. The summer tradition of cooling off with dips in the Eel River began in full force.



Kyabje Trulshik Rinpoche with Sogyal Rinpoche and Ajahn Amaro in the Sangha House, September, '99

In '99 Chokyi Nyima Rinpoche was ill and did not travel to the West. Still, Gomde was fortunate to host Trulshik Rinpoche, who visited Gomde with Jigme Khyentse Rinpoche. Sogyal Rinpoche also drove up to be there. So did Ajahn Amaro, who came up with several monks. Trulshik Rinpoche remarked that it was very auspicious to have a group of ordained sangha on the land. During his two-day stay, Trulshik Rinpoche blessed the whole land and especially consecrated the hill that had been chosen as the future temple site. He also gave a short teaching in the Sangha House shrine room, in which he predicted the land would be an important center for years into the future.

Since then, Gomde with its horse barn-turned-Buddha Hall has already provided space for some of the greatest masters of our time to turn the wheel of the Dharma. These have included Dzongsar Khyentse Rinpoche, Tsikey Chokling Rinpoche, Dziagar Kongtrül Rinpoche, Tsoknyi Rinpoche, Khandro Rinpoche, Mingyur Rinpoche, Sogyal Rinpoche, Phakchok Rinpoche, and Orgyen Tobgyal Rinpoche, who, by the way, did later confirm that Gomde was the place he'd dreamed about.

MOVING BEYOND TENTS

Chokyi Nyima Rinpoche speaks on the Gomde retreat facilities

We're not interested in Dharma merely as a topic of study—we want to gain realization of it. Realization is based on practice. And practice is, of course, based on study, so the combination of the two is very important. If people's knowledge of the Dharma is lacking, then going into three-year retreat will not be all that beneficial. For this reason I've been pushing people to study a lot, to go to the Shedra in Nepal, for example. What do they learn studying in a shedra? What the correct view is, and how to practice.

So I encourage people to spend a few years studying, and then to do retreat: three months, six months; three years would be ideal. I've been telling people for a while that the best would be if each year we do at least a few months of retreat. Many people have shown interest. I'm not just telling this to my students, but also to myself all the time. I want to do more and more retreat. These days if I have one day off, I like to spend that day practicing. Even if I have just one hour, I like to spend that hour doing practice. We all need to live like this. We shouldn't, on the other hand, ignore the present and start dreaming about doing three-year retreat, somewhere, some time. Right now, if we have a free hour or half hour, we need to do practice. Whether we're inside or outside, it doesn't matter. Let's not forget in the meantime that Dharma practice is primarily an activity of the mind. Our body is our retreat hut. This is my advice to everyone.

By now many of our Dharma students have quite solid knowledge of the Dharma. So it is very important for them to do retreat, wherever they can. Some Westerners like to go to Nepal and do retreat. Many have done a few months and some have even been fortunate enough to do three-year retreat there. But considering issues of visa, health, and family, isn't it good for people to do retreat in their own country?

What I want most for Gomde is that people come and meditate. It's the perfect place: it's quiet, there is a lot of open space, blue skies, lovely trees, a nice river, a lot of birds, and wonderful smells. It has been blessed by Kyabje Trulshik Rinpoche, one of the



View looking down onto Jade Lagoon from the retreat area.

most realized Tibetan masters of our time. So my idea right now is that the number one thing we need is meditation cabins. If there are nice retreat facilities, we will definitely want to come. Right now, if many people want to do retreat at Gomde, there aren't many rooms, so some may even have to bring a tent. With the problems of poison oak and wild animals like rattlesnakes, I don't think this is very appealing. For people to do serious retreat, we need to have retreat cabins. We already have a teaching hall which functions very well. So the next step is to develop the retreat facility area, and for people to go and do retreat there, immediately, as soon as possible. We need to have one place for long-term retreat in Europe, and one at Gomde in America. And we need it soon. Time is flying by.

Spoken by Chokyi Nyima Rinpoche, January 2008

LOOKING TOWARD THE NEXT TEN YEARS: Gomde begins fundraising for the new retreat area

To fulfill Tulku Urgyen and Chokyi Nyima Rinpoches' aspiration to provide a place in America where serious Dharma practitioners can carry out both short- and long-term retreat, we need your help! In the next few years, we hope to transform the area behind the campground, overlooking the Eel River, into a habitable retreat area. This will involve a lot of initial preparation: clearing brush, bringing in electricity and water lines, and installing gas lines. Chokyi Nyima Rinpoche's wish is that the area be divided into two sections: one for short-term retreat, and one for the longer traditional three-year retreat, which we hope to have underway within a few years. We are now gearing our fundraising efforts toward this project. Donations are now being accepted. This summer during Chokyi Nyima Rinpoche's retreat, we will hold a silent auction to raise money for the initial groundwork. Stay tuned for emails, or visit the Gomde website for more details.



View looking over the Eel River Valley from the retreat area

CURRENT GOMDE WISH LIST

We're also currently seeking donations for the following items and projects:

- Tractor with a post hole digger
- Funds to maintain the Dharmachakra Garden
- New carpet in the Shrine Room
- New carpet in the Buddha Hall
- Volunteers to help with landscaping, etc.
- Improved water system
- Kumara Internship Program
- More tent cabins
- More lights on paths
- Intensive poison oak removal
- Four more Port-a-Potties
- Commercial range/stove unit and hood for Sangha House kitchen
- Money for lama travel and offerings for ten-year anniversary

Please see the page 12 info on Volunteer Week if you would like to help with any of these improvements. Contact Ani Marcia at adminassist@gomdeusa.org if you would like to donate an item or support any of these projects by contributing to the Gomde Capital Improvement Fund.

TURNING WHEELS OF THE DHARMA

Gomde was graced by the presence of two extraordinary teachers in the summer of 2007: Dzigar Kongtrul Rinpoche and Chokyi Nyima Rinpoche. Dzigar Kongtrul Rinpoche has demonstrated for us the bodhisattva quality of unceasing dedication by single-handedly spearheading Gomde's Shedra West program over the last few years. This last summer, he gave the third and final set of teachings on Shantideva's monumental text, *The Way of the Bodhisattva*. Over the course of ten days, often teaching more than five hours a day, he brought its difficult ninth chapter, on prajñāparamita, down to earth for us. Teaching with his usual clarity and precision, he was able to present the difficult Middle Way arguments, and show us how, over a millennium later, they still challenge our most basic assumptions. During his time at Gomde, Rinpoche's student Pema Chodron also had a Q&A session with seminar participants, at Rinpoche's request. This summer, in 2008, he will continue Gomde's Shedra program, beginning the first of several years of teachings on Chandrakirti's Middle Way magnum opus called *Introduction to the Middle Way*, perhaps the most important Middle Way text for the Tibetan tradition.

Chokyi Nyima Rinpoche also taught in July of '07 over a ten-day period at Gomde. He first gave a three-day seminar entitled "Bodhisattva Training: Transforming Your Relationship to the World." In those three days, he continued on the same themes of *The Way of the Bodhisattva*—living in the world with compassion and wisdom—which he so much embodies himself. Rinpoche also gave an empowerment for Guru Rinpoche in the form of Manjushri, called Mawey Senge, Lion of Speech. Lama Tsultrim Sangpo then taught on the details of its sadhana practice, from the famous Tukdrub Barchey Kunsel cycle. During the following eight days in his Dzogchen Intensive, Rinpoche taught based on Tsele Natsok Rangdrol's text translated into English as *The Heart of the Matter*. The text condenses the main intent of the Buddhist Middle Way teachings, as well as Mahamudra and Dzogchen, and explains how the three systems come down to the same crucial points. Rinpoche gave two more empowerments during his last few days at Gomde. One was for Guru Pema Jungne, which included a rare "rigpa tselwang," or awareness display empowerment. The other was for Sabtik Drolma, Tara of the Secret Essence, the most renowned Tara practice from the Chokling Tersar. During the Dzogchen intensive, Lama Tsultrim also gave side teachings on the preliminary practices.

Rather than quote from their teachings in '07 as we usually do, this year the Chokling Tersar Times reprints some of their first words at Gomde. Please see pages 6 and 7 for inspiring words by these two great masters—Chokyi Nyima Rinpoche and Dzigar Kongtrul Rinpoche—that still inspire us ten years later.

THE KUMARA PROGRAM'S SECOND YEAR

The Kumara Internship Program completed its second successful year under the guidance of Lama Tsultrim from Ka-Nying Monastery in Nepal. Lama Tsultrim taught the interns extensively over the course of six weeks on Gampopa's text, *Precious Garland of the Sublime Path*, a treasury of pithy Kadampa and Mahamudra instructions. Interns engage in a balanced daily schedule of study, practice and work, learning to live harmoniously with the land, each other, and Gomde's small staff. Spending months on the land, they are able to contribute much to its upkeep and improvement, in such diverse areas as gardening, graphic design, carpentry and cooking. This past summer, they were a major force in the completion of the Buddha Hall's refinished interior. While they spent their mornings working around the land, afternoons include Lama Tsultrim's Dharma talks as well as discussion groups, review sessions, group meditation practice, and Tibetan classes. At the end of

last summer, interns carried out Gomde's first-ever group retreat, a 7-day retreat on the Padmasambhava practice Trinley Nyingpo. During those seven days, Lama Tsultrim taught continuously on every detail of the practice, as well as giving general explanations of visualization practice. We hope this will plant the seed for many more group retreats at Gomde in the future.

KARUNA WORKSHOPS

Summer 2007 also witnessed the introduction of 'Karuna Workshops' at Gomde. These workshops, which have been happening at Gomde Denmark for many years, are aimed at exposing the Gomde community to the wisdom from various other traditions. As such they create a dialogue between Buddhism and other fields in the ancient tradition of the "pandita." Two weekend-long Karuna Workshops were held at Gomde in '08, both led by members of our sangha in fields of their expertise: Graham Sunstein leading a short course on Qigong, and Paco Dreher an interactive weekend on hypnotherapy.



Graham Sunstein leading a Karuna Workshop on Qigong, June, '07

IMPROVEMENTS ON THE LAND

In the last year, we've made quite a number of improvements around Gomde, thanks to the kind donations of time and money by Gomde's extended sangha. With the leadership of Scott Updegrave and Nick Ostepeck and the help of the Kumara interns, we finally finished the interior of the Buddha Hall. We hired workers to install a hanging ceiling, and the final trim and painting was completed after the 2007 seminar season. The Kumara interns, led by program foreman Sam Sinkin, constructed three new platforms for tent cabins, bringing the current total to seven. We also began purchasing cots, futons and simple furniture for the tent cabins to provide a degree of comfort for retreat participants. We have installed high speed satellite internet in the Gatehouse, to bring the Gomde office and Ratna Shop into the modern age. Also, Grant Damron built a few lovely benches which have been placed in convenient spots around the land.

In the fall of 2007, we bid farewell to Ryan Damron, who steered Gomde forward as land manager for a solid year, and welcomed Atilla Cidam as his successor. Atilla, from Turkey, met Chokyi Nyima Rinpoche in Nepal in 2005. He took part in the Kumara Internship Program in '06 and '07 while he was graduating from college in Pennsylvania. He has done a great job of overseeing numerous projects at Gomde since he's taken the post. Besides the completion of the Buddha Hall's interior, many other important tasks have been undertaken, such as touch-up work on the roads, and the installation of air-conditioning in the Sangha House. He will leave the post at the beginning of May, when Sam Sinkin and Cynthia Gould will take over and jointly share the duties for the summer.

A MIRACLE!

Spoken by Chokyi Nyima Rinpoche during his first teachings at Gomde, September 1998

I am delighted all of you have come to Rangjung Yeshe Gomde and are listening, discussing and meditating. It makes me very happy. Gomde Meditation Center is like a miracle. We found it quite fast; we decided to obtain it very quickly and we did so swiftly. Even though it is not yet that comfortable, it is livable, so I feel extremely delighted. This place is the merit of all of us. It was attained through a combination of all our merit and as a result of everybody's wishes and aspirations.

The purpose of this place is for students to come to learn, to reflect and to meditate. Especially for United States citizens it is very easy for you to come and be here. Gomde USA is for all of you. Therefore, return again and again and use this place to study and practice the Dharma. In this regard there are three jobs we can do. Either you come to practice and study the Dharma or you can assist those who study or practice. In fact, it is good to be able to do all three. All of you individually, please adopt this attitude, "This is my place. This is my Dharma Place."

That is what it is meant for. It is for each and every one of you to get the most out of it. Please use Gomde for learning, for reflecting and for meditating. It is up to each of you individually to think, "How can I help this place? What can I do?" Please keep that in mind, because if everybody has this attitude, "What can I do to help this place improve?" it will definitely improve. It will turn out really well.

From the beginning of Gomde until now has been a very short time. However our aim is for many, many generations, for far into the future. We pray that many people will come here, become very learned and attain realization. Make the aspiration that practitioners may become deeply experienced and accomplished at this very place.

I feel this will happen, but also we should wish that it will happen. We should make the aspiration "May this come true." Make a wish like this: "May many people practice at Rangjung Yeshe Gomde in the United States. May many people become very learned in the Dharma at this place. May there be many accomplished practitioners coming out of there, and having attained accomplishment, may



Chokyi Nyima Rinpoche in the Sangha House shrine room, summer '98

they all benefit an incredible number of beings." There is immense power behind making such aspirations.

Not only should we make this prayer; we need to do whatever is necessary to make those wishes come true. A lot of you have already undertaken major hardships for this place. You have gone to a lot of trouble willingly. Some of you have offered labor, your physical and mental work; others of you have covered the expenses. Now we see the results of this incredible undertaking.

Myself, I have only one thing to contribute here, and it is not working skills! I don't have money. I don't know how to go and do the shopping for all the materials; I don't even know where to go or what to ask for. I am

not able to do the actual work either. However the one thing I have to contribute is my pure intention, an intention that is very sincere, from the core of my heart. I am not merely saying empty words. I have a really pure intention to help everyone, and that intention is unchanging. I feel that there is some power in that as well. That is my contribution. That is my substitute for physical and mental labor. It is my substitute for getting people to come and help. It is my substitute for giving money, my substitute for all the worries and the figuring things out. You all understand this already. You have the feeling that "This guy does have a good attitude. He doesn't know much else! He can't do much else!" Yet this is how Rangjung Yeshe Gomde has turned out really well. We can feel good about this, all of us.

Moreover, I have the intention, the wish, and the aspiration that "Again and again, may many learned masters come here." I pray that numerous accomplished masters will come to Rangjung Yeshe Gomde and turn the wheel of the Dharma again and again. I would really like one young, very learned high reincarnation, Dzongsar Khyentse Rinpoche, to come and teach here. All of you need to know that if you have time to visit him and get teachings, please do so. I hope that other Rinpoches will come and give teachings at this place, like Orgyen Tobgyal Rinpoche and Soqyal Rinpoche. I also have the hope that some of the senior monks and khenpos from my monastery will come to Gomde and be resident lamas. Please keep all of this in your heart.



Trulshik Rinpoche with Tulku Jigme Khyentse Rinpoche blessing Gomde's future temple site, 1999

A MESSAGE FROM KYABJE TRULSHIK RINPOCHE

Spoken at Gomde, September 4, 1999

Translated by Tulku Jigme Khyentse Rinpoche

It has been many years since the Buddhadharma has come to America and now it is firmly taking root here. In the past, during the time of the Buddha, India was geographically and spiritually central to the Dharma. After that it was primarily Tibet where the Dharma was propagated. However, due to impermanence, this is no longer the case. These days we consider the Western countries to be where the teachings of the Dharma are flourishing and these countries are now central to the Dharma.

In this place, especially due to the aspirations of Kyabje Tulku Urgyen Rinpoche and Chokyi Nyima Rinpoche, many western students have met with the Dharma. This is the result of favorable conditions, the combination of the teachers' blessings and the students' positive wishes. Now Rangjung Yeshe Gomde exists and teachings are taking place. Not only that, but yesterday, as I went around the land and saw the different sites for the future temple, study center and retreat houses, I realized that in the future, Rangjung Yeshe Gomde is going to be a major place for the Dharma.

The main thing is that you have passion for this project. The only way to develop passion for this kind of work is to think of what it does for you and what it does for other beings. If you think like that, then you will have passion. Passion is what we need to run a place like this. Without passion, it is not going to work.

This center provides a place for you all to come together, practice and study the Dharma and integrate the teachings into your life. By traveling on the path, you go deeper and deeper into and further along the path yourselves. It also becomes a doorway for many other people to come who may have a connection to Dharma. If this kind of place did not exist, they wouldn't be able to come to make a connection with the Dharma and with the teachers. By facilitating them, their connection with the path will eventually lead them to enlightenment. Even if somebody just comes for a day of a teaching or even simply tours the place, they will be making a connection with the Dharma. In particular, they will connect to this lineage, which is the most profound lineage of all. You are making a contribution to that.

Directly, maybe the connection is through the teachers, but teachers can't do what you are doing. Teachers are totally dependent on you to make these things work. They can't make it work on their own. Teachers have to rely on you. and you have to know your own self-worth and value in being involved in this. Do not fail to keep up your side of this undertaking, for this can be truly beneficial, a great thing. What a wonderful opportunity to serve the teachers' vision, which is to bring the Dharma into the world, to benefit beings and to establish the lineage in the West. When you do more in this way, you begin to see there is an incredible blessing—your own personal life begins to change tremendously. People's general attitude is to think that when you put so much time into something like this, your personal life gets ignored and will fall apart. Actually, the more time you put into this kind of thing, the more you really work hard for it with a pure heart and a pure intention, giving all you have then, with the blessings, something incredible happens. You begin to see that your personal problems and the difficulties that you were dealing with and that you were trying to overcome for years and years but were never able to will sort of dissolve, naturally and automatically. You begin to get surprised by your own experience - how everything has somewhat changed in your own personal life. That is the nature of the bodhichitta practice. That is how it is. You receive a tremendous blessing and your life becomes meaningful in that way. It is more valuable than working for yourself and merely thinking about your own immediate family and trying to take care of it. This is not to say that we don't love our immediate



Dzigar Kongtrul Rinpoche during his first seminar at Gomde, July '99

family and our children, nor that we don't need to spend time with them and take care of them - but when we do that, in a deeper sense, in an intuitive sense, you also realize that your life is simply passing by. Your children are going to grow up and that is great for a result, but at the same time, then what? But if you are involved in things like this place here, you really begin to feel like you have a greater purpose, a greater vision and a greater meaning for your life. If anything, even if a small building is put up, you will feel so much joy. You could feel tremendous joy about this; more so than about being able to buy a statue or make an addition to your own home or something like that. Things like that don't have much meaning, you know. If you can put up even a single retreat cabin or one building in a place like this one, you really feel incredible joy, because your ego is not involved. Your bodhichitta is what worked to produce these kinds of things and make them happen.

You are able to get the full satisfaction, the full reward for your bodhichitta and good intentions. The positive result from your good intentions is to fully experience your life. We should consider ourselves really fortunate to have this opportunity. You are blessed to be involved in this. It is a much more important thing to be involved in something



Rinpoche teaching on *The Way of the Bodhisattva* in June of '07

like this than to be involved with the President of the United States' cabinet. It may be a struggle balancing your own personal work and working here. Try to stay in tune with the view, in tune with the vision and in tune with the initial inspiration that you found in your heart to become involved in the first place. The struggle is worth it, even though

from time to time it feels challenging, and even though from time to time it takes a toll on your financial resources. But it is worth it. Otherwise, what is there? There are a lot of people who have worked all their life trying to make money and get rich. And when they got rich, what then? They go out fishing, buy a boat and worry about their stocks. It really doesn't mean that much. We have to understand that we have made a choice in life, and that is to live a spiritual life. Otherwise, we might have to close it down. One person cannot do it. We have to do this as a group. I, as the teacher, can teach, but I need a whole support system in order to

be able to do so. Without the people who are involved, it wouldn't work. You have to keep this in mind and not let yourself nor the whole thing down. In this way, each person carries some weight and responsibilities, and if everybody responds to their own responsibilities and their sense of this weight, everything will naturally work and function very well.



Lama Tsultrim Sangpo leading 40 Gomde sangha members in a feast offering, summer, '07



Once again the medical trip undertaken by the Ted Worcester/Yangdzom Healing Hands team far exceeded all expectations for success and achievement. At each project monastery and nunnery, we were welcomed graciously and given yearly reports. The appreciation for this project is constant, and we were repeatedly requested not to abandon this work. We assured all involved that our goals are long-term and stable.



An elderly monk being given an informal eye exam, Tsechu Monastery, Nangchen, September '07

We made progress in each area and felt our growth is carrying on at a good and steady pace. Aside from checking on clinic buildings, distributing funds and gathering information from our previous visit, Frances Howland, our medical expert, developed a training program for medical workers that will take place late summer of 2008 for 3 months in Jyekhu, Qinghai Province. She found an organization to oversee and manage the training. The program is already full of participants, as each monastery or nunnery committed to sending two medical workers for the training. We also found a local manager for the program to coordinate all aspects of the project, including communication, supervision of funding and translation work. Her name is Tsering Yudron, and we are very fortunate to have such a capable and dedicated person on board. Each monastery and nunnery appointed a person to keep in contact with Tsering.

Here is a run-down of our 2007 activity at the monasteries and nunneries we're involved in helping:

1. First, we visited **TSECHU MONASTERY**, the home of the recently passed Adeu Rinpoche's sacred body. Since Rinpoche had passed away so recently, we were doubtful about any progress toward the building of a clinic there. To our surprise the small medical clinic was so important to Rinpoche that he made sure that the basic structure of



Nuns in nine-year retreat with Pema Drimey Rinpoche at Chachik, September '07

it was already completed before his death. Ted Worcester/Yangdzom Healing Hands' fund-raising paid for \$5000 of the clinic. Once again we gave money for a year's worth of medicine, as well as funds for poor and elderly people. We brought with us additional Western medicine as well as reading glasses to distribute to elderly monks, nuns and lay people. Monastery managers felt that it was better that they buy food for the elderly and poor and distribute it themselves. This marked a new procedure that we undertook in three other places. Funds were raised to complete the clinic (distribution pending.)

2. At **NETEN MONASTERY**, we carried out reconnaissance at this monastery, a key site within the Chokling Tersar tradition. We gave funds for medicine. Orgyen Tobgyal Rinpoche, who was staying in Neten during the consecration of a new temple hall, requested a traditional Tibetan medical clinic. We translated this into a proposal, and received a promise of funding for 2008.

3. At **TRULSHIK MONASTERY**, we checked on the construction of a clinic, which is still in the planning stages, distributed medicine, and gave funds for medicine and the support of the elderly poor.

4. At **DECHEN LING NUNNERY**, we distributed medicine and provided funding for medicine for poor elderly nuns. The older nuns had a meeting and decided that the most important step toward better health for them was to expand their water system. So, instead of constructing a clinic they requested water development. Frances contacted a local NGO, Jinpa, with water development skills and got their commitment to oversee the project. Funds have already been raised by private individuals and sent to CTF.



Mingyur Yogini, one of the last living disciples of Tulku Ugyen Rinpoche's father Chimey Dorje, Dechen Ling, September, '07

5. At **GEBCHAK NUNNERY**, we checked on clinic construction, distributed medicine and gave funds for medicine and elderly poor people. Its medical clinic now has received full funding.

6. At **CHACHIK NUNNERY**, we carried out reconnaissance and looked into future expansion. Close to Gebchak, this amazing place is the home of 70 nuns in nine-year retreat under the guidance of the great yogi master Tulku Pema Drimey. They have already constructed a beautiful traditional clinic and were appreciative of our funding for medicine and future training.

7. At **TSER MONG BO NUNNERY**, we met with the abbot, Lama Choedak, who requested medical help. We enlisted candidates for training and investigated future distribution of medicines and medical supplies.

8. At **TSIKEY MONASTERY**, the main seat of Chokgyur Lingpa, we carried out reconnaissance and looked toward future expansion. We met with Chokling Rinpoche, one of the most highly respected masters living in Tibet now, who looks after the well-being of many people

in his area of Eastern Tibet. At Tsikey we also enlisted candidates for training and investigated future help for medical supplies.

9. We were unable to visit **LACHAB MONASTERY**, Tulku Urgyen Rinpoche's monastery, in summer '07 due to roadwork and lack of a direct contact person; thus we were unable to follow through on our plans at Lachab this year.

Current Goals

To continue to sponsor medicines, training and clinics in remote areas of Eastern Tibet. In the four places where clinics have been funded or built, we hope to furnish two of the clinics with needed equipment. Training is still our top priority, and so our next major step is to carry out the program we have developed, which has received full funding.

Needs for 2008

Funds for medicine for nine monasteries and nunneries and sponsorship for elderly people:	\$6,750
Building of two new clinics:	\$28,000
Local administrator's yearly salary:	\$1,200
Transport, translation fees, housing and food for teams:	\$3,700
Completion of interiors of clinics and equipment:	\$15,000
Total:	\$54,650

For more information on this program, which functions under the auspices of the Chokling Tersar Foundation, please contact Marcia Schmidt at marcia@rangjung.com

THE ENTHRONEMENT OF TULKU URGYEN YANGSI

Urgyen Jigme Rabsel, recognized by Trulshik Rinpoche as the reincarnation of our late precious teacher, Tulku Urgyen Rinpoche, will be formally enthroned on the Buddhist holiday Lhabab Duchon, on



November 19th, 2008. The event will take place at Ka-Nying Shedrub Ling Monastery in Boudhanath, Nepal. Trulshik Rinpoche will preside over the ceremonies, which will continue for several days. Jigme Rabsel was born to Neten Chokling Rinpoche and his wife Tendzin Choyang Gyari in 2001, and was recognized as a tulku last year.

RATNA SHOP

Ratna Shop has reopened online sales featuring *Skillful Grace: Tara Practice for Our Times*, the newest book from Rangjung Yeshe Publications. Other RYP editions available through Ratna Shop include *Blazing Splendor* and *Wellsprings of the Great Perfection*. The long-awaited *Essential Two Accumulations: Sadhana for Green Tara* is now available through Ratna

Shop as well. This lovely puja includes the lineage prayer for Tara and the famous Twenty-One Praises of Tara.

Ratna Shop continues to supply a full range of texts, statues and thangkas for the Chokling Tersar tradition as well as Mahamudra and Dzogchen practices. There will be many texts and practice items available onsite at the shop to complement the seminars being given during the summer of 2008. To visit the online shop, go to the Gomde website and click on the Ratna Shop heading, or simply go to: www.gomdeusa.org/ratnashop.html.

NEW BOOKS FROM RANGJUNG YESHE PUBLICATIONS

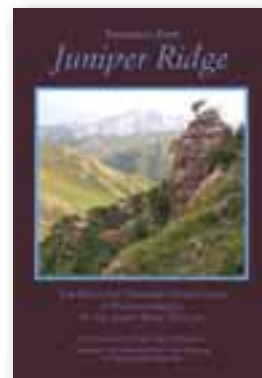
In the fall of 2007, our close Dharma friends Erik Pema Kunsang and Marcia Binder Schmidt published a unique book on Tara practice, called *Skillful Grace: Tara Practice for our Times*. Tara, renowned as the true warrior and earliest known Buddhist feminist, has long been loved for her power in vanquishing fear and ignorance. Including teachings by the great modern-day masters Tulku Urgyen Rinpoche and Trulshik Adeu Rinpoche, this book covers every aspect of Tara practice, viewing it as a complete path to enlightenment. An excerpt appears on page 11.

For fall of 2008, we can expect two magnificent new books:

Treasures from Juniper Ridge: The Profound Instructions Of Padmasambhava to the Dakini Yeshe Tsogyal

Translated by Erik Pema Kunsang, with introductory teachings by Tulku Urgyen Rinpoche

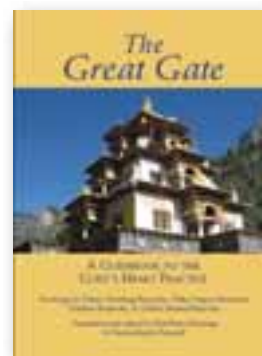
This book will complete the trilogy of the profound and practical teachings given by Padmasambhava to Yeshe Tsogyal. The first two in this series were *Dakini Teachings* and *Advice from the Lotus-Born*. In this single source book there are various revelations for the advanced path as well as in-depth explanations of assorted aspects of practice, deity visualization, death and dying, non-conceptual meditation and recognizing mind nature. The book outlines ways for the modern student to apply these teachings, while remaining true to traditional principles.



The Great Gate: A Guidebook to the Guru's Heart Practice

Translated by Erik Pema Kunsang, edited and compiled by Marcia Binder Schmidt

The Great Gate is a compilation of instructions on the preliminary practices, by great masters Tsikey Chokling, Tulku Urgyen, Dudjom and Chökyi Nyima Rinpoches. Clear, personal and direct, these teachings lucidly explain key practices and their application as the entranceway to the path of Vajrayana.



IN MEMORY OF ADEU RINPOCHE
1930-2007



Adeu Rinpoche (right) with Tsoknyi Rinpoche

Tsoknyi Rinpoche often tells his students about the importance of ripening one's practice through meeting 'antique masters' whose realization and ability are of the highest caliber. Those who have attended Tsoknyi Rinpoche's teachings have heard him often mention the name of one of his root teachers, Adeu Rinpoche. Sadly for all of us, Adeu Rinpoche passed away in July of 2007. In honor of this rare and special master, we here reprint an interview with him from the 2000 edition of the CTF newsletter, as well as a selection from his teachings on Tara practice published in the recent Rangjung Yeshe Publications book *Skillful Grace*.



We were fortunate to meet Adeu Rinpoche during his first visit to the West. Adeu Rinpoche considers Samten Gyatso, Tulku Ugyen Rinpoche's root teacher, one of his main teachers as well. Since the opportunity of meeting such a master is becoming rare, we offer this interview as a way for all of our friends to be able to make an auspicious connection.

Born in the eastern Tibetan kingdom of Nangchen in 1930, Ven. Adeu Rinpoche was one of the highest 20th-century masters of the Drukpa Kagyu school of Vajrayana Buddhism. As recognized by the young 16th Gyalwang Karmapa, Rinpoche was the eighth incarnation in the Trulzhig lineage, a renowned line of Drukpa Kagyu teachers in eastern Tibet, famed for their realization and learning. After his enthronement at the age of seven, Rinpoche studied, spent many years in retreat and was imprisoned by the Chinese for fifteen years, where he was secretly able to study and practice together with other lamas. In the later part of his life until his passing in 2007, he was able to re-establish his monastery, Tsechu Gon, and was the most active and well-respected teacher in Nangchen, Eastern Tibet.

When did you meet Samten Gyatso?

When I was about ten years old, the king of Nangchen had a son. There was a history of infant mortality in the family, and they were afraid that the newborn son would die, too, so they called upon a lama to cure it. That was the first time Samten Gyatso was invited to the palace, and that was also when I met him for the first time. After that he would be invited back occasionally, and as my tutor Thubten Wangpo was a lama who was close friends with Samten Gyatso, whenever Samten Gyatso came to the palace he would visit the royal family for a day and then come to visit us the next day.

Perhaps Rinpoche could give us his impressions of Samten Gyatso's qualities.

I can clearly remember what Samten Gyatso looked like, his manner of speaking, how he carried himself and what kind of presence he had. No particular feature stands out except that when he gave empowerments, it was really impressive, unlike any other teacher I have met. The tone of his voice, how he sang, how he performed every single detail during an empowerment were really with a lot of presence, very unique.

When did you first meet Kyabje Tulku Ugyen Rinpoche?

The first time I met Tulku Ugyen was when Samten Gyatso came and gave the extensive empowerments of Tukdrub Barchey Kunsel, which lasted an entire month. During this time Tulku Ugyen—then we called him Tulku Karma Ugyen—acted as the shrine master and made all the tormas. He was also Samten Gyatso's attendant along with another servant named Dudul. Another time we met him was when Samten Gyatso was giving the Barom Kagyu empowerments; Tulku Ugyen alternated with another as the *umdze*, chant master. On another occasion he came back with his father, Chimey Dorje, and his brothers Pema Jigmey and Tendzin Dorje. It was during this time that Tulku Ugyen and I became good friends.

Could Rinpoche tell us what Kyabje Tulku Ugyen was like at that time?

I was really young, and Tulku Ugyen was young too. He seemed to become quite fond of me, and, you could say he acted as my babysitter. He was very skilled at different games; we would carve wood together and make drawings and masks. He was quite adept at these sorts of things, so he would distract me by playing with me. Sometimes he would run around with me on his shoulders. His brother, Tendzin Dorje, wasn't interested in playing any games at all. He would just stay by himself and not do much, so I never got close to him. Tulku Ugyen was much more playful.

Could Rinpoche describe his relationship with the Chokling Tersar, and which of its practices he considers most wonderful?

First of all, I haven't been able to bring any practice to completion, nor do I feel that I should discriminate between any of the terms of Chokgyur Lingpa—evaluating which are better and which are inferior—not at all! But I did receive all the Tukdrub Barchey Kunsel in great detail, both the primary and subsidiary empowerments. During that time Samten Gyatso told me that among the twelve manifestations there was one called Dzutrul Tuchen—Great Power of Miracles; he said to me, "This is your destined deity for dispelling obstacles, so you should practice it." I followed his advice, but later, one day when I was still quite young, my tutor had gone to do circumambulations while I was sitting and memorizing. All of a sudden, as I sat there trying to repeat to myself what I had learned by heart earlier in the day, I opened my eyes and there was Samten Gyatso with his attendant Dudul, who had a tray full of empowerment articles. My tutor hadn't returned yet; they simply walked in, and Samten Gyatso said, "I already prepared for the empowerment; I have done the preparation and it has to be given." While I was arranging their seats and so forth, my tutor came back and Samten Gyatso said, "I'm going to give the tulku"—meaning me—"his empowerment." This was the empowerment of Sangtik Phurba, Vajrakilaya of the Secret Essence, one of Chokgyur Lingpa's terms. It occurred to me that some kind of sudden obstacle must have arisen, that Sangtik Phurba would be the practice or blessing through which that obstacle would be dispelled. Later, after Samten Gyatso had given the empowerment, my tutor asked him, "Why didn't you give it to all the

monks in the monastery?" Samten Gyatso replied, "No, no, it's just for the tulku. This will be enough." Then he said to me, "If you can, you should practice this daily without break, or at least for one month without break." Since then I have practiced it every day for my entire life until now. In addition to this I also did the Raksha Totreng recitation and the Ngensong Dongdruk from the Choking Tersar, but only a minimum number of recitations. I have also done the Trinley Nyingpo, as well as the Samten Phurba, the extensive version of the Sevenfold Profundity of Vajrakilaya.

I have met a lot of great masters in my lifetime, but the one who I treasure in my heart and to whom I have the deepest respect and devotion is Samten Gyatso. The last teaching I received from him, just before he passed away, was the terma of Guru Chowang [Tulku Urgyen's previous incarnation] called Lama Sangdu, The Secret Assemblage of the Guru.

AN EXCERPT FROM SKILLFUL GRACE: "CONCLUSION", BY ADEU RINPOCHE

Before presenting a few verses of poetry, Jamgön Kongtrül concludes his commentary of this gradual way for attaining realization based on Tara by describing how these practices are the entire path of gradual instructions that utterly perfect the supreme path of the four empowerments—that the skillful means of Vajrayana is extraordinary, enabling you to reach enlightenment within a single lifetime. If you are someone with devotion, perseverance, and pure samaya, and exert yourself in this practice, you will, by means of the 'indicating example wisdom,' before long fully realize the intrinsic great bliss that is 'indicated ultimate wisdom.' Tara is a manifestation of discriminating wisdom, the nature of which is luminous wakefulness. She is the heroine who swiftly carries out the activities of all the buddhas. She is the very identity of enlightened activity—beyond that which we can mentally imagine or fathom—and has incredible virtues that surpass any thought. Tara perfects all the inexhaustible adornment wheels that are the twenty-five attributes of fruition: five for body, five for speech, five for mind, five for qualities and five for activities. In short, through the symbolic meaning, you will realize the true state of original wakefulness. Within this very lifetime you will accomplish the state of the utterly indestructible, undefeatable and unchanging Vajra Tara of the innermost essence, who is prajñāparamita. Here is Jamgön Kongtrül's poetry:

Look here, since from the treasury of mind, the vast
expansion of wisdom,
I opened up a casket filled with priceless gems to
enrich all worthy students
Took a wish-fulfilling jewel, a deep instruction, never
known before,
And placed it at the summit of the banner of the
noblest of intents.

In order to fulfill the wish of both treasure masters,
To support the life of teaching-holders and expand
their noble deeds,
May the practice of this deepest teaching reach
perfection
So that siddhas of the two attainments can reach
everywhere throughout the world.

This excerpt is printed with permission of Rangjung Yeshe Publications. It is taken from Skillful Grace, 2007, the production and printing of which was made possible by a grant to CTF.



Adeu Rinpoche in 2006 with many tulkus and monks

PRACTICE & STUDY GROUPS

With the blessings of Chökyi Nyima Rinpoche, practice and study groups are meeting in cities across the U.S. Sangha members gather on a regular basis to do group practice, discuss readings and watch teaching videos or DVDs. Please send an e-mail to the group contact if you would like to join.

Recommended Readings

Chökyi Nyima Rinpoche has encouraged his Western students to study *The Thirty-Seven Practices of a Bodhisattva* by Gyalse Togme. Rinpoche has recommended, in particular, using *Uniting Wisdom and Compassion*, Heidi Koppl's translation of Chökyi Dragpa's commentary on the *Thirty-Seven Practices*.

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TULKU PASANG TSERING AT GOMDE, 2008



This summer we welcome to Gomde the resident lama for 2008, Tulku Pasang Tsering. Tulku Pasang is a senior monk at Ka-Nying Shedrub Ling Monastery. He was recognized as the reincarnation of Lama Trinley Gyatso by the 16th Karmapa as a young boy. While still young he completed six years of retreat. Since 1976 he has studied Buddhist philosophy, meditation and rituals at the monastery. He was the first umdze, or chant master, at the monastery and was trained directly

by Tulku Urgyen Rinpoche and Yum Kushog Kunzang Dechen.

MARK YOUR CALENDAR!

RANGJUNG YESHE GOMDE PROGRAMS 2008

VOLUNTEER WEEK 2008 Fri May 23- Sun June 1

Please mark your calendars! To kick off the summer season Rangjung Yeshe Gomde will host its Volunteer Week from May 23rd to June 1st. People with all levels of skill are welcome. We would also appreciate any volunteer cooks (if you are interested, please contact Ani Marcia at adminassist@gomdeusa.org)

Volunteers will be given free room and meals while at Gomde and may join the staff in daily morning practice. Partial participation is also an option. If you would like to help but are unable to join us at these times, please contact Paco Dreher pacod@pacbell.net for an alternative work assignment.

KUMARA INTERNSHIP PROGRAM May 22-Aug 14

Back for its third season, this study, practice and work program for younger Dharma students, ages 18-25, is taking applications for summer 2008. Tulku Pasang Tsering from Ka Nyung Monastery in Nepal will be at Gomde for the duration of the summer, teaching to this program. We welcome our extended community to visit Gomde while the program is in session to meet Tulku Pasang Tsering and attend his teachings. This summer we will run classes through the weekends so that local practitioners can join in the teachings throughout the summer. Please contact Gomde office if you are interested in paying a visit.



For more info on the Kumara Program, please contact the program's director, Zack Beer, at kumara@gomdeusa.org or visit the Gomde website.

DZIGAR KONGTRUL RINPOCHE
INTRODUCTION TO THE MIDDLE WAY June 12-19

CHOKYI NYIMA RINPOCHE

JEWEL ORNAMENT OF LIBERATION
TEACHINGS ON THE MAIN POINTS
July 17-19

GOMDE 10TH ANNIVERSARY CELEBRATION DAY!
Saturday July 19

OCEAN OF AMRITA
NGAKSO PUJA MENDING & PURIFICATION PRACTICE
July 20

DZOGCHEN TEACHINGS
SONGS FROM FLIGHT OF THE GARUDA
BY LAMA SHABKAR (RESTRICTED RETREAT)
July 21-27

TSOKNYI RINPOCHE
DISTINGUISHING BETWEEN AWAKENED AND SUBTLY
DELUDED MIND STATES (RESTRICTED RETREAT)
July 29-August 3

**CHOKLING RINPOCHE &
PHAKCHOK RINPOCHE**
NGAKSO PUJA, TEACHINGS AND PRACTICE
August 5-10, 2008

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