



Sukkha Siddhi



**Spiritual Advisor Venerable Zasep Tulku Rinpoche
The Newsletter of Tashi Choling Society Nelson, BC**

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Box 4, Nelson BC V7J 5P7

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EMAIL UPDATE FROM THE VENERABLE ZASEP RINPOCHE

We are back in Yushu city. We had fantastic trip to Zadoh our homeland.

Everything went very well. Mahavairochana initiation went well. There were about 500 people at the monastery everyone was so happy and totally blessed.

In Zadoh we found a young women who is trained to help child birth and midwife she will be start working for Jamseng starting this month. Jamseng is progressing.

Please give our love to the Sangha.
Love Zasep Tulku

PRESIDENT'S MESSAGE

Peter Lewis

It has been a good summer although the Gompa has been somewhat quiet lately after a hectic May and June. The local sangha has been busy with the garden, completing the furniture in the living room and working on cataloguing the library books.

Elaborate plans are in the works for renovation in the coming years, pending successful fund-raising. There will be significant improvements to the meditation hall, dining and living areas.

A new timber framed entry-way is promised by Hart at Purcell Timber works. Rinpoche, Marpa and I worked on the footings. Pamela restored the brick walkway just in time for the Three Yana's retreat.

In August, we were fortunate to have had visits by Jhampa, who is now based in the Kootenays and by Tsultrim (Joan-Marie) a long time student of Lama Tashi in Victoria.

We have been meeting Tuesday's afternoons and evenings for Vajrayogini practice and Madhyamakavattara (Introduction to the Middle Way) discussion group which has now concluded.

We have also been planning a new Lam Rim Study Group which will start on September 21, 2004. A number of us will take turns facilitating this course which will run until May. Rinpoche has stated that one year of Lam Rim – Guided Path to Liberation study is one of the pre-requisites for becoming a student of his. It is also a good opportunity to examine the foundation of dharma practice.

All the best,
Peter

 VISIT TO TIBET

By Annely Arrak

My long dreamt trip to Tibet this summer was extreme and amazing at the same time. The extreme's were Tibet's high altitude; sleeping in a bottomless tent 11 000 feet above sea level, wind and cold creeping straight through you, picas running in and out, shitting all over the place; People staring at you and, most of the time, forget privacy.

stupas. Monks and nuns and lay people saying mantras, walking around with prayer wheels, circumambulating holy places. I found Tibetans very hospitable; feeding and accommodating us with big smiles.

The most amazing part of the trip was when we traveled with Zasep Rinpoche to Derge Dzogchen Gompa. It is located in Kham Derge area, an 8 hour drive from Rinpoche's homeland. It is located in a big valley with snowcapped mountains and a



Traveling on horseback for 7 hours with a high fever. As one of the doctors on our trip put it, in Tibet you do all those things you wouldn't do at home. We are more resilient than we think we are.

Amazing in terms of the rugged beauty of the countryside: you are in the natural state of bliss and emptiness. Dharma is everywhere: gompas, prayer flags, and

waterfall which turn into the river on one end and a big Temple and monk's quarters on the other end. We went there because of my love for Guru Rinpoche and honestly didn't have a clue what we were getting into.

When we arrived there was an old Rinpoche giving an Initiation and hundreds of monks, yogis and some lay people were on the receiving end. The Main Temple was

huge with large statues of Guru Rinpoche, Vajrasattva and Shakyamuni Buddha. The view towards the mountainside was breathtaking and alluring. We stayed for the night in a comfortable guesthouse with Tibetan style colored walls. Next morning monks were circumambulating around the temple next door and I joined them. This place was unreal, so majestic, and fancy and clean with paved parking lots, traffic signs, reflector lights, and garbage cans. We honestly had to remind ourselves that we were in Tibet, not in the west somewhere. Is it really possible this place exists in Tibet?

Apparently they get donations from Western and Chinese Buddhists. There was a young westerner, who spoke perfect Tibetan, living there for the last three years. There are Chinese Buddhists who come in busloads for 10, 7 or 3 day retreats. Zasep Rinpoche connected with a Kagyu nun who had lived on the mountainside in a little hut for the last 8 months.

The next morning we went to Derge for a week and decided to spend more time at Dzogchen Gompa on our way back. We arrived there in the evening. A huge rainbow was greeting us right on the turnoff to the Derge Dzogchen. It was incredible; one end was entering into a rock which had Vajrasattva painted on it. Of course it was very auspicious.

The next morning we set off to the mountains to find the nun and to do some climbing. We didn't know exactly where she lived but when we got to the first flat area of the mountainside covered with tons of prayer flags, Rinpoche threw a pebble on the roof of one hut. He told me monks and nuns used to communicate that way when he lived in Tibet. Sure enough, somebody poked her head out of the hut, and it was our nun. She was happy to see us and became our guide for the day. She told us that there were five caves in the area and at first we headed to Yama's cave. It was quite a hike for us; Rinpoche tried to keep up with the nun, and

I took my time. Here we were, spoiled westerners, with expensive hiking boots and snacks and water. All she had was few candies in her pocket, and canvas shoes, which she wore like sandals. We had to cross the river and go straight up for about an hour and a half in the full heat.

There were three caves on that side of the mountain; the first one had an altar with Guru Rinpoche's picture and offering



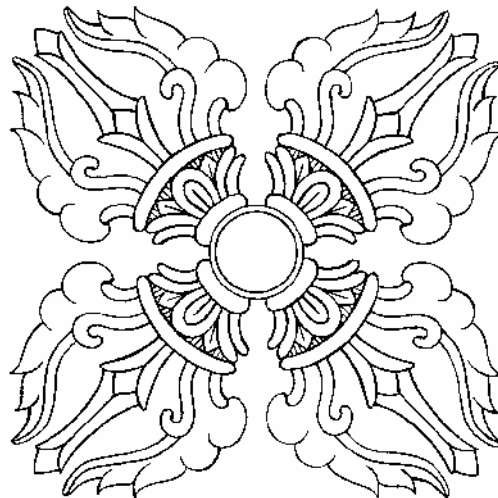
bowls; and a table with a teapot and cups. It also had sleeping gear, windows and a door built into it. Above that cave was another one with an altar with stone plates that had yogi exercises carved into it and the image of Guru Rinpoche. It also had a pillow and sheep skin and straw to sleep on. We stayed there for-a-while. It was totally natural without a door or anything and the view was incredible. You could see double waterfalls. Above that cave was the third one: a very low one that didn't have an altar but seemed to connect with the second one.

On our way down, the nun pointed out on the other side of the mountain that there was smoke coming from Patrul Rinpoche's cave. Somebody must be there boiling water. I wanted to go there really badly. Patrul Rinpoche was a great Nyingma yogi whose "The Words of My Perfect Teacher" is translated into English. Those are Nyingma lam-rim teachings. Zasep Rinpoche has read them in Tibetan and he has tremendous respect for him. Patrul Rinpoche was a very humble and inspiring Teacher.

We had to cross the river again and the nun took us up to the mountainside. She showed us raven's footsteps that belong to Guru Rinpoche's consort and chief disciple Yeshe Tsogyal. Apparently Yeshe Tsogyal flew to Dzogchen valley as a raven and those are her footsteps. Tibet is full of magic! In the old days the air was pure and levitating and using fast walking siddhi was quite natural thing to do.

From there we climbed up on the other side of the mountain. The first cave was inhabited by the 34 year old Nyingma Tulku

Kunchok Tsering. We found out that he was in retreat but he didn't mind us visiting. He had beautiful big eyes and a big smile. I had an apple in my pocket, picture of Guru Rinpoche and I offered those to him spontaneously with some money. He gave us a little local history lesson. Apparently Guru Rinpoche had arrived there with his fast walking siddha power accompanied by his 25 disciples. Guru Rinpoche subdued 9 evil spirits in that valley and now they have 9 stupas built there and the valley is called a lotus valley. Guru Padmasambhava also threw arura seeds on the ground and on the other side of the mountains one can find arura plants. Dzogchen Gompa is one of the 8 main Nyingma Gompas in Tibet. It is a very special place and we were fortunate to be there. He said that we were lucky to have the connection with this place and merely being there purifies our bad karma.



From that cave we had to climb straight up about another 30-40 min. It was a very steep mountainside covered with rhododendrons and mountain ash trees. Mountain ash grows in my birth country as well

and is considered to keep away bad spirits. When we finally made it, it was pretty amazing! This was the main Patrul Rinpoche's cave, and he wrote "The Words of My Perfect Teacher" right here. Both caves had a door and a window and a big rock that had a tree growing on it for a roof. There was an altar with offering bowls, a worn out image of Guru Rinpoche and some bedding. Above the cave is a place marked by prayer flags where he used to meditate and realized the emptiness according to Dzogchen view. What a view! What a

powerful sound of waterfall! We had our own realizations there with Zasep Rinpoche. I realized once again that he is my Guru Rinpoche and without his kindness I would not be there. Rinpoche realized that without me he wouldn't be there. It is my love for Guru Rinpoche that makes him to come with me to Nyingma Gompas and holy places. We were in tears. After meditating for awhile we climbed down to the cave.



Our nun, and a monk, who were staying at the cave, were making tea on outdoor fire. We found out that this monk is from Golog area and he was on his way to a pilgrimage to the major Nyingma Gompas. All he had to eat was tsampa and hot water, which he offered us with famous Khampa hospitality. We had a lovely time with both of them. I thought they were extremely fortunate to live and practice dharma in Tibet. The nun agreed that there really aren't any restrictions for her to practice. She was starting a White Tara retreat on the next day. She also thinks that we westerners are extremely lucky to be exposed to Dharma even when we weren't born into a Buddhist

country. She had seen western practitioners who could sit for hours with a straight back in meditation and has admiration for that.

It was getting dark around seven o'clock and it started raining, so we had to leave. The cave was very damp and cold, but the monk didn't mind staying there at all. Anybody can stay overnight in Patrul Rinpoche's cave if it's not taken. What lucky people! What good karma!

KUNDALINI IN THE WIND

Tsultim Osel

What compelling force allured me to this
strange land of splendor?

Was it an underlined scent of familiarity
swaying me to adventure amid this aroma of
enchantment?

Was I wooed by a foreign culture of melody
so soothing to the ear?

Somewhere floating in the softness of a
gentle breeze alongside calm ocean swells
lies my beginningless soul.

The subdued materialization of a former
manifestation.

Home sweet home.

Nirvana!

VAJRASATTVA'S BLESSING

By Clo Burton

My mother-in-law, Phyllis née Burton, died in the transition between Friday night's (Jan.'04) Vajrasattva initiation by Rinpoche and the commentary on Saturday. I had driven home that night marveling at the wonders of the mind's abilities, of how sweet it was to find an authentic Tibetan Buddhist meditation teacher, and of how I had chosen to not go sit by Phyl's bedside to give my family space for their own emotional processing without the ever present mother/wife filter and support. We all

needed to “grow up” another notch and the Universe had set me up to choose between running myself ragged going back and forth to the coast or staying put, focusing on receiving Vajrasattva’s blessing, purification and practices and then hopefully, through osmosis, sharing the gifts into family dynamics and looming neighborhood court cases.

My dreams had made it abundantly clear that Phyl’s health would go down hill quickly, so I had sent a letter, flowers and I fully intended to come to her after the court case, but there was a part of me that felt badly about this. Driving home in the dark, in the heart of our Dragon-wagon, the light of understanding came Unconsciously I was hoping she would wait for me. All the years we had spent together, in whatever way she could, she tried to support me ...always remembering birthdays and Christmas with choice, beautifully wrapped presents being there for me and our family; listening, letting us stay in her home when we were struggling with small, sick children, a heavy mortgage and a drafty house under construction. While her son and I were struggling with our own addictive, dysfunctional coping patterns, she praised me and my efforts in raising our children and her son, while my own mother cursed me and wished me dead. Phyl knew, understood, and said little other than “How can I help?” And here I was, unthinkingly hoping Phyl would wait for me, while her body gasped for air, every breath assisted, fearful, as cancer rapidly consumed her.



Driving home with the Vajrasattva glow, I realized how selfish and arrogant of me that was, how unsupporting. Talking in the inky space around me while the car’s headlights bounced off patches of black ice and tangled cars, I fully encouraged Phyl to not wait for me, to do what she needed to do; that we could connect now and heart to heart in the dream realm, in the Light. And I knew she had heard, understood.

Next morning, in the cozy warmth of my queen-size bed, in the predawn darkness I awake with Vajrasattva’s image clearly in my mind’s eye. I sense Phyllis, she wants my attention. I imagine her lying in her hospital bed and I tell her I’m here for her; we hold light-hands. I visualize we’re sitting, relaxed on a warm beach watching the sunset glow, the sky turning soft peaches, pinks, mauves with the full moon rising, encouraging Phyl to look up at the incredibly beautiful gown of Divine Mother’s velvety soft, star-studded darkening hem with Her radiant heart white and wide. In wonder and tenderness I urge Phyl to surrender to the beauty, to take in Her radiance, to move upwards and away because she

can now and I will stay because I must, to help like she did.

The sensation of three tears sliding down my cheeks brings me back to my body, my frosty room with the silvery light of a new day outlining the bare heart-nut tree outside my window. I know Phyl’s easily gone, blessed, long before my tearful daughter phones. And deep in my heart, I give thanks for my teachers, who have kept the Truth alive, the Way open.

EVENTS CALENDAR

Every Sunday 10 am -11:30 am	Sitting and walking meditation Everyone welcome	Joan 354-0206
September 21 – May 2005 7 pm – 9:30 pm	Open Lam Rim (Guided Path to Enlightenment) Study Group Everyone is welcome to attend as they can throughout the year. Supporting texts and audio will be available at www.tcs.kics.bc.ca and click on the USAT link.	Peter 352-3061 Joan 354-0206 Pamela 352-7567
September 23	Guru Puja in Tibetan! Everyone welcome please bring a simple edible offering.	Peter 352-3061 Pamela 352-7567
September 26,27	Rinpoche's visit to Moscow, Idaho - Green Tara Initiation & commentary on the Heart Sutra	Martha 208-875-1056 marthaf@cs.uidaho.edu
October 2 5:30 pm	Tashi Choling Annual General Meeting Potluck Dinner and Rinpoche's & Annely's Tibet visit slideshow at Margrith & Ernest's house 706 Mill Street, Nelson	Peter 352-3061 Margrith 354-0494
October 15-26	Yamantaka Retreat with Bob Kapitany	Pamela
November 13-27	Vajrayogini and 6 Yogas of Naropa Completion Stage Retreat with Zasep Tulku Rinpoche For practitioners who have accomplished the retreat with fire puja only!	Sharon Gretzinger, 1-604-708-9081 tenzing1@telus.net
February 1 -22, 2005	Pilgrimage to India with Zasep Tulku Rinpoche for students of Zasep Rinpoche only.	Sharon Gretzinger, 1-604-708-9081 tenzing1@telus.net

Look for updates at www.tcs.kics.bc.ca/events.html



Rinpoche at the Three Yanas Retreat. June 2004

The Five Purified Aggregates of the Buddhas

	Buddha Family	Vajra Family	Ratna Family	Lotus Family	Karma Family	
Name	Sanskrit Tibetan	Vairocana Namparnangdze	Akshobya Mikyöpa	Ratnasabhava Rinchen Djungdän	Amitabha Öpame	Amoghasiddhi Dönyödrubpa
Direction	Center	East	South	West	North	
Gesture (mudra)	Teaching	Earth Touching	Giving	Meditating	Protecting	
Attribute	Wheel or Sun	Vajra	Jewel	Lotus	Crossed Vajra	
Throne (animal)	Lion	Elephant	Horse	Peacock	Garuda	
Colour	White	Blue	Yellow	Red	Green	
Purified Skanda	Consciousness	Form	Feeling	Discrimination	Mental Factors	
Element	Space	Water	Earth	Fire	Wind	
Wisdom	Dharmadhatu / Emptiness	Mirror-like	Equality	Discriminating	All Accomplishing	
Consort	Sanskrit Tibetan	Akashadatesvari Yongtsugma	Buddhalokana Gyema	Mamaki Mamaki	Pandaravasini Karmo	Samaya - Tara Damzig - Drölma
Bodhisattvas	N/A	Maitreya Kshitigarbha	Akashagarba Samantabhadra	Avalokiteshvara Manjushri	Vajrapani Sarvanivarana - Vishkambin	
Yoginis	N/A	Lasya & Puspa	Mala & Dhupa	Gita & Aloka	Gandha & Naivedya	
Pure Land	Sanskrit Tibetan	Akanishta Tugpo Kö	Abhirati Ngön Gä Shing	Palden Shing	Sukhavati Dewachen	Lä Rab Dzog
Seed Syllable	OM	HUNG	TRAM	SHRI	AH	
Transformed Disturbing Emotion	Ignorance	anger	pride	desire	envy / jealousy	
Committments	1 To go for refuge to Buddha. 2 To go for refuge to Dharma. 3 To go for refuge to Sangha. 4 To refrain from non-virtue. 5 To practise virtue 6 To benefit others.	7 To keep a vajra to remind us of great bliss. 8 To keep a bell to remind us of emptiness. 9 To generate ourself as the Deity. 10 To rely sincerely upon our Spiritual Guide.	11 To give material help. 12 To give Dharma. 13 To give fearlessness. 14 To give love.	15 To rely on the teachings of Sutra. 16 To rely on the teachings of the two lower classes of Tantra. 17 To rely on the teachings of the two higher classes of Tantra.	18 To make offerings to our Spiritual Guide. 19 To strive to maintain purely all the vows we have taken.	