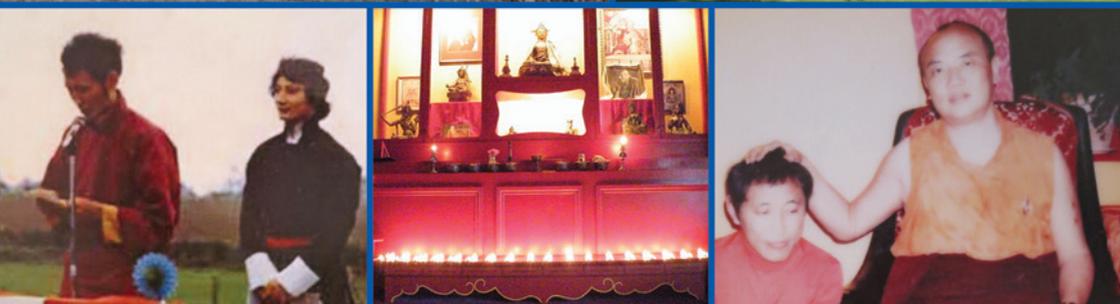




*marpa house*  
chös khor ling



CELEBRATING 50 YEARS  
1973 - 2023



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**BUDDHIST MEDITATION AND  
RETREAT CENTRE**



**Marpa House**

Chös Khor Ling

Rectory Lane, Ashdon

Saffron Walden, Essex CB10 2HN

t: 01799 584415

e: [mail@marpahouse.org.uk](mailto:mail@marpahouse.org.uk)

w: [www.marpahouse.org.uk](http://www.marpahouse.org.uk)

If you have something you would like to go in the Newsletter please email: [newsletter@marpahouse.org.uk](mailto:newsletter@marpahouse.org.uk)

Registered Charity No 1090628

## TRUSTEE NEWS

I happened to be at Marpa House mantra rolling when the wonderful and exciting news that Rinpoche will teach at Marpa House was received. It was a moment of surprise, delight, joy, excitement and over-excitement! I'm sure many of you would have felt and still be feeling similar emotions, as I know my excitement still bubbles away! It was a most joyful tea-time as the news was shared!

It feels that Marpa House has truly woken from its long slumber after the pandemic, having emerged last May with Lama Kunga who brought inspiration and fresh energy through his teachings and Dharma activities. This was our first large in person event since 2019 and the occasion was full of reconnecting, happiness and laughter. It was also the catalyst that led to the wonderful activity of mantra rolling, which started after the making and raising of the prayer flags in August.

These projects are wonderful offerings to Rinpoche. When his students come together harmoniously to be involved in meaningful activities there can only be benefits that ripple out. I've often heard it said that the best thing for Rinpoche's health is a harmonious sangha!

Now, as we enter the year of the Water Hare, Marpa House turns fifty. Fifty years of Rinpoche's tireless compassion and kindness, precious gifts of wisdom teachings that he has given continuously over the years pervade Marpa House and his students. I'm sure I speak for all of you when I say it's impossible to fully express the gratitude and devotion that we all have.

Also supporting the House throughout all this time have been many, many people, both visible and not so visible, quietly supporting in the background. Thank you! Thank you to the founder members and everyone who has ever been a member; to everyone who has ever graced us with a donation however big or small; to everyone who has been on staff, cooked on the aga, answered the phone as secretary, cleaned the bathrooms, mowed the lawn; to everyone who has served on the committee; everyone who has been and is a trustee. And to every guest who has washed the dishes in the back sink enjoying an interesting conversation. Marpa House



couldn't survive without the time, care and love you all give through a myriad of ways. We are immensely grateful to each of you, and continue to rely on this kindness, generosity and support to keep going.

Marpa House is such a precious gift, a place to retreat to, a beautiful jewel in this often crazy world. With that, it's important to hold the aspiration for Marpa House, its activities and Rinpoche's teachings to flourish for another 50 years and beyond. And, as we commemorate this 50 year milestone, we look forward to joining with you all to celebrate the accomplishments and activities of both Marpa House and our beloved Rinpoche.

by Louise Kuka - Chair of the Trustees

## BEING A MEMBER OF STAFF @ MARPA HOUSE

Being on staff is not only a way of giving back to Marpa House, but also gaining an opportunity for practice in the peaceful village of Ashdon – just half an hour from Stansted Airport. All members of staff and volunteers have a positive experience of Marpa House. Yet, each experience is different, depending on the activities and inter-personal dynamics. Every day has a lesson in dharma, whether it seems subtle or overt. With the focus purely on dharma, with the exclusion of material and social expectations, even a short stay at Marpa House can offer a deep immersion that can be life-changing.

One staff member Carla said, "From hot July to rainy October, I volunteered at Marpa House as a member of the "Vajrasattva gang" (as someone put it), i.e. cleaner. It was a busy period work-wise, but also very interesting as I could be in close contact with some ancient Tibetan Buddhist practices like the making and hanging of Prayer Flags and the rolling of Mantras.

I met wonderful people, a totally friendly and supportive sangha, I got to live in a lovely, charismatic centenary house, had the most delicious food, could enjoy the peaceful countryside and, last but not least, was able to sit in the place where 'everything quietens', the shrine room (now I wish I had done that so much more often...). I left a week and a half ago and I already miss a lot of it a lot! Thank you, Marpa House, for a job well done - I cleaned and my heart is full."

If you are interested in becoming a member of staff, write to [mail@marpahouse.org.uk](mailto:mail@marpahouse.org.uk)



marpa house  
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### Staffing Opportunities

We need volunteers to come on staff in 2023. You can volunteer for up to one year and would receive a small honorarium to cover basic living costs. All meals and accommodation are provided free of charge.



This is a great opportunity to spend time in a beautiful Dharma centre and to practise in a lovely and peaceful environment. If you are interested in finding out more, please contact the Secretary:

t: 01 799 584415  
e: [mail@marpahouse.org.uk](mailto:mail@marpahouse.org.uk)  
w: [www.marpahouse.org.uk](http://www.marpahouse.org.uk)



# May Teachings with Lama Kunga

## THE FOUR FOUNDATIONS OF MAHAMUDRA



At last, after two years of lockdown, the May teachings took place again last year. We were blessed by the presence and teachings of Lama Kunga, who kindly came over from his centre in Halscheid in Germany to teach.

The topic this year was the four foundations of Mahamudra. Lama gave an extremely lucid and pithy teaching over the three days covering in extraordinary detail the four thoughts that turn the mind to Dharma, followed by Refuge, Dorje Sempa purification, Mandala Offering and Guru Yoga.

On Monday a Milarepa Tsok was held for all to enjoy.

Having done my foundations many years ago, I found myself thinking 'maybe I should do them again!', such was the enthusiasm that Lama engendered.

It was a truly delightful weekend and a pure joy to meet with so many dear Sangha sisters and brothers.

by Paul Wootton



# A selection of **Poems** by Monika Thoms

## *In the stillness*

Woke up this morning

My stomach burnt like hell.

I could not change anything.

Thinking began with the murmur  
of Vajrasattva's Mantra in high speed.

Washing away the dullness of unconscious  
breath in sleep.

Opening the door to dawn, birds already  
sounded like warmth of spring.

Still the wetness smells like winter.

Back on my cushion  
I search inner stillness.

My way of living is my way of dying.

Or other way round?

## *Sound of the wisdom bell*

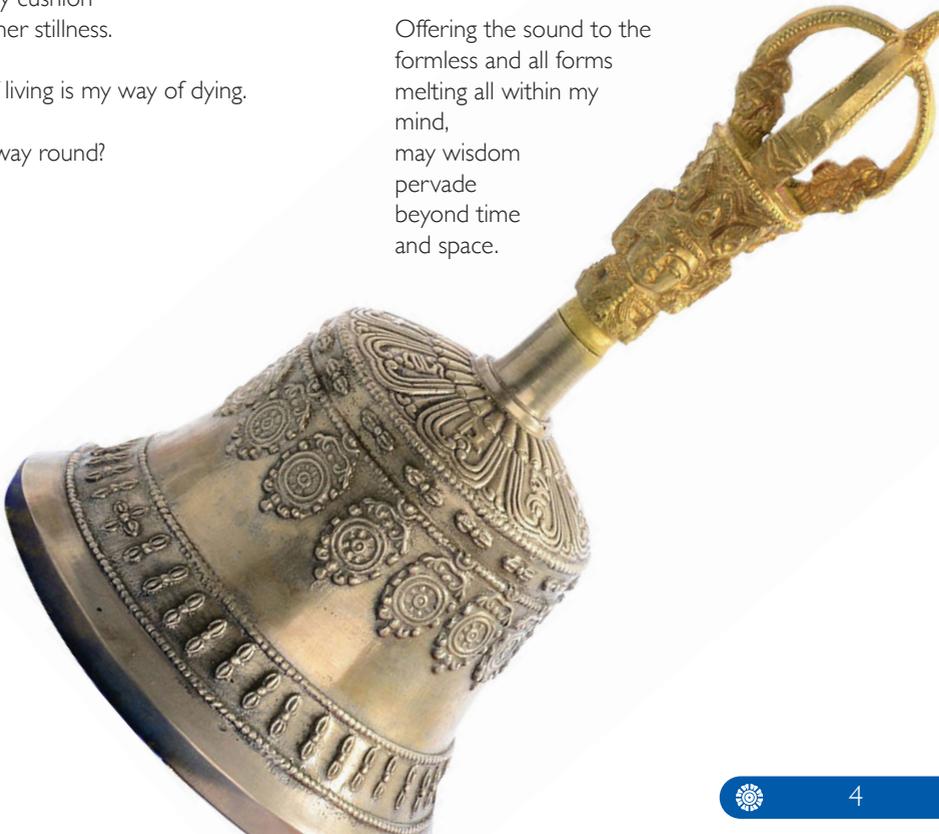
Isolating my mind in a prayer  
melting ice breaks through a hidden barrier of  
resistance.

Steady sound of the wisdom bell deepens  
the awareness of unknown shapes of human  
darkness in despair and violence.

In the rhythm of the ancient rising melody  
the vibration dismantles the fear of shame  
beneath the feeling that all trust into love  
could be in vain.

Keeping the metal sound knocking on the  
subtle remembering of equality of all beings  
a rare moment of dignity and service  
seems to control my wishes.

Offering the sound to the  
formless and all forms  
melting all within my  
mind,  
may wisdom  
pervade  
beyond time  
and space.



# Keith Loveard.

## The first secretary of Kham Tibetan House

Keith Loveard, journalist, and family man has died after a long illness. He was born in Dover, England at the end of 1947. His father, a sailor in the Royal Navy, together with his teachers, instilled a sense of curiosity about the world in Keith. When Keith was 15, his father moved the family from England to Australia, a shift that initially at least represented a major cultural shock for the boy. Two years later, released from the strictures of school, he attended the University of Sydney, before quitting his course after three years; he finally completed his bachelor's degree some 20 years later.

He fell into journalism almost by accident, wandering into the Daily Telegraph building in Sydney to ask about work. The following Monday he started as a lowly trainee and then took up a job in trade publishing, a move he always treasured for its lessons on the whole range of journalist skills. After a year there, he and his first wife headed off to Asia on what was then the 'hippy trail'.

The couple spent 18 months walking around Asia before landing in Britain, along the way developing an interest in Buddhism, not least through a relationship with a young Tibetan teacher, Chime Rinpoche. Keith, who took the name Karma Rinchen Zongpo ('Precious Good'), and his wife helped the young Chime establish a meditation centre in the village of Ashdon in Essex. Keith was secretary and gardener while wife Jo was the cook.



Another year passed before Jo's pregnancy forced a move back to Australia, after she had given her husband an ultimatum on childbearing. Lila Melissa was the first of what were to be seven children from three marriages. Buddhism was to remain one of the major touchstones of

his life and his relationship with Chime Rinpoche lasted until his death. His subsequent marriages were as a Muslim, after asking K.H. Abdurrahman Wahid (Gus Dur) – leader of Indonesian Islamic organisation Nahdlatul Ulama who would later become the country's fourth president – if there was any conflict with his Buddhism. He was assured there wasn't: "They (religions) are all the same," responded Wahid.

Back in Sydney with no money, Keith walked into Australian Associated Press, which had a tradition of being a convenient port of call for young journalists in need of some steady wages. Six years later, he left with an A grade to his name and a strong reputation as a sub-editor. Spells followed at the Newcastle Herald, ABC Radio News and then a job as correspondent in Jakarta for Asiaweek, a weekly magazine based in Hong Kong. With a family break-up at the time inevitable, it was the start of a radical new chapter.

Indonesia was to become Keith's permanent home. One disastrous marriage was followed by his successful final marriage to Yayan (Yanuarita). After seven years at the magazine, his work included a two-year stint as an advisor to the Indonesian Department of Industry and



Trade, as it then was, a term that included the development of a website reminding the world of the positive aspects of the country in the wake of the devastating 1998 East Asian crisis. This was a pioneering program that helped improve Indonesia's international profile.

Then, a 15-year gig followed as editor of a more critical website for consulting company Concord and a role as senior analyst for the firm. Constant turnover among the young writers who he managed provided the opportunity to pass on some of his skills gained in a lifetime of journalism.

In 2018, Keith relocated to Bali and continued to work until his 72nd birthday at the end of 2019. He is survived by all seven children and his wife, Yayan.

*Article shared with permission from  
Kyabje Chime Rinpoche*

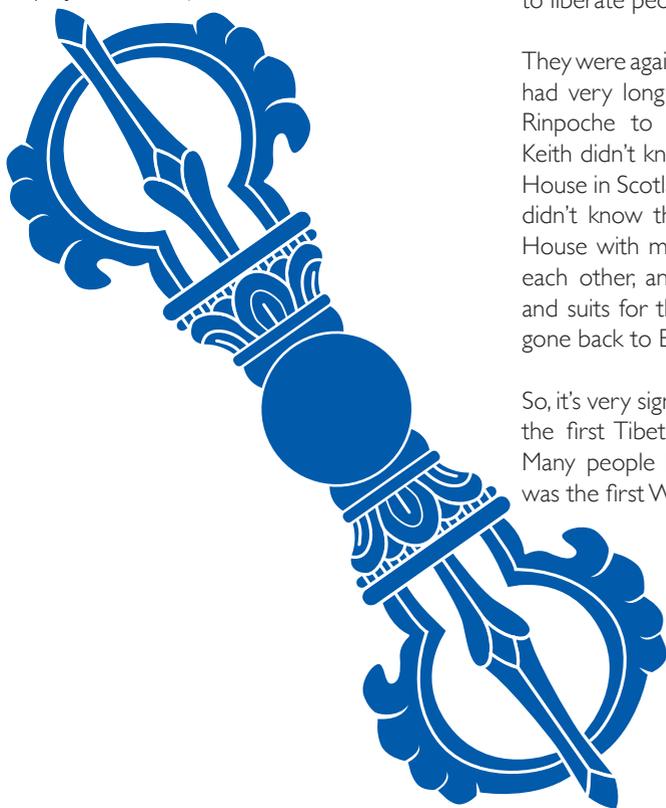
## Memories of Keith from Kyabje Chime Rinpoche

When I first established Kham Tibetan House, myself, my wife, Keith and his wife Jo were staying there. Staff were paid £4 a week for the upkeep and running of the centre. Keith was the first secretary. This was the first Tibetan Buddhist Centre to be established in England.

What surprised me at the opening ceremony was that Keith and Ken Holmes, who came to the ceremony, were already friends with each other. They had met before in the East, in Asia. They hadn't met for a few years. At that time they were both Hippies. They both wanted love, peace and meditation. They could see the suffering and poverty in Asia and they wanted to liberate people from this suffering.

They were against wearing ties and suits and they had very long hair. Ken Holmes drove Akong Rinpoche to attend the opening ceremony. Keith didn't know Ken was working at Johnson House in Scotland with Akong, and likewise Ken didn't know that Keith was working at Kham House with me. They were surprised to meet each other, and they were both wearing ties and suits for the opening ceremony! They had gone back to English institutions.

So, it's very significant Kham Tibetan House was the first Tibetan Buddhist Centre in England. Many people helped us, especially Keith who was the first Westerner to be my secretary.





# Ngakpa. 'neither monk nor layman, nor between'.

Back in 2018, being ordained a ngakpa by Rinpoche at Marpa House was an overwhelming surprise. Afterwards one wondered 'what is this that has happened .. what is a ngakpa?' Rinpoche put it in context by saying that the Lamas Alasdair and Klaus are 'higher'; anybody who has done a three-year retreat is 'double'. Rinpoche quoted Shabkar ..

*"This ragged yogi who dwells in the mountains,  
my body is clothed with robes like a monk's  
yet like a layman I have long hair.  
I am neither a monk, nor a layman, nor between!  
I am a ngakpa".*

This quote places a 'ngakpa' in the scheme of things Tibetan. But what is a ngakpa in the Western Buddhist culture? I was once taught ..'you have to be one to know one'. Now that I am one (as is Craig), perhaps this is the opportunity to know myself better and find out what this ngakpa really is! Along with the ordination, Rinpoche said 'he can teach Chime's students', 'go into hospitals and prisons, and visit people in need ...'. Rinpoche also mentioned a responsibility in relation to his teachings. These suggestions, amongst many things, have helped me know myself better. So what happened?

**Many of the Lama's teachings** have been recorded all over the world, but they are not professionally maintained or stored. The idea was born of a central, well-maintained archive containing copies of the teachings. Rinpoche was enthusiastic about the idea, and the archive has crystallised and evolved. It is run by a wonderful team as a not-for-profit company registered at Companies House. The archive (called KCRIA) will also provide a gateway for people to find the advice that Rinpoche has given in the form of public teachings. Any current or future student will be able to study all recordings that can be made available by agreement with the owners. It's a great start. Janet Scott is now the person to contact about the archive.

**Hospitals and prisons?** The Christian Chaplain at the local city hospital has been most encouraging. So there is work ministering to staff, inpatients, their friends and their relatives. This is done mainly by visiting wards, A&E and end-of-life settings. There is little need to be overtly Buddhist, but being ordained helps with fitting in to the formal aspects of the chaplaincy team. The hospital requested meditation sessions, so there is an ongoing opportunity to help in



that respect also. On the informal side, I've been a hospital inpatient several times recently and discovered that it is much easier to talk to patients from the 'insider' perspective rather than as a visitor to the ward.

There was a period years ago when I worked as an IT teacher in a prison. It was easy to talk to the guys about their life needs when helping them with courses. Prison chaplains, while having a definite role, don't always get to the core. Anyway, a formal approach was made to the national organization offering Buddhist chaplaincy in prisons. Nothing has been forthcoming as yet. So, new work within prisons is delayed.

**How to 'teach Chime's students'?** I'm certainly available for individual students. Otherwise, circumstances have been tricky so a good option was to form a Zoom cluster, via facebook, for the sangha to share dharma experiences. It helps us see our encounters with the dharma in a real-world context. Open to all Rinpoche's sangha, it attracts a small group to each discussion. It's called 'Sangha Dharma Experience'. Eva Ward sets up sessions and moderates: she has become the mainstay.

For various reasons I haven't done much teaching at, or via, Marpa House. Recently a new opening arose so I was able to contribute to the 'Inspiration Days' online event organised in lieu of the Summer Camp in Germany.

**So, a lot has gone on, with ups and downs.** One definitely knows oneself a lot better. Though valuable, the experience is personal and can't be the basis of a universal description of a 'ngakpa'. Probably there isn't an all-embracing definition. Looking at just our community, my own view is that a ngakpa simply follows and knows well the Lama's way and has an authentic capability to work skilfully with whatever arises. And yes - neither monk or laymen, nor between.

by David Crawford  
ngakpa@dscrybe.com



# MANTRA ROLLING



The long lead up to mantra rolling...

After many years and proposals for a new Shrine from the sangha, Rinpoche shared his wish for a Shrine during his 2016 birthday celebrations. A month later, a few of us met with Rinpoche to start discussing the details. We soon found Stevan (Jinpa), an experienced cabinet and shrine maker, and worked with him and Rinpoche to decide upon a design. (Stevan also made our beautiful Empowerment Shrine.) In January 2018 Stevan drove his van, laden with our flat-packed Shrine, over from Ireland, and spent a month fitting it. At the Losar celebrations Rinpoche blessed the new Shrine and formally thanked Stevan, then during that year instructed us on his wishes for the main statues and 8 stupas to go in the Shrine.

In March 2019 I took a trip to Kathmandu, and with the help of Ross and Joyce, commissioned the new rupas and stupas. They were made especially for Marpa House by a master rupa maker. Unfortunately, the pandemic and

lockdowns delayed shipment, until finally, in December 2021 several large crates arrived at Marpa. With huge excitement they were carefully unpacked to reveal the most exquisite rupas and stupas.

In May 2022 we took the opportunity to request Lama Kunga to help us with the filling of them. He is very generously offering his support and instructions. I recall his parting words in the Shrine room "you have lots of work to do!" And so the work began...

*by Louise Kuka*

After the beautiful new prayer flags had gone up, fluttering in the wind outside in the garden of Marpa House, a new project was already in the planning to start just a few weeks later, this time for the inside of the house. This project was, and still is, to roll many different mantras and carefully prepare them for filling all the statues in the shrine room, ready for their consecration in the near future.

In May 2022 we had consulted Lama Kunga who has kindly helped us in giving instruction and practical advice to complete this important step in bringing the statues 'to life', as it is traditionally done.

By now we have met 6 times, joined by over 30 lovely sangha members, and rolled 986,280 mantras. By the time you read this we will probably have completed rolling over a million mantras! Thank you for all the hard work and fun joining in. We will keep you updated about the next steps.

*by Irmela Stone*





## Prayer Flags

The House fills with joyous activity ironing, printing, running, colourful flags fill the hallway, sewing and quiet focus pervades the Shrine room

Each day is different, helpers arrive, helpers leave, it's a fast learning to unplan the planned!

Although a statue can look really beautiful with gold and jewels and an exquisite painted face it still lacks something. Therefore, traditionally in Tibet the statues were filled with mantras and many precious substances and relics. A great deal of mindful effort goes into the preparation of statue filling, and when everything is ready all the mantras and other substances are carefully placed, in the prescribed order, into the statue which is then sealed. Finally, the statue is consecrated during a 'rap né རཀ་ཤེས་པ་' ceremony when the wisdom deity is invited to reside in the statue. It now has a presence which inspires devotion. There is no doubt that all the work that goes into the process of filling the statues results in a positive benefit for us all.

by Lama Alasdair

Outside, flags are threaded and sewn in the welcome shade of the orchard, the discovery of a rotten flag pole leads to some hard labour, a lesson to expect the unexpected!

A natural rhythm emerges, gathering and aspiration prayers begin the tasks of the day, conversations and laughter, meals and tea breaks together under blue skies and hot summer sun, sometimes a Dharma film or an afternoon tea to say thanks. Tara and Chenrezig start and end our days, there's richness in our sangha harmonious, content and joyful

And then we are ready... ladders and trees are climbed multi-coloured flags fill the garden accompanied by Sang smoke the day of the flag-raising ceremony brings people with tea party offerings abundance abounds slowly the flag pole is lifted the banner and 4 directional flags raised winds gently blows Sang smoke to each of the directions in turn buzzards circle overhead and soon flags fly freely our work is done, for the moment, now it is over to the winds to carry prayers far and wide benefitting all beings they meet.





# LUCID DREAMING & THE BENEFITS

An old friend of mine recently died. He wasn't a Buddhist, nor a practitioner of any spiritual tradition. He was simply a kind and loving man who has had a good life and loved his family. The experience of seeing another friend on the verge of passing away always reminds me of the importance of our Dharma practices and how the experiences that we have in the waking state, falling asleep and dream states can, if we take careful note of them, help us see a little of our deeper nature and to prepare us for our own eventual demise.

Since receiving my robe from Rinpoche several years ago, I have endeavoured, at his request, to teach lucid dreaming and the basics of Tibetan dream yoga to those who wish to learn, and I thought that a short article in the newsletter may remind people of the benefits that waking in the dream state brings both now and, potentially at, and after, our death.

In the Tibetan Buddhist traditions, the practices of the night are used for spiritual enhancement. To allow us to grow, become more present to our actual condition, develop wisdom and compassion, and to leave the bardo of this life fearlessly and with skill, giving us a shot at enlightenment. They also benefit our world as we gradually become capable of manifesting the greater compassionate activity that is inseparably linked to wisdom and the realisation of the empty nature of appearances.

Whatever our present situation, whatever our environment or current experience, we can try to be here effortlessly, without altering anything,

and this, it is said, is one of the most effective methods for working with both the present moment, and the other bardo states that we encounter - sleep, dream, the death process and the bardos after death.

It is said that the practices of the night can help us break our fixations, distorted views and fears in life, and can also assist us at the time of death and afterwards in the intermediate states, or bardos, before rebirth. These practices can allow us to experience the illusory nature of, firstly, the dream state, then waking life as appearance/emptiness. And, like any skill learned well, it takes a lot of practice and skilful use of correct techniques.

Lucid dreams are those where we know that we are dreaming. They may be at any level between a vague idea that 'I am dreaming' through to a high level of lucidity where we have complete volitional control of the dream landscape and narrative.

Western techniques of lucid dreaming are very powerful and can quickly lead to the experience of, what Rinpoche has termed, 'Night Vision'. A prerequisite of Tibetan dream yoga is the ability to wake in the dream state to be able to practice the 'yoga' aspect of this ancient practice. Whilst the various Tibetan dream yoga techniques are incredibly effective (and there are many of them). Due to either inaccessibility because of the secret nature of the practices, or the dedication required for success, many people will find them difficult to access and practice. Western techniques tend to be



simpler, but can be just as effective at allowing us to attain the initial lucidity that is required. Many teachers of western lucidity techniques do not necessarily put the emphasis of the practice on spiritual development, whereas the Tibetan yoga's of dream, work to aid in the realisation of emptiness of appearance.

Whilst the Tibetan techniques have been traditionally restricted to advanced practitioners doing three-year retreats, nowadays much has become open and many books have been written about the various techniques employed in dream yoga.

Both techniques require a lot of daytime input from the practitioner, with Western techniques asking the critical question 'am I dreaming?' then performing so called 'reality checks' to ascertain whether we are in fact dreaming or not. A reality check is an action performed when there is a suspicion that you may be dreaming. Popular reality checks include looking at the hands, jumping to test if gravity is working, trying to push the finger through the hand...there are many.

Dream yoga's approach is tied in with the illusory body practices and take the position of making a statement such as 'this is a dream', or 'I am dreaming'. When practiced habitually, sooner or later we will ask 'Am I dreaming' or realise 'I am dreaming' within the dream state and become lucid.

Once familiar with the dream techniques, various transformative exercises and challenges can be undertaken to let us become both familiar with, and flexible within our dreams, as well as dispelling any fears that we may hold – this is the yoga part. Eventually this familiarity leads to a better grasp of the illusory nature of our experiences and this experience will begin to permeate into our day-to-day lives.

So where does this all fit in with the various experiences surrounding death and dying

according to Tibetan Buddhism?

The processes of dying, death, bardo and rebirth as seen from a Tibetan Buddhist perspective are directly analogous to the nightly experiences of going to sleep, deep dreamless sleep, dream and awakening, albeit in a more terminal form! As we begin to fall asleep, if we pay close attention, we can perceive subtle changes in our consciousness as we begin to experience the hypnogogic state. These experiences can be enhanced by our practice of zhine meditation and various visualisations at the throat chakra, as practiced within certain dream yoga systems. These experiences are caused by the subtle dissolution of the elements that eventually lead to deep dreamless sleep. The state of dreamless sleep has its counterpart in the death process when the elements have dissolved, and the primordial clear light of awareness may be experienced for those of advanced yogic development. Eventually dreams will arise regardless of our stage of development. Dreams are analogous to the bardo hallucinations experienced between death and rebirth. The experience within the bardo is said to be many times greater than living, waking, experience. Finally, we wake up to a new day, in effect, being born again.

If we have practiced lucid dreaming well during our lives, we may stand a chance of recognising the after-death states for what they really are, projections of our own mind's luminosity, and could become liberated, thereby obviating the need to take endless uncontrolled rebirth. If we have become aware of the process of going to sleep, we stand a chance of recognising the clear light and, again, become liberated at death.

So why not give some simple techniques a try and see if you can get some experience of 'Night Vision'.

*by Paul Wootton*



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**PROGRAMME OF EVENTS**

**FEBRUARY 2023 - SEPTEMBER 2023**



## **Mahakala Pujas**

**Friday 17th February until Sunday 19th February (inclusive)**

Mahakala pujas each day at 2:30pm, *led by Lama Alasdair*

These Dharma protector practices are performed before Losar every year to avert obstacles for the year ahead.

Lama Alasdair has been a student of Kyabje Chime Rinpoche's for over forty years and was Rinpoche's resident Lama at Kagyu Cho Khor Ling in the Black Forest. We are absolutely delighted that he's leading these practices for us at Marpa House.

## **Losar – Tibetan New Year - Year of the Female Water Rabbit Celebrating 50 years of Marpa House!**

**CELEBRATING 50 YEARS  
1973 - 2023**

**Tuesday 21st February, 2:30pm with Lama Alasdair**

Traditionally, Losar is a holiday and time of celebration.

We will recite Calling the Lama from Afar and have a bonfire. Please feel free to bring any unwanted Dharma texts or papers to burn.



## **Losar Teachings & Tibetan New Year with Kyabje Chime Rinpoche at Marpa House**

**Saturday 25th February 2023.**

**In person and via Zoom**

*Suggested donation: £25 for the teaching*

We are absolutely overjoyed, and incredibly honoured, that Rinpoche has very kindly agreed to join us and teach at Losar for our Tibetan New Year celebration! We are so happy to welcome Rinpoche back to the House. You are warmly invited to join us for this wonderful event either online or in-person.

**Booking is essential.**



## **Khenpo Gangshar Parinirvana Day**

**Online prayers & meditation led by Sean Price**

**Wednesday 1st March, 7:00pm via Zoom**

We will be marking the birth & Parinirvana of Khenpo Gangshar of Shechen Monastery.

Sean Price was ordained as a monk in the Tibetan Buddhist tradition in 1994 and has since studied at various monastic institutes in India and Nepal. A number of his translations have been published: *The Supreme Siddhi of Mahamudra: Teachings, Poems, and Songs of the Drukpa Kagyu Lineage* (Snow Lion Publications) and *The Emanated Scripture of Manjushri: Shabkar's*

*Essential Meditation Instructions* (Snow Lion Publications). He has been Tsadra Foundation's Director of Tibetan Publications since 2009. He currently resides at the Shechen Monastery, Nepal.

## **Mahamudra practice group led by John Howard**

**Saturday 4th March. 2:30pm - 4:30pm in person only**

Interviews and individual guidance with John available in the morning.



## **Meditation practice day led by John Howard**

**Sunday 5th March. 10.30am and 2.30pm in person only**

*Free of charge*

Shamatha (or 'Shi-Neh') is the foundation for all further meditation practice. It is designed to create the calm, stable, supple mind necessary to work with other meditation techniques as well as being a practice. These sessions are suitable for meditators of all levels.

John has been a student of Rinpoche's for over forty years. He has completed the three-year retreat practices, leads retreats and meditation for Marpa House, and gives individual practice guidance and instruction to Rinpoche's students. His extensive knowledge and inspiring presence are always a joy, and we are delighted he's leading this weekend of teachings and practice for us.





## **Chod practice day & teachings** led by Vicki Tofts

**Saturday 11th March, 10.30am and 2.30pm**  
*£15 for the day. Lunch is available extra but needs to be booked in advance.*

A day of Chod instruction for anyone new to this practice. Please bring instruments if you have them.

Chod, or Cutting Through is a practice of compassion based on an understanding of emptiness. 'When there is no more self, then there are no more demons'- Machig Labdron.

Vicki has been a student of Rinpoche's for many years, and we are delighted she will be teaching in Marpa House again. This course is suitable for beginners and will enable students to join our regular Chod practice group.

## **APRIL**



## **Mahamudra practice group** led by John Howard

**Saturday 1st April, 2:30 - 4:30pm in person only**

Interviews and individual guidance with John available in the morning.

## **Meditation practice day** led by John Howard

**Sunday 2nd April, 10.30am & 2.30pm in person only**

*Free of charge*

Shamatha (or 'Shi-Neh') is the foundation for all further meditation practice. It is designed to create the calm, stable, supple mind necessary to work with other meditation techniques as well as being a practice in its own right. These sessions are suitable for meditators of all levels.





## White Tara Empowerment & teachings with Tulku Pasang Rinpoche

**Saturday 8th April - Monday 10th April  
(Easter weekend)**

*Full details including booking information will be shared nearer the time.*

We are absolutely delighted that Tulku Pasang Rinpoche has accepted our invitation to confer this important empowerment for us.

White Tara is a yidam deity and her practice is associated with the development of compassion, healing, health and longevity.



Tulku Pasang Rinpoche was formally recognised by HH 17th Karmapa and HE Kenting Tai Situpa, he is the heart son of Dolmo Choeje Rinpoche and runs Damkar Monastery, as well as being the nephew of Chime Rinpoche. We are absolutely honoured and delighted to welcome him back to Marpa House!

## Volunteers' weekend

**Saturday 29th and Sunday 30th April, 10:00am and 2:00pm each day**

We welcome enthusiastic volunteers to help our hard-working staff and committee spruce up the House and garden. No special knowledge or skills required, and tools are provided. Please come and join in!

*Free meals and accommodation in exchange for some hard work!  
Day volunteers are also very welcome.*





### Teachings & Empowerments with Shechen Rabjam Rinpoche

(The Seventh Shechen Rabjam Rinpoche,  
Gyurme Chokyi Senge)

**Wednesday 10th - Monday 15th May**

Shechen Rabjam Rinpoche is the grandson and spiritual heir of Dilgo Khyentse Rinpoche, one of the foremost Tibetan Buddhist masters of the 20th century. Born in 1967, Rinpoche is the seventh in the line of the Rabjam succession.

Rinpoche began receiving teachings at the age of three from his revered grandfather and today holds his unbroken lineage. Since his

grandfather's passing in 1991, Rabjam Rinpoche has continued to transmit Khyentse Rinpoche's teachings.

Rabjam Rinpoche is the abbot of Shechen Monastery in Nepal and is dedicated to education and the preservation of sacred arts. He established the Shechen Philosophical College and Shechen Retreat Center in Nepal and, in response to the needs of women wanting to study, he established two nunneries in Bhutan. Rabjam Rinpoche embodies the authentic Tibetan Buddhist tradition in combination with a modern view. He is the author of "The Great Medicine," published by Shambhala Publications.

We are overjoyed and incredibly honoured to welcome him to Marpa House!

*Full details including booking information will be shared nearer the time.*



### Saga Dawa practice weekend

led by Lama Alasdair

**Saturday 3rd & Sunday 4th June, 10.30am and 2.30pm each day in person and via Zoom**

*£15 each day*

We are intending to accumulate long life mantras together and practice as a sangha, for our precious teacher, Kyabje Chime Rinpoche, during this auspicious time of Saga Dawa!



## **Marpa House 50th Anniversary Event - in person and online**

**Saturday 1st July 2.30pm**

Save the date for a very special anniversary!

Health permitting, we are delighted that Kyabje Chime Rinpoche hopes to join us as we celebrate 50 years of Marpa House together!

*Full details including booking information will be shared nearer the time.*

## **Members Meeting - at the house and online**

**Saturday 22nd July, 2.30pm**

This meeting is for Foundation and Subscribing Members of Marpa House only. Full details are sent separately to members.





## Summer school in France

**Friday 28th July to Sunday 6th August**

The annual Buddhist Summer School in Baerenthal will be going ahead again this year – details will be shared soon.



## Mahamudra retreat with Lama Klaus

**Sunday 20th - Sunday 27th August**

Closed, silent Mahamudra retreat. The House will not be open to day visitors during this time. Places are limited to one person per room so please book early!

*£350 including accommodation and meals for the whole week. A non-refundable deposit of £100 is required to secure your place.*

Lama Klaus has been a student of Kyabje Chime Rinpoche's for over thirty years and has completed the traditional three-year retreat at HH 17th Karmapa's retreat centre, Karma Triyana Dharmachakra in New York. We are absolutely delighted to welcome him back to the House!



## Mahamudra teaching & practice weekend with Lama Klaus

**Saturday 2nd September and 3rd Sunday September**

Day retreat – sessions start 10:00am and 2.30pm each day.

*Suggested donation of £15 each day plus accommodation and meals (usual prices apply)*

A weekend of Mahamudra practice and instruction.

## Green Tara, Chenresig, Medicine Buddha and Calling the Lama from Afar

Finally, please don't forget that we are continuing our regular Green Tara, Chenresig and Calling the Lama from Afar practices via Zoom. Thanks to our dedicated Umzes we can all join in and practice together. Please contact the Secretary for the links. We look forward to seeing you in our virtual shrine room.

# Patience

**Based on Chapter Two of 'Peaceful Heart' by Dzigar Kongtrul Rinpoche (Shambhala Publications Inc).**

Shantideva says that we become upset when we don't get what we want, and when we get unwanted things happening to us.

I think this includes being upset when we don't get what we expect.

Dzigar Kongtrul Rinpoche explains that there are four things we want:

- pleasure
- wealth
- praise
- a good reputation

and four things we don't want:

- suffering
- loss
- criticism
- a bad reputation.

These four hopes and four fears are the Eight Worldly Dharmas.

We hold these hopes and fears for our friends and family as well.

We are upset when they don't get what they want, and when they do get what they don't want.

For those people we don't like, the opposite is true.

We are upset when they have success, and when they avoid harm.

So there are eight ways we get upset for ourselves, a similar eight ways we get upset for our loved ones, and another eight ways we get upset with those we don't like - 24 ways to get upset!

As well as current events, we can get disturbed by remembering past events, and by worrying about future events.

So, taking the past and the future into account, there are 72 ways to get upset.

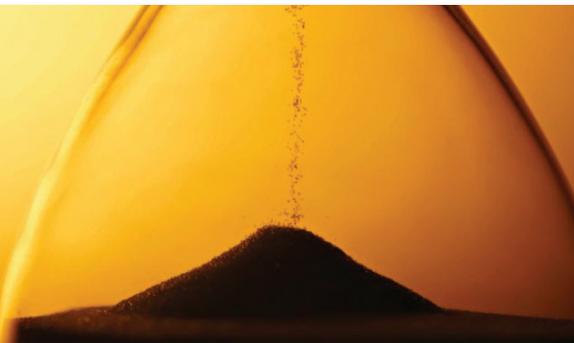
Dzigar Kongtrul Rinpoche suggests we go through these 72 ways and match them to our own experience.

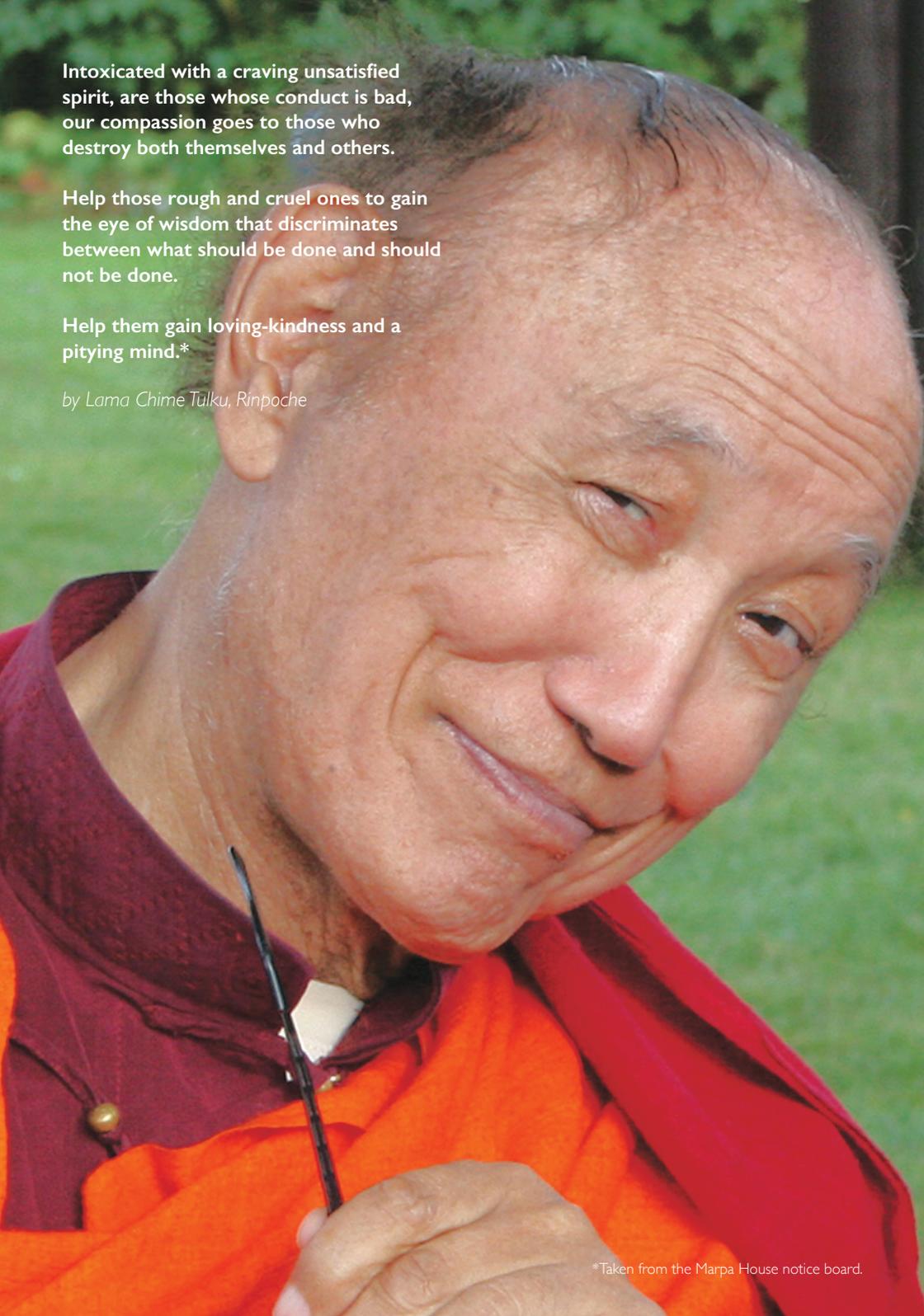
In 'Peaceful Heart' he then explains how Shantideva's teachings in the Bodhicaryavatara can be used to avoid getting angry when we are faced with one of these ways to get upset.

He says that we need to cultivate non-conceptual cheerfulness.

- First notice that you are upset, before it turns into anger.
- Then you need to realise you have a choice.
- Instead of becoming angry, you can reduce your self-importance and think of others,
- By smiling or taking a deep breath.

*by Brian Richardson*





Intoxicated with a craving unsatisfied  
spirit, are those whose conduct is bad,  
our compassion goes to those who  
destroy both themselves and others.

Help those rough and cruel ones to gain  
the eye of wisdom that discriminates  
between what should be done and should  
not be done.

Help them gain loving-kindness and a  
pitying mind.\*

*by Lama Chime Tulku, Rinpoche*

