

*chös
khor
ling*

marpa house

BUDDHIST MEDITATION AND RETREAT CENTRE

newsletter - April 2021 to September 2021



In this edition...

Gifts of Covid • Notes on Losar 2021 • Vomiting Gold • In the Footsteps of the Lama
Zoom Dharma • Reflections of a Bad Student

chös khor ling

**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

w: www.marpahouse.org.uk

If you have something you would like to go in the Newsletter please contact

Daniel Brett:

newsletter@marpahouse.org.uk

Registered Charity No 1090628

TRUSTEE NEWS

By the time you read this, Spring will be upon us and the Marpa House gardens open to groups of 6 and the Shrine Room open for small groups' silent meditation. The retreat wing should reopen from 17 May, this time for full or, perhaps also, semi retreat. Perhaps we can reopen the House itself by the beginning of July. But, sadly, the Summercamp at Baerenthal is not to be, this year.

For the moment, we have no formal events planned at Marpa House, at least before September. The flags do need replacing but it's impractical this year. Our plan is to renew them in Spring 2022, and before the May course for which we have already booked a marquee. There's confidence for you.

Like a centre in a storm, Marpa House remains very deeply involved in our Sangha's lives. Horst has safely returned home, and now Iris, our wonderfully calm Secretary, takes our calls and our emails of news and often of pain, says our pujas for us. She and Martin have been holding the House together for us alone since January, but supported by a sometimes almost daily presence in the kitchen garden by Trustee Keith, and by visits from our Ashdon locals. And by Elizabeth, our House Administrator:

We have had so many ways of being together this last 12 months, so many Marpa House courses, events and meetings, more than I can ever remember. We seem to have created something else - an inner contemplation from home. The spiritual effects of this will stay with us.

This is a time for us all to decide where we want Marpa House to go, to be. It is a good place to hug. Our Members meeting in June is a time for you to come and talk with your sangha and trustees. Whatever the future is to be, it will come from your affection, and from the extent of your involvement, whether as staff, as committee, as student, as a donor.

Thank you to so many this last 6 months. There are some special thanks. To Tansy above all in arranging our program, dealing deftly with so many people and intricacies. To our staff (Nural, Horst, Iris, Martin,



Gabrielle, Liana). To Dan and Pema and Astrid on our committee. (We DO need some more volunteers for the committee and staff to take us forward.). Thank you to our ever-present White Sangha. Especially at this moment, thank you to Dan Brett, new to our sangha, for encouraging and finding the contributions to this newsletter; and to Paul Wootton for transforming raw text to the wonderful presentation now in your hands or on your screen.

Marpa House would never have existed but for Khyabje Lama Chime Rinpoche. He is our friend and the person I thank above all, for you all, with our love and affection and wish for his health and happiness and presence among us.

Roger Britton - the Trustee Chair



QUIVERING ANIMAL

The quivering animal
That lies beneath the pretence
Of being human
The quivering animal says
I am afraid
I want to live
I want to be loved
I want to be safe
And the human being
No longer pretending
Replies
It's alright
I'll hold you
We'll get through
Look fear in the eye
See a ghost vanishing

by Dominique Simpson



Staffing Opportunities at Marpa House

We need volunteers to come on staff in 2020. 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: 01799 584415

e: mail@marpahouse.org.uk

w: www.marpahouse.org.uk



Gifts of Covid AND DHARMA

There is no denying that the pandemic has caused - and is causing - a lot of suffering to many people across different age groups and categories. Samsara intensified, perhaps?

But it has also bought with it some gifts. A big one for me has been the on-line connection with sangha: the pujas and teachings and retreats that I would not normally be able to attend have bought me closer both to the Teachings, as well as to old friends and other Rinpoche students. It has been, quite literally, heart-warming.

Of course, Zoom recently made it possible for us to have Rinpoche teach us again in real time, if not in real person! It is a constant source of wonder to me how easily internet connects us all, and allows us to talk to each other and see each other - in an instant!

The mala of Rinpoche's students is all around the world - in Europe, here in Canada, Australia and elsewhere. Catching glimpses of the 'beads' of the mala - Gabby and Gail in Spain, Eva in Scotland, Mani and Hartwin in Ashdon, to name but a few, has been a wonderful reminder of the thread that connects us all - Rinpoche and the Dharma.

HE Tai Situpa recently gave a four-week on-line course to a non-Buddhist group as he is presently unable to travel and give teachings and empowerments. I found his words and his presence, even over the internet, as powerful and inspiring as I used to find them in the 70s and 80s when he and other great Lamas, including the Sixteenth Karmapa, first came to the West.

Craig's New Year on-line retreat was another inspiring experience. His connection with the Lama - the stories and anecdotes of his time with him - bought into vivid focus the teachings and guidance we have received from Rinpoche

over the years. Craig embodies and transmits these teachings with naturalness and ease, warmth and sincerity.

As the retreat, with 'sangha' as part of its theme, ended, his open heart seemed to touch other people's hearts. It felt like we were all connected as one 'family' again: the family that we truly are, but tend to forget that we are, perhaps because of living so far apart.

So, what a great gift to have that 'mala', with its 'Lama bead', to hold onto and to have the Teachings that give us the tools and guidance with which to navigate the sometimes-choppy waves of Samsara!

By Jaki Deer

Inspired by Rinpoche's Zoom teaching

I may now be the oldest 'student' now, not that it means anything, all my contemporaries are in the pure lands. I was surprised how frail Rinpoche looked. I have not seen him teach for years. As always, he went into the monologue that he employs, I have heard it so many times, but he changed gear towards the end, and, for me at least things got very serious, this was Lama Chime teaching as when I first knew him in the early 1970s. I was gripped by this and felt that it was like a 'pointing out instruction'. I began to wonder if it was his last teaching, if I would not see him again. When I saw his Snow Leopard post on Facebook I was speechless. I thought that photo of him was extraordinary, that was the Lama Chime of old, very powerful and so unlike the frail old man in the teachings. I still can't stop thinking about it and for reasons that I can't explain am so grateful that I have seen it. Again it was him teaching, I believe revealing something.

By Terry Evans





Notes on Losar 2021

For the Tibetan New Year celebration of the Iron Ox year at Marpa House we practiced the traditional Marpa House pujas for the Wisdom Awareness and Activity Dharma protectors, Dorje Bernagchen and Shing Chong, for five days morning and afternoon, to thank the Dharma Protectors for their assistance over the past year and to request their continued protection. The practices of the chants, rituals and visualisations are also done to counteract all that could prevent one from practicing and becoming enlightened, all one's negativities, hindrances, inner and outer obstacles. On February 12th we ended with a bonfire in Marpa House garden along with a Losar celebration to say goodbye to the old year and to let go of all obstacles, hindrances, and negativity. I found it a very inspiring occasion and I was delighted to be there with the two staff members, Iris and Martin.

The inspiration from the lineage and life stories: Shing Chong protector and Benchen Monastery

After living in the area of Dege for three lifetimes, the fourth tulku of Sangye Nyenpa, Gelek Jantsho, travelled to nearby Ga, a countryside

he liked very much and considered suitable for building a monastery, provided that the right auspicious omens occurred. One day as Gelek Jantsho was standing near a huge boulder, a large black raven descended from the sky, alighted there and gave a cry. Gelek Jantsho went closer to look at the raven and saw it drop from its beak a small turquoise image of the protector Dorje Bernachen and then it danced around on top of the rock. He realized that the raven itself must be an emanation of the protector. As this was an especially good omen, he decided on that spot as the site for his monastery and kept the small image of Mahakala for his shrine.

Gelek Jantsho then went to the local chief, Radha Pontshong, and told him this story, requesting that land be made available for the construction of the monastery. Deeply impressed, Radha Pontshong offered the very land on which stood his family home, a large black tent, and said he would help with the project in any way he could. During the building of the monastery, tremendous gales, hail storms, and strange manifestations upset the progress. Gelek Jantsho realized that they were probably caused by the displeasure of the Radha family protector. He told Radha Pontshong of the

problems and having learned that the protector was Shing Chong, Gelek Jantsho resolved that he would dedicate himself to meditation on this protector and that Shing Chong would always be the protector of his teachings. He built a shrine for Shing Chong, who is still the special protector of all those associated with Benchen monastery, including Marpa House, and the building was completed without further obstacles. Benchen can be translated as 'Big Monk' and was named after an elderly monk called Bhen Jing who previously practiced meditation there.

Many thanks for the Benchen history compilation by Michele Martin in part from Karma Kagyu Cho Khor Ling's Winter-Spring 1982 brochure – Kham House.

The inspiration from the life story of the second Karmapa Karma Pakshi

The Mahakala practices were transmitted from Dhombi Heruka through the translator Zangka Lotsawa to Pomdrakpa the principle teacher of the second Karmapa, Karma Pakshi. 1206 – 1283. Karma Pakshi had a vision of the face of Mahakala Bernagchen appearing in the sky covering the whole sky and earth with his eyes appearing as the sun and moon, radiating light and with the thunderous sound of Hum coming from his mouth. The dark grey clouds in the sky also became a feature of the face of Mahakala. With this vision all current obstacles to the spread of the Dharma were removed.

From the commentary The Garland of Lapis Lazuli, it explains that one has to understand that the Glorious Protector Bernagchen and the man known everywhere as the second Karmapa, Karma Pakshi, are completely undifferentiated and indistinguishable. Karmapa is exactly the same as the accomplishment or embodiment of the true glorious Protector Bernagchen, together with the female aspect, Dharma Protector Palden Lhamo.



Palden Lhamo

Accordingly the practices can be done with an emphasis on the Karma Pakshi Guru Yoga aspect of Mahakala.

The inspiration in practicing from a Mahamudra perspective

One can practice the Mahakala pujas as an accumulation of wisdom, the path towards the actualisation of wisdom awareness within oneself, inseparable from the wisdom awareness mind of the deity and the Lama. Here one looks at the mind, the present mind of the one chanting the text and doing the visualisations, and in this way one recognises the Ngo Wo, the essence of mind itself. Following the Mahamudra Lhag Thong (penetrating insight) instructions, when chanting, one generates the visualised deities of the practice whilst simultaneously developing a recognition of the nature of mind, resting in the recognition of the mind's nature without distraction. Alternatively, one can emphasize this practice more at the point where the deity visualisation is dissolved into emptiness.

by John Howard



Khenpo Gangshar's Vomiting Gold – a series of teachings

with Sean Price

'There is no need to alter your mind – simply sustain a mindfulness of your thoughts that looks directly into their very essence.'

Between 29 July and 16 September 2020, Sean Price gave weekly teachings via Zoom centred on Khenpo Gangshar's pith instructions known as Vomiting Gold. These teachings built steadily over eight weeks with material revised and elaborated, before Sean pushed forward into new areas of his chosen text. This enabled us to check our understanding of what had gone before and then to be challenged again with new material.

These were indeed rich teachings. Sean Price worked through Khenpo Gangshar's brief text in great depth and showed us how we can use pith instructions as a condensed version of all our Dharma studies, designed to trigger our memories of everything we have learned. Vomiting Gold, said Sean Price, provides 'advice for life' in a form that we could learn by heart or read every day to sustain those core concepts in our practice. For example, this brief text provides reminders of the Four Noble Truths; the Four Common Preliminaries; Guru Yoga; the Two Truths and the inseparability of emptiness and appearance. Further, as Sean Price pointed out, at the very heart of the Vomiting Gold text, there is insight into the nature of mind:

'There is no need to alter your mind, simply sustain a mindfulness of your thoughts that looks directly into their very essence. Through this a powerful and clear awareness, unalterable by anything, will be revealed.'

This awareness, he said, is what we are aiming for – a sustained clarity of awareness that is both empty and clear. In this higher form of seeing, he emphasised, we can cleanse the mind of the projection of permanence onto



what is impermanent; cleanse the mind of the projection of satisfaction and happiness onto that which is dukkha; and cleanse the mind of the projection of independent and autonomous existence onto that which is empty.

If it had all stopped there, as a thorough revelation of the contents of Khenpo Gangshar's Vomiting Gold, it would have been a great series of teachings. But there was much more. Each week, Sean Price gave teachings about meditation. He recommended that we contemplate the teachings in meditation in a place of rest and relaxation. Sitting to meditate, said Sean Price, should feel like putting down a heavy pack after a long day of hot, hard hiking. And meditation, he said, will give us an opportunity to develop utter conviction in the Dharma – a process that Sean Price called 'subjectification', a process of making the Dharma our own.



Sean Price encouraged us to work in meditation in terms of the four varieties of close placed mindfulness. The first of these is mindfulness of body, including the posture, the breath, the experience of sound and visual focus. Then comes mindfulness of thoughts, acknowledging thoughts without grasping or following, stepping back from them and simply observing as they melt away like pieces of ice in a flowing river. The third form of mindfulness arises from the dissolution of thoughts and concerns awareness of awareness – finding the natural clarity that comes from just sitting and allowing everything to settle while remaining clear-headed and alert. And finally, there is the mindfulness of Dharma, bringing the teachings of the Buddha to our experience so that we integrate the Dharma with our hearts and minds. This is the way, said Sean Price, to open the gateway to the Mahayana path, developing compassion, gaining wisdom and generating bodhicitta. We should cultivate a mindfulness that is like a grandparent watching over a child, said Sean Price, and emphasised that mindfulness is crucial at the

beginning, in the middle and at the end of our practice.

And there was more. Sean Price shared with us a poem written by Chogyam Trungpa Rinpoche just as he was leaving Tibet. In this poem, Trungpa Rinpoche seems to anticipate some of the situations he would meet in the west – and some of the issues that concern western practitioners. He exhorts us to ‘keep going, keep going’ since, as he says:

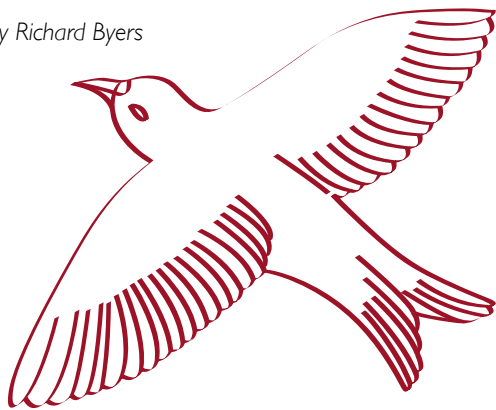
*‘During this darkest of the dark age, the sun of the teachings of the Victorious One
Has already touched the mountain peaks in the west.
When you wander in a great dark land without refuge or protector,
You need to help yourself; you will rarely find someone to guide you.’*

Well, in this series of teachings, we did find someone to guide us. Many thanks to Marpa House for making the arrangements – and many thanks indeed to Sean Price for delivering these profound sessions. As we say in the Dorje Chang Lineage Prayer:

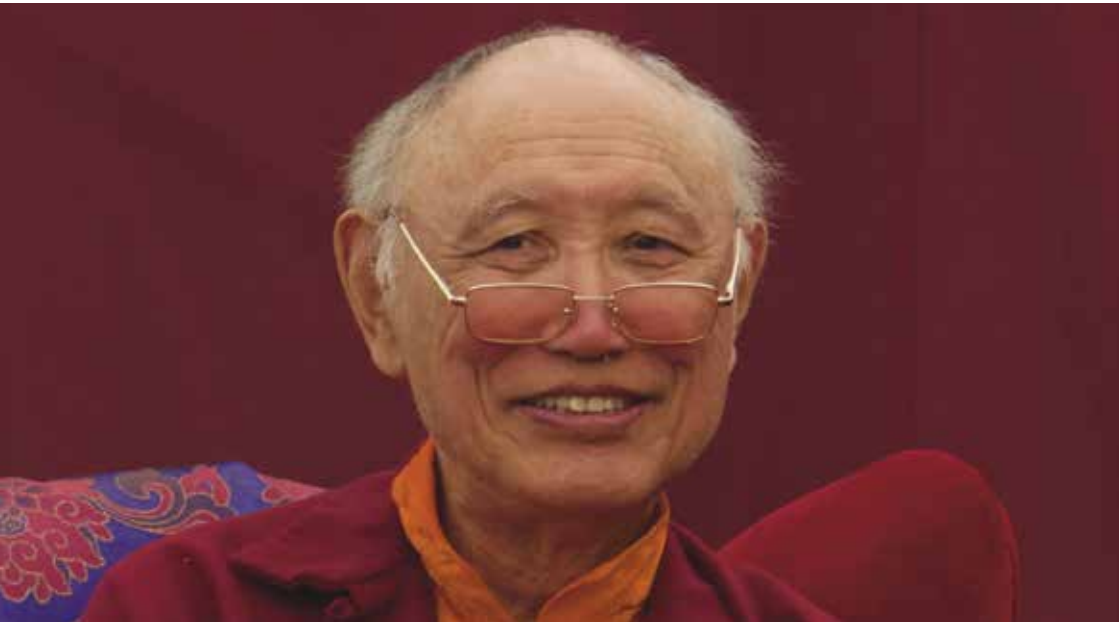
‘The lama opens the door to the treasures of the pith instructions.’

Finally, here is a reminder that Lotsawa House provides a rich treasury of translations, many of them involving the expertise of Sean Price himself, that are all available for free – visit lotsawahouse.org to explore them.

By Richard Byers



Following in the footsteps of the Lama



On the first weekend of January, we were fortunate to have a teaching on The Four Contemplations That Turn the Mind to The Dharma, and a Meditation Practice day, both splendidly led by Mike Stone. We were privileged to hear teachings from Mike who has been a student of Lama Chime's since his teenage years, a long time indeed.

Mike announced a classical approach to teaching as recommended by Lama Chime, and drew from the recent teachings of the Karmapa on Gampopa. The sounds of a classical approach need not have worried anyone. The teachings had warmth, clarity, simplicity, with lots of discussion and sharing, of relevant reading materials, all contributions welcomed with great humility. There was something akin to the joyous feeling of being in the company of Lama Chime, where what was conveyed was beyond the spoken word. The sense of

interconnectedness, the relief of not being so established in the self, made its presence felt - we were reminded of our great teacher, with both his absence and his presence intensely felt.

Before we became too formal, Mike kindly drew our attention to one of Lama Chime's recent online posts (the ancient dharma transmitted the modern way).

"Watch the Facebook post, then watch your mind, watch the one who is watching, if you see this, you are a good Buddhist" (Lama Chime Rinpoche).

This generated much conversation, reflecting on the one who is watching, and the watcher and the watch as both thoughts in the space of awareness. The more educated among us interpreted it using the kayas, whilst I just listened. It is with great expertise that we can make the complex simple and that is what

Rinpoche has done with the above quotation. Another nugget that Mike reminded us of, was Lama Chime's meditation instruction; focus on the present, let the thoughts come and go and don't invite them in for tea. How profound that teaching is, I teach every patient I meet to meditate and that is the instruction that I borrow, I often think about the number of patients that Lama Chime is instructing in the process. They always find it helpful, especially in these not so relaxed times. They are commonly elderly, and the anxiety brought about by their awareness of old age, sickness and death is very present. a perfect condition to listen to the four reminders.

The four contemplations that turn the mind to the dharma have been expressed by all the lineage holders, and Mike highlighted the Karmapa's recent teachings where His Holiness pointed out the most beneficial and most important methods to apply in terms of favourable antidotes.

The Karmapa highlighted the importance of focusing on impermanence and death, a sobering reminder that if you do not gain certainty in these you may look like a dharma practitioner but you are not. However, when they take root in your mind, you will be utterly able to cast off all the affairs of this life and dharma practice will come. Mike had been attentively listening to these teachings and wisely gave us the opportunity to meditate and reflect, making space for us to connect with our own thoughts about the reality of future rebirths beyond physical death, which led to some lively discussion and contemplation, moved by the effect this can have regarding one's motivation to practise, or not, in this lifetime.

There is something about these teachings that sounds the alarm as we sleepwalk in the wheel of mundane daily existence because the dharma exposes what really matters, thereby enabling us to jump off the treadmill and be more present. As Rinpoche kindly reminded

us in his recent teachings, that our actions of speech and body are controlled by our mind. So, if you watch and control your mind and take skilful action, the result is happiness and, conversely, if you take unskilful actions the result is unhappiness. It depends on our own actions. If you know how to direct your mind then you can make your life more meaningful. Vajrayana students have long been taught to anchor their practices in Shamatha and Vipassana meditation, then, as they advance in their practice to undertake Deity visualizations, to enable one to realise the mind stream's innate purity.

Then Mike led us on a series of meditations, using the time for precious practice. After that we arrived at a place of restfulness, and then the teachings came to a close. By this point of simply being, reluctant to move abruptly back into family activity, the session ended! A dedication prayer that Mike humorously called our 'medication', which of course it is - as we are inspired to devote ourselves to benefiting others.

Apologies for any faulty recalling of events in what I have written or conveyed; the mistakes are definitely my own.

By Stephanie Kearins



ZOOM DHARMA

It was a scramble to get back to Miami before the borders closed in March last year, after six weeks on retreat. I had booked my flight on Monday, and by Tuesday at check-in there were no more connecting flights leaving. Without a word, the desk clerk slipped me into a seat leaving Porto Alegre after midnight via Panama City. We landed in the morning to a changed world.

In 2019, I decided to devote several months of 2020 to dharma practice in retreat: after this retreat, the plan was to volunteer and continue practice at Marpa House later in the year, and perhaps even see Chime Rinpoche again. Now, six weeks into the planned international dharma feast, I was back in Miami, confined to quarters, nervous about the contagion and worried for everyone. Keeping the continuity of practice from retreat was one thing, but being separated from sangha and teachers was another.

Offerings of dharma teachings started to arise from the electronic ether: Medicine Buddha teachings were distributed on YouTube with dispensations given for new practitioners to participate. Emanating from various parts of the globe, wrathful practices were being streamed to pacify mamos and help dispel adverse conditions. The local dharma centre, closed due to the pandemic, offered streaming practice sessions and teachings three times a week in English and Spanish. High masters of all the lineages were overflowing with generosity, giving profound and sometimes previously secret dharma out via Whatsapp, Zoom, YouTube, disseminating so widely and so kindly

the nectar of teaching and practice.

From the immense suffering of the pandemic crisis, Buddhist teachers opened the Vajrayana online, making this rich and skilful means widely available to serve beings, and connecting the global sangha. All through the year, I was able to listen, practice, and connect with dharma to overflowing against the drumbeat of impermanence as conditions waxed and waned

in intensity and variety. While we isolated, marched, went outside, went back inside, voted, waited, lost, won, accepted, rejected, the truths of impermanence, contingency, and basic goodness shone out from the teachers meeting us right



where we were.

From the Dalai Lama's seat, from Shechen, from the Karmapa's seat at KTD, Khadro Ling, Marpa House; from Nepal, New York, Sao Paulo, California, Taiwan, and India, we've been able to receive heart teachings, and to join each other to sit and chant together in practice. Now we need to schedule sessions across time zones, the teachings and practices come in such profusion. What joy it has been to join Chime Rinpoche's sangha online, to recognize the names and faces - not only from having met in person at Marpa House or Amrita Dzong, but now from having practiced or attended teachings together online. In the before times, this was a rare and often far-away thing. Now the dharma feast, like everything else, is home delivered.

by Danielle Goodman



It's not my life: Reflections of a bad student

Of one thing I am certain.... I am now nearer the day I die than the day I was born. After all, I have been "sixty (ish)" for around 15 years now, and my body has been showing signs of ageing for even longer. I sometimes feel the body is ageing quicker than I am.

I first started contemplating my own mortality seriously many years ago when I was in my early twenties, and I encountered Ngondro at Kham House for the first time. Death is inevitable and comes to all of us. None of the great and powerful women and men throughout history have ever been able to escape this fate. To avoid accepting the prospect of our own death as reality is rather like falling asleep on a railway track and not believing in trains.

There are countless different ways in which death could be visited upon me, and the timing of this will always be uncertain, but come it will. I can never be certain that when I lay down to sleep, I will wake again, so I try to live each day as if it were my last. I once wondered whether I might devote my life to spiritual practice and become a monk. Rinpoche told me that would be a very bad idea, and I would make a terrible monk (I'm sure everyone who knows me would agree I'd be pants at monking). Instead, he suggested my path should be to get married, have children and live the life of a householder working in the community – and that is exactly what happened, that has been my yana.

I retired from working life when I was sixty, primarily to look after my late mother-in law during her final years. Retirement has been great though. Anyone who says getting old is no fun has probably spent too much time getting old, and not enough time having fun. In his last teaching, just before Christmas, Rinpoche urged us all to enjoy ourselves – that is one instruction I will have no difficulty with. I have not been the most obedient of students, but I try to show kindness whenever I can and I try to help others whenever I can. If I see a friend without a smile, I will give them one of mine. All this can and should be enjoyable. I have no wisdom of my own, but I am happy to pass on to others the wisdom of my teachers.

When death does come to me, I hope I will be able to accept it as an inevitable part of life. Life will have left this heap of aggregates I now call "me", but I will not be losing "my" life. It was never mine to start with. We all share life. It is what unites us with our teacher, our sangha, and with all living entities. Life does not belong to any of us, but we all share it. We should cherish it while it remains with us.

....and when my end comes, if I don't go to heaven but end up somewhere warmer, I will be submitting a complaint.

By Don Martin

FAILED



chös
khor
ling

marpa house



PROGRAMME OF EVENTS

APRIL 2021 - SEPTEMBER 2021



All of these courses will be held online, by Zoom. All are free of charge, donations are of course very welcome. Links are emailed each month.

Please contact the Secretary for further details or queries.
email: mail@marpahouse.org.uk or by telephone: 01799 584415.

Thank you

APRIL



Introduction to Tibetan Buddhist Teachings & Practice

This course is ideal for beginners and anyone wanting to explore Buddhism further or simply practice and learn with others in a small friendly group. You can attend standalone topics or the whole course. By the end of the course we will cover essential teachings of the Tibetan Buddhist path as taught by Kyabje Chime Rinpoche, and have been introduced to different meditation techniques and ways of working with our mind.



The Six Perfections

with Brian Richardson

Saturday 3rd April, 10.30am - 4.00pm with a break from 12.30 - 2.00pm

Bodhicitta and the Six Perfections are the heart of the Mahayana Path. This course will summarise the traditional teachings, and some of the lesser known aspects of the Six Perfections will be covered. Then we will look at the first five Perfections, which constitute Method, from the viewpoint of Wisdom and Emptiness. Finally we'll discuss how all six can be applied in our world.

Meditation Practice Day

led by Brian Richardson

Sunday 4th April 10.30am - 3.30pm with a break 12.00 - 2.00pm

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. On Sunday morning we will practice Shiné, and on Sunday afternoon 'Meditation on Emptiness', as a continuation of the 'Six Perfections' course.





Green Tara Practice

with Steffi Druege

Saturday April 17th

8am Green Tara puja

Teachings 10.00am - 12.30

Green Tara is a female Buddha and her practice is performed daily in Marpa House as well as in most monasteries in Tibet, and the rest of the world. Building up a relationship with Tara helps us on our outer as well as our inner journey. In this session Steffi will guide us through her experience and understanding of the short Green Tara practice with focus on the seven branch prayer, some of the visualisations and the offering mudras. Ideal for anyone wanting to learn more and join in or do this practice at home.

MAY



Annual May Teachings

with Venerable Khenpo Tseten

Vasabandu's 'Three Natures' according to Mipham Rinpoche, and the 'Three Samadhis' according to Shechen Gyaltsap Gyurme Pema Nyamgyel

Saturday 1st and Sunday 2nd May

Full details to follow.

Venerable Khenpo Tseten was born in Thimpu (Bhutan) in 1974. In the early 90s, Khenpo joined Shechen Monastery in Nepal. In 2000 he successfully graduated from Shedra (monastic university) of the monastery. His Holiness Rabjam Rinpoche then gave him the responsibility of the same Shedra, which he held for three years. In 2006, Rabjam Rinpoche asked him to settle at Nyima Dzong to teach, responding to the repeated request of Ogyen Kunzang Choling. During a stay at Shechen Monastery in 2009, he was inducted Khenpo (Master of Studies).

Khenpo Tseten now has over 20 years' experience as a teacher of philosophy and Buddhist practice, leading retreats and leading the organisation of important events. He has been resident teacher at Kyabje Chime Rinpoche's annual summerschool in France, as well as having taught at Marpa House, and we are delighted and honoured to welcome him back.





Amitayus long life practice & mantra accumulations for Kyabje Chime Rinpoche

**With Lama Ngawang Tsultrim of
Benchen Phuntsok Ling**

**Saturday May 15th to Wednesday May 26th
(Saga Dawa)**

Amitayus, an aspect of Amitabha, is the Buddha of long life, and his practice is associated with longevity. At the inspiration of Lama Ngawang, we are intending to accumulate a million long life mantras together as a sangha, for our precious teacher, Kyabje Chime Rinpoche, during this auspicious month of Saga Dawa. Lama Ngawang will share teachings and instructions for this practice.

Lama Ngawang Tsultrim completed his 3-year-retreat in the Benchen Retreat Center in Pharping, and is currently resident Lama of Benchen Phuntsok Ling, Kyabje Tenga Rinpoche's centre in Allmuthen. We are honoured, and absolutely delighted to welcome him to Marpa House. We very much hope that you can all join us in this wonderful practice for Rinpoche!

JUNE



Introduction to Tibetan Buddhist Teachings & Practice

The 37 Practices of a Bodhisattva

with Barbara Wolter

Saturday 5th June

Further details to follow...

Meditation Practice Day

led by Barbara Wolter

Sunday 6th June 10.30am - 3.30pm with a break 12.00 - 2.00pm

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.



Annual Meeting for Members

Saturday 3rd June 2.30pm

This meeting is for Foundation and Subscribing Members of Marpa House only. Full details will be sent to members nearer the time.

JULY



Meditation Practice Day

led by Lama Alasdair

Sunday 4th July

10.30am - 3.30pm with a break 12.00 - 2.00pm

Further details to follow.

Lama Alasdair was Kyabjé Chime Rinpoche's resident teacher at Karma Kagyu Cho Kor Ling and has completed the traditional three year retreat. We are absolutely delighted to welcome him to teach for Marpa House.

An Introduction to Reading Classical Tibetan

led by Barbara Wolter

Sunday July 18th & September 12th 10.00am -12.00

Please email the Secretary to register.

This course is for anyone wanting to practice reading a variety of classical texts together with glimpses of the grammar underpinning them. We will explore together how to get to a final translation of each piece. We are a small but growing group and welcome any newcomers.

Participants need to have some basic skills in reading the Tibetan script. As each participant will probably have different levels of ability, the aim is to work together to support one another wherever they are at and encourage a further deepening of each other's knowledge of classical Tibetan and hopefully have fun doing so.

AUGUST



Meditation Practice Day

Sunday 1st August

10.30am - 3.30pm with a break 12.00 - 2.00pm

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.

August Meditation Retreat

with Craig Boulton

Saturday 14th – Sunday 15th August

We are delighted that Craig has very kindly agreed to lead a weekend meditation retreat. Suitable for meditators of all levels.

Craig took refuge with Rinpoche in 1977, and since being ordained in the Ngakpa tradition has been leading courses and retreats. His warmth, humour and devotion are always inspiring and we are absolutely delighted that he's leading this weekend of teachings and practice for us.

SEPTEMBER



Meditation Practice Day

Sunday 5th September 10.30am - 3.30pm with a break 12.00 - 2.00pm

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.

Lucid Dreaming for Dharma Practice

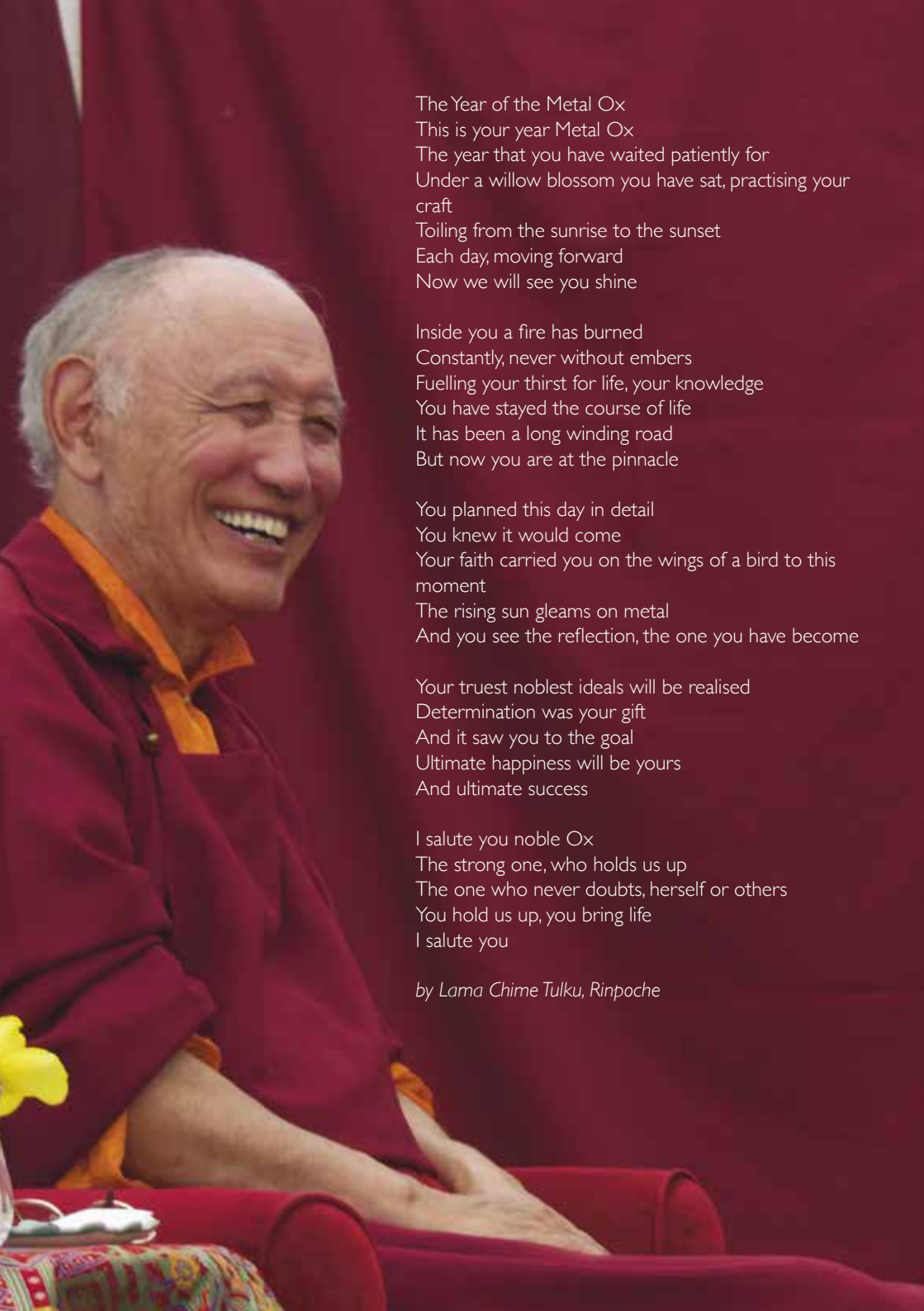
with Paul Wootton

Saturday 18th September – Sunday 19th September 10.30am - 4.00pm

A weekend retreat exploring some Lucid Dream practices for enhancement of your Dharma practice. We will look at the daytime mindfulness techniques as well as those of the night and cover some aspects of Tibetan Dream Yoga.

No previous experience is necessary but you will need to register in advance by emailing teachings@marpahouse.org.uk





The Year of the Metal Ox
This is your year Metal Ox
The year that you have waited patiently for
Under a willow blossom you have sat, practising your
craft
Toiling from the sunrise to the sunset
Each day, moving forward
Now we will see you shine

Inside you a fire has burned
Constantly, never without embers
Fuelling your thirst for life, your knowledge
You have stayed the course of life
It has been a long winding road
But now you are at the pinnacle

You planned this day in detail
You knew it would come
Your faith carried you on the wings of a bird to this
moment
The rising sun gleams on metal
And you see the reflection, the one you have become

Your truest noblest ideals will be realised
Determination was your gift
And it saw you to the goal
Ultimate happiness will be yours
And ultimate success

I salute you noble Ox
The strong one, who holds us up
The one who never doubts, herself or others
You hold us up, you bring life
I salute you

by Lama Chime Tulku, Rinpoche

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, Medicine Buddha and Calling the Lama from Afar practices via Zoom. Thanks to our wonderful 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.

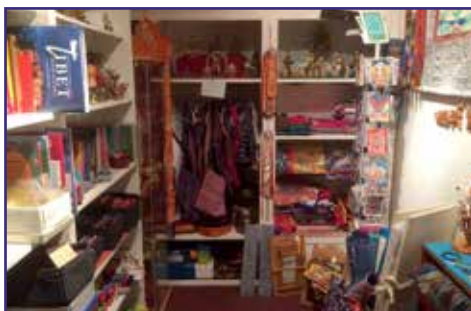


**May the year of the Metal Ox bring freedom from pandemics.
May all attain happiness and freedom from suffering.**

The Zambhala shop at Marpa House sells all things Tibetan and Buddhist, from Thangkas and Rupas to Books and Shawls. Just ask the secretary when visiting.

For mail order or if you have any questions please contact Joyce McCleary via email for more information:

joycemccleary@gmail.com



Marpa House Accommodation prices are:

Standard House Charge (shared accommodation and 3 vegetarian meals)
£27.50 per night £165 per week

Standard Retreat Charge (single room accommodation and 3 vegetarian meals)
£33 per night £198 per week

Further discounts are available for retreats of four weeks or more, provided they are pre-booked and pre-paid