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# marpa house

BUDDHIST MEDITATION AND RETREAT CENTRE

newsletter - September 2021 to March 2022

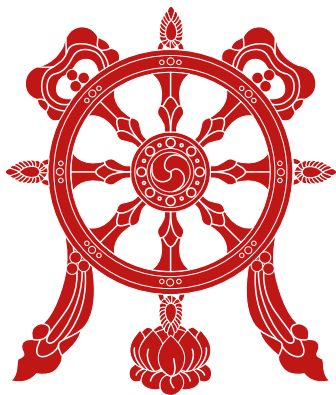


## In this edition...

The Good Heart • A Note from Rob • Lucid Dreaming for Dharma Practice  
Introduction to Tibetan Buddhism • Review of "The Six Perfections"  
Roller Coaster 2021 • Summercamp Memories • June's Journey • Learning to Be

# chös khor ling

**BUDDHIST MEDITATION  
AND RETREAT CENTRE**



## **Marpa House**

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## **TRUSTEE NEWS**

By the time that you read this, Autumn will be beckoning. This is written on a sunny September day.

For 18 months, Marpa House has done its best to stay available for you. At last we are able to reopen all aspects of Marpa House, and without masks. You can now undertake full AND semi retreat, stay overnight in the House, come as a day visitor; visit the gardens and join pujas and meditations in the Shrine Room.

Managing this reopening and its additional risks, meant a balancing of the sangha's fears of infection with the desire for the least intrusive restrictions. Our sangha and your Trustees span a wide range of views. It took weeks of consultation to reach a workable framework. In very broad terms, everyone now visiting Marpa House must have a negative Covid test, whilst those who are to stay overnight (in either House or retreat or as staff) must be fully vaccinated. For the moment, we limit the shrine room to 12. Large scale events at the House itself will need specific risk assessments, and perhaps setting different conditions.

These limitations are temporary and will be kept under review. We all have to live with this new disease. We want the House to be as available as possible, but for people to feel safe in coming. Financially, it is vital for us to accept guests again, and to run courses, but numbers will be low for some time and so Marpa House will be very dependent on the generosity of your donations.

You can see from the programme that we are moving to a mixture of attended AND Zoom events. Zoom has been such a success in providing availability for those distant Sangha that it will be with us for a long time. Your usage will show where it is needed and useful. We also plan to experiment with mixed Zoom and attended events - please be patient with these trials. At present we plan charges for some onsite events, but to continue with a 'Donations' policy for Zoom events - this will depend on the level of your giving.

The future is more unknown than usual. What we do know is that things have shifted permanently over these last 18 months. Ideas are welcome.



We now hold a Sponsorship Licence from the Home Office that will enable us to sponsor visas for EU and other overseas sangha to stay with us long term (up to a year - far beyond the normal visitor visa) as staff. Please contact the Secretary for details.

Our staff at Marpa House will be changing soon. Iris will be leaving us in November; her place will be taken by Craig. Gabrielle will also be leaving in November. Iris and Gabrielle have been towers of willing support during the most extraordinary times we have known, often running the House alone. We, all your sangha, thank you from our hearts. We thank Craig for the generosity of his offer to be our Secretary, and Anette for her generosity in supporting him in this. Craig, as the first fully ordained White Sangha, will be a wonderful presence at Marpa House.

Gudrun has stepped down as a Trustee after 18 years. She has been a driving engine of improvements to the House, helping with courses and staff, always hands on, always everywhere. We find her driving up from London week after week. Silently she has supported distant unwell sangha. And don't forget her three years on the committee. And her year as Secretary. Thank you, Gudrun, but please thank her when you see her next. Astrid has stood down after three years on the Committee - she has all our thanks. Especially, thank you Dan who has, for much of these six months, been The Committee. Sometimes we find him in the garden, or sometimes cooking for staff, or seeking contributions for this newsletter.

And thank you Tansy, thank you White Sangha.

**Here is the important part of my piece. Marpa House is an incredible resource that our precious teacher, Khyabje Lama Chime Rinpoche, has provided to us. To keep it, we have to give of ourselves, our time and money and our good hearts. At**

**the moment, we need volunteers for staff and for the Committee. Please come.**

*Roger Britton*

(Now retired Trustee and replaced as Chair by Louise Kuka)



### Staffing Opportunities at Marpa House

We need volunteers to come on staff in 2021/22. 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:

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A ZEN STUDENT ASKED HIS MASTER:

“IS IT OKAY TO USE EMAIL?”

“YES”, REPLIED THE MASTER,

“BUT WITH NO ATTACHMENTS.”



# The GOOD HEART

On the first day of Chime's talk via Zoom, at Marpa House we were struggling with the element of water: we had set up a gazebo at the back of the shrine room, to keep us dry, but there was water all around us – water under our feet in the moist grass, water on all sides with a light drizzle, and water even above our heads: a small lake had formed in a dip in the gazebo fabric, and Dan and Iris pushed

visiting many places in Germany. At the end, he admitted, "I didn't realise how beautiful Germany is." Chime claimed that he had changed his attitude: "There's nothing wrong with Germany. All human beings are the same." Later, on day two, a similar theme came up when Chime spoke about how he had once been asked in Germany what he most wanted to do as soon as he'd finished teaching. "I've always wanted to visit the Black Forest," he said. He was told, in actual fact, we are right now literally in the heart of the Black Forest! (How often do we fail to appreciate what is right in front of us, right under our noses, I said to myself). Chime declared, "I'd like to say how lucky we are. What good karma we have. Ashdon: the heart of the most beautiful place in the United Kingdom!"

Chime spoke about how vital it is to have good relationships within the family: "So, therefore: they have to develop understanding between young people and their parents. The parents must understand the young, and the young must understand their parents. Their energy is different. If you're old, like me now," [and here my heart soared as Chime laughed – I have always loved his sense of humour –] "You have to understand our energies!"

Labels might only be really useful, Fellini once said, on items of luggage. Chime too seemed to be talking at one point about a question he had put to a follower:

"Are you a Buddhist? What is Buddhist?"

"I don't know."

"But you said –"

"Ah – okay! I just believe in Summer camp!"

He had believed in summer camp for more than 30 years. "I was really laughing," Chime said. He was pleased that his students had risen to the challenge of being good parents: "So – what I'm beginning to see, is, the students my age, they did care about their children, and



the water out with a stick. So, we witnessed a waterfall gushing down in between us and the large television screen. Fortunately, none of the electronics were affected by all this moisture. Was it a bit like the tears we all shed during the frustration of lockdown?

We sat, somewhat distanced, and huddled in blankets – after all, this was an English summer. The first day's talk was a message for the younger members of the Sangha.

Chime spoke first about a German member of the Sangha, who had started off with a distinct distrust of his homeland, a thirst for the exotic: "I do not want to be here - I want to go to Nepal, everything like that." And yet this young man had ended up following Chime, and hence



they did love them. Their children are less into Buddhist because they are suffering less!... My parents were very kind and compassionate on me... I have to return what they did... I say to parents, 'Don't give up.' And they didn't." Chime then spoke about what to do when difficulties arise. "When young people behave very badly, remain very calm. If you stay calm, you can find a solution.

If you see a snake in your room and you panic and strike it, it will bite you. But if you keep calm, you can see, here is its head, here is its body... Keep calm. And then you will find a solution. If you panic, you may not get that opportunity. We are not faultless. We are not perfect here. We are very, very human beings. Young people will make a mistake. But I think a mistake is very normal. We're not Avalokiteshvara. We're not God. So you don't feel guilty. Don't make troubles. Don't worry. But most important is, you learn something from mistakes. Then you will not repeat the mistake. We have to learn from that. Don't feel guilty. Don't need to go into prison, or even a mental prison."

How often (I thought) have I suffered from shame, or loneliness, and constructed my own mental prisons!

"So: you take care of your children" Chime went on. "You give them security. When I was in Tibet, my parents didn't spoil me – they didn't give me horses or money. We feel security from the parents: very, very important. But we are, as Buddhists, very good parents. So therefore – we have done a lot of good work." To young people, Chime said this: "You should call your parents, say 'Hello'. It costs little. It makes them so happy."

That very night, I phoned my stepmother:

At the end of the first day, I listened to an eight-year-old girl standing in front of the Aga (where the best storytelling takes place in Marpa House) and she solemnly evoked that

world of half-forgotten stories, tales, mythology – CS Lewis and JK Rowland. I found myself wondering whether the rich realm of childhood imagination is something we learn to suppress as we grow older and pay our direct debits.

"Maybe it is possible to enter the world of wizardry with just one small step" the girl said. "BUT YOU HAVE TO BELIEVE."

On the second day of teaching, we were beset by the element of air: breezes roared all around us, as we huddled once more in the gazebo and gazed out on to the incredible-international-portrait-mosaic, that is modern technology: Zoom. Chime spoke about the importance of not getting lost in abstractions and intellectual debate about the Dharma: he seemed to be suggesting that Marpa was relatively sanguine about losing so many texts in that river in India, and he said, "There's a God, there is no God... There is liberation, there's no liberation... You can go on and on like this all your lives. But to have a good heart: very simple!... Reading books is very entertaining, but if you leave your experience on the page, then you lose it." At about this point Pippa turned around and said (she was with us in person under the gazebo): "He doesn't care about what you know. What you think you know. He only cares about what you feel."

Chime explained with great precision exactly why the Mother is held up as an example of supreme unconditional love, even if we in the West might bang on about how we didn't get along very well with our mothers (or our stepmothers). To us, he said, "Don't fight, don't argue.

Be nice to each other.

That's the Good Heart."

Sometimes (I thought) – that's the most difficult thing! Karma begins at home.

by Ben Smithies

## Note from Rob Jenkins

I hope all are well. No, Terry (last newsletter), we are not all in Dewachen, sadly, far from it. In fact, rumour has it that where we live is to be added to the list of Hell Realms. There are a number of us who were at Kham House and Marpa Institute in the 70s, still practising. Lama Alastair for one, Chris Sladdin, Ross and Joyce, Jacki Deer, and many others. Because of ill health, Eileen and I haven't been to the house for some years, which is a great shame as our time (especially when on staff) there was precious and, for the most part, happy.

We have met many lovely people at the House over the years, one of whom was Sylvia Sladdin, who sadly is no longer with us. It is reasonable to say that if it were not for her dedication, devotion and hard work there probably would not be a Marpa House. A great example to all. A great many people have put a lot of hard work into keeping the House open and running. The Trustees, for instance, certainly deserving of our gratitude. As are all the lovely people on staff in this difficult time.

My first time at the house I was greeted by Joyce, a truly lovely, warm-hearted and caring person. And for first time in my life, I felt that I had a home; a real sense of belonging. And after more than forty years the feeling has not faded.

When Rinpoche teaches, there is a great deal of excitement, and many distractions. Our minds are not entirely focussed on the teachings. Perhaps we pick up on something Rinpoche says that we feel relates directly to us and spend the rest of the time not fully focussed on the rest of the teachings. It is advised not even to recite mantras while listening to teachings, which is perhaps the reason Rinpoche repeats certain teachings but in a different way. After hearing the teaching on the leaking roof (and placing more buckets under the leaks rather than fixing the problem, the cause), some years ago I still hadn't managed to get onto the roof. Out of great kindness and compassion, Rinpoche wants us to have a strong foundation on which to build our understanding. Hopefully, until we learn to listen and put the teachings into practice. Rinpoche will continue to repeat the teachings. We are running out of time. Something we should always be aware of.



# *Lucid Dreaming for Dharma Practice*

*with Paul Wootton*

For years, Dream Yoga has been one of my no-go places, a world that seemed stuffed full of fantasy and projections. Not 'Proper Dharma Practice'. My aversion got to the stage that perhaps Paul Wootton and Lama Klaus would blench if I walked into the Marpa tearoom and found them in discussion on the subject.

But are we not meant to have open minds? The wonder of Zoom means that the excuse of 180 miles distance to Marpa House is no longer true. Also, we can switch off the camera and eat a disrespectful tracker bar, or even go out of the room altogether; if it all becomes so over the top 'Leave' is an easy button to push. There is no getting away from it - Lama Chime does talk about Dream Yoga, sometimes a lot, and he has or does practice it.

There were 14 of us, including Paul and the omnipresent Tansy. Such a pleasure to see old friends. There were Gabrielle and Janet and Iwona on the lawn of Marpa House on the Sunday, with the gumtree in the background.

Paul is a powerful teacher. He certainly knows what he is talking about. What was best was his almost irrepressible confidence that the world he described was available and accessible to each of us - no doubt.

His approach was to spend the first day talking us through the Western lay world of Lucid Dreaming, how to engage with the process, simple tricks or techniques to follow. It really was intriguingly straightforward. Above all, a determination to succeed coupled with a knowledge that it was within reach. And 'state tests' to check whether you were actually dreaming. The talk was so deep that I fell soundly asleep for over 30 minutes in the first session, and with the camera on. (Tansy

said it wasn't obvious and I was muted, so no snoring anyway.) Thankfully, Paul repeated and elaborated on these techniques in the afternoon. It was intriguing.

What is the point? I used to daydream as a kid. Where is the spiritual dimension?

Sunday was, for me, the change of gear into a dharma presentation - Dream Yoga as the method to focus Lucid Dreaming into a non-ego purpose and not just a flying frolic. To do that, Paul took us through one of the sharpest expositions on Emptiness that I have heard, drawing not only on traditional dharma speak (where is the mind, its colour and shape etc?), but diverging into our more reassuring Western world of relativity and quantum physics. One example he gave, of the space that exists in the atoms of our existence between the subatomic particles, was the assertion that, crammed altogether, proton to electron, the entire atomic mass of humanity could fit into a sugar cube. Paul didn't mention Einstein, but Albert would have cheered him on. Also, the Dalai Lama refers to our falling into sleep as our daily 'death process' and is the time each day that the clear light becomes visible if only we would look.

So, Paul convinced me - there is something to gain from this practice and not just the weird experiences and freedom that await in the dream state. It is the sense of realisation of the power of the mind to fabricate ANYTHING. This is a sharp axe against the tree of Ego. So, I will do this. Determination. And I promise not to fall asleep in class again. Not with the camera on, anyway.

*by Roger Britton*

## My Introduction to Tibetan Buddhism

I was recommended by a fellow monk and his sister to attend Chime Rinpoche's teaching at St. Marks Church, Oxford Street, Summer 1977 in my final year as a Zen monk. Rinpoche talked on how we sweep old age sickness and death under the carpet.

In the February that followed, I drove with them across the US from New York to California in the worst blizzards for 100 years to train for a few months in a Zen temple in Northern California. I relinquished monkhood there, leaving in a heavy storm and hitched to Shasta City, taking the Greyhound back to New York. I had no money for food and was grateful to an elderly black lady, who was travelling on same bus and gave me a pack of sandwiches. She was as poor as me. I originally planned to be a monk for the rest of my life, but everything changed. I couldn't sleep over the four-day journey back as I felt traumatised.

Back in England in the summer of 1978, I contacted Kham House and was fortunate to get an interview with Lama Chime. I heard that a gardening job was available at a centre called Marpa Institute, near Bury St Edmunds. John, an old friend, who I'd met in a Northumberland Zen monastery, recruited me to work there. At Marpa Institute I started the Foundation practices with prostrations. I worked there for about 10 months.

A young family stayed at Marpa Institute. Maggie

had suffered breast cancer for a few years and had a young son. They stayed for a few weeks. A year or so after last seeing Maggie, I contacted her. She had been to the US trying various alternative treatments for her cancer. I decided I'd visit her in Norfolk. She was being looked after by her sister and was in the last month of her life. Her little boy was taken away whilst I was there and knew she'd never see him again.

After leaving Marpa Institute, I was working as a psychiatric nurse, which proved to be good training for helping Maggie.



We meditated a long time together. Maggie had thought she was defeating her illness but then realised her last days were approaching. She was taking no painkilling medication, but the cancer had spread badly. Three days before her death,

Maggie phoned Lama Chime. Rinpoche was teaching the following Saturday at Kham House. He said he'd see her then. That night I thought she was dying. We meditated through the night. She didn't die but the following day it seemed death was close. Maggie was half Scottish and that night she said I should "Skedaddle" as I was looking so tired. I slept a few minutes, but dreamed I was still with her. I then heard noises from her sisters and I ran downstairs. Maggie had just died. I meditated for four hours beside Maggie. I knew nothing of Tibetan practices at death but remembered from Zen to remain with the deceased and send love. It was the first



time I'd spent any time with a dead person. It seemed deeply peaceful after all the struggles Maggie had been through.

Later, I caught a bus for Cambridge and then to Ashdon. The Secretary asked me to lie down on a camp bed in the office and rest. Chime Rinpoche later came in, he put his hand on my head and said that it was all illusion.

I was instructed by Chime Rinpoche to repeat the Vajrasattva Foundation in retreat at Dagpo in the Dordogne. It was difficult to drop the experience of Maggie's death, but death teaches well. I hitched to Paris, sleeping one night under a bridge and catching a train the next day. I stayed in retreat at Dagpo for seven weeks and saw John again who was on long retreat.

It was the longest continuous time I had spent in retreat. I thought I was going crackers, pondering the experience and imagining I could have delayed Maggie's death if things had been different. Eventually with the help of the practice, I dropped the fixation and felt I'd matured by the events. It might have taken many years to have reached that stage if I hadn't done the retreat.

I feel privileged to have shared Maggie's last month and will never forget sharing her last days.

I later became a father and was present at my children's births. Birth seems like a similar energy to death.

by Roy Jilley

## ROLLER COASTER 2020-21

Some time ago it was suggested that I write something for the newsletter - up to 400 words. I don't have aspirations to be a writer, but I am interested in the meaning of words. So here are 50!

challenge, *hide*,  
*ignorance*, overwhelming,  
chant, **rainbow**, quiz,  
walk, **hush**, *wading*,  
**tears**, HUG, zoom, *face*,  
**intense**, sky, art, **care**,  
**JUDGE**, **STAND**, **safe**, song,  
*inspiration*, contract,  
**confusion**, taste, **memory**,  
*petal*, sad, **statistics**,  
*cloud*, buzzard, alert,  
confined, **rage**, mental,  
**shield**, tree, present,  
*change*, kindness, balance,  
**sound**, snowflakes, **space**,  
*sit*, *breathe*,  
"Is today Tuesday?"

by Anna Titchmarsh



# Review of 'The Six Perfections'

I have enjoyed reading this wonderful book by Dale S. Wright, Professor of Religious Studies at Occidental College in Los Angeles.

Based on the Sutras and the Bodhicaryavatara by Shantideva, it gives a summary of the traditional Buddhist teachings on each of the Six Paramitas. And then, for each Paramita, it has a longer section on how we can apply this Perfection in our modern life. The author does not hesitate to say when it is necessary to think further than the traditional teachings. This relates mainly to our involvement with science, society and even politics. I found these sections quite challenging, but he writes in a compassionate and caring way. Where he uses new terms for old, they are clear, straightforward, and helpful. His aim in writing this book is not so much that we learn from it, but who we become in the process of learning.

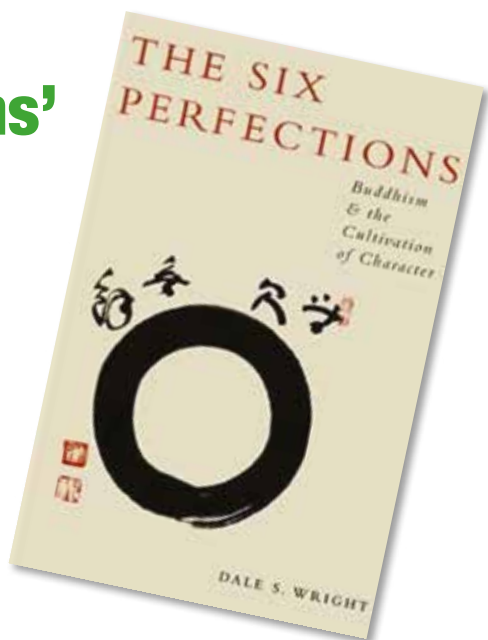
For me, the chapters on Generosity, Ethics and Patience – the three Perfections that mainly benefit others – are the most useful. Professor Wright has much to say about how Wisdom 'perfects' these three.

On the internet, reviews of this book are generally very positive, but one reviewer was very critical of the chapter on Meditation. Oddly enough, the book says that criticism, if given with love and care, in just the right amount, is a valid and useful gift. When it comes to Meditation, it is best to rely on your own teacher anyway.

To give you a flavour of the book, here are some summaries and quotations from it.

First, on **Generosity** -

*The more we understand peoples' situations, the more we can give to them.*



*To give, we need to be open to requests for help.  
And to have no contempt for our recipients.  
We should add to their strength. Don't make  
others dependent on you.*

*Giving opens us to others. It counteracts negativity.  
It gives us joy and pleasure.*

*We can only give to the extent that we are not  
possessed by our possessions.*

*It is important to know the limits of your resources  
of energy and time; giving too much of either leads  
to servility.*

*We need Skill in giving - when to give, what to give,  
how much to give.*

*What to give? As well as Money, Work, Time,  
Concern, we can give Recognition, Admiration and  
Praise, and Encouragement.*

*We can give a soft reply. We are free not to  
respond in kind.*

*We can give forgiveness, where possible. And let  
go of resentment.*



## On **Careful Mindfulness** (Ethics, Morality) -

*Awareness of the emptiness of moral rules counteracts dogmatism.*

*Treating others morally is part of having compassion for them.*

*We need to be mindful of the large and small ways we affect others.*

*Otherwise, we miss the harm we do, and the ways in which we might help others.*

*We need to watch out for the unintended consequences of our actions, even good actions. In the same way, what is considered morally normal in our culture can hide injustice.*

*We need to progress from 'Do not...' to 'Ought to do...' to 'Wish to do'.*

*Beyond following rules, we must be compassionate and wise.*

*We need to go from morality as discipline to morality as compassionate joy and effortlessness.*

## On **Patience** -

*Tolerance of my problems is OK. Tolerance of others' problems is not OK.*

*Justice is not explored in the Dharma, apart from karma.*

*We need contentment with where we are.*

*This means dropping resentment.*

*Impatience comes from presumptions about others. And unjustified arrogance.*

*Patience is the energy to pass through suffering without drowning in it.*

*Being uncertain does not mean being wrong.*

*Be tolerant of uncertainty and be at ease with other points of view.*

**Effort, or Energy**, is a combination of discipline and joy, and a sense of humour, and knowing when to rest and relax.

It might be asked if this is really a Buddhist book. But the question does not matter, because it examines the Buddha's teachings in the way the Buddha advised us to – like a goldsmith examining a bar of gleaming gold.

There are many thought-provoking statements in this book. If you would like to join an online book-club to discuss even one chapter of it, please let me know and we can make some arrangements.

Thank you, Professor Wright, for writing this book.

May all who read it enjoy the contemplation of it.

by Brian Richardson

**“If you would like to join an online book-club to discuss even one chapter of it, please let me know and we can make some arrangements”.**



# June's Journey

*A tribute to June Allen, a Sangha member who died earlier this year.*

June's journey began after 40 years, having had her family and career. She felt a sense of searching. June and her daughter Christine were visiting a Buddhist exhibition at the V&A in London. At the exhibition, she was drawn to a postcard of a huge golden Buddha. Afterwards, an American man asked if June was interested in Buddhism and suggested she should go to Kham House in Ashdon village, Essex; June never found out the identity of this mystery man.

At the time, June did not drive the journey from St Neot's to Ashdon. She took several buses and, after being dropped off in Bartlow, walked five miles with a small suitcase along the country lanes, eventually arriving at Kham house. June asked if it was possible to meet the lama, she was shown to the shrine room and told it was unlikely she would get an interview.

She sat on a cushion for the first time for many hours, not moving a muscle. Pain soon took hold in her knees and back and she was in agony. Suddenly she felt her pain being taken away from her body. Instantly, June knew that it was the lama taking her pain away.

At that moment, someone came into the shrine room telling her the Lama would see her. So began June's 40 years' journey of devotion to Lama Chime Rinpoche and his Teachings.

Rinpoche recently said: "if you have inspiration, you will have a meaningful life."  
June certainly did.

*by Joan Mitchell*

## *The Body of Bliss*

*by June Allen*

Beneath the states of  
Waking, dreaming, sleeping,  
Lies another;  
The ground of Being.

Beyond words and symbols,  
Knowable only through  
Meditation,  
The fourth state.

When all is calm,  
In the silence between  
Thoughts,  
There it is found.

This inactive intelligence,  
Subtle body of Being,  
Precursor  
Of all we who live.

It abides in itself,  
Seed of Movement and action,  
Untouchable  
By 'evil' or 'good'.

It can be found  
In a beautiful landscape,  
A flower;  
In joyous love making.

It is there in the miracle  
Of birth. Mother smile  
Mystical  
Appearance of new life.

Wherever you stop in awe,  
Selfhood vanished, you are  
Transformed  
Into the body of Bliss.



# Learning To Be

(A Working Song)

by Steffan Rebensburg

I'm sitting in my room.  
I'm sitting comfortable and straight.  
Every cell of my body is smiling.

I'm staying in this room.  
There is a headmaster.  
There is a reference point  
Which is helpful.

Thoughts are arising, inviting me  
I let them go their ways.  
Maybe some other time ...

I'm staying in this room  
Sitting pleasurable and straight.  
I feel at ease.

There is work to be done.  
There's something to be learned.

Noticing mind being elsewhere  
Don't comment on it, just relax.  
Again you're sitting in this room  
With the headmaster and the reference  
point.

Don't follow thoughts.  
Let them go their ways.

There is a headmaster.  
There is a helpful reference point.  
Concentrate!  
Learn by repetition!  
Get familiar!  
With calm abiding.

# Immortality

by Clare Harner

Do not stand at my grave and weep,  
I am not there – I do not sleep.  
I am a thousand winds that blow;  
I am the diamond glints on snow.  
I am the sun on ripened grain;  
I am the gentle autumn rain.  
As you awaken in the morning's hush,  
I am the swift uplifting rush  
Of quiet birds in circling flight.  
I am the day transcending night.  
Do not stand at my grave and cry.  
I am not there – I did not die.

Steh nicht an meinem Grab und weine,  
Ich bin nicht dort – bin nicht alleine.  
Ich bin der Wind auf Land und See;  
ich bin das Glitzern auf dem Schnee;  
ich bin das Korn – im Feld sich wiegt;  
ich bin des Regens sanftes Lied.  
Ich bin ein Stern am Himmelszelt;  
ich leb im Atem dieser Welt.  
Kehrst du in Herzens Stille ein,  
so bin ich dort, bist nicht allein.  
Steh nicht an meinem Grab so trüb,  
ich bin nicht fort – ich hab dich lieb.

*Note from Hartwin Busch:*

*Rinpoche posted this English poem by Clare Harner on Facebook some time ago. I wrote the German adaptation in memory of my sister Erika Tesch, who left her physical shell on June 27, 2021.*

*Rinpoche hat dieses englische Gedicht von Clare Harner vor einiger Zeit ins Facebook gestellt. Die deutsche Nachdichtung habe ich verfasst im Gedenken an meine Schwester Erika Tesch, die ihre leibliche Hülle am 27. Juni 2021 verlassen hat.*

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# *marpa house*



PROGRAMME OF EVENTS

SEPTEMBER 2021 - MARCH 2022



## Teachings and courses in person at Marpa House

Please note that for these in-person events the number of participants is strictly limited, and booking is essential including for day visitors. Places are offered on a first-come, first served basis. Guidance re Covid restrictions and requirements will be emailed to you when you book (and can also be found on our website). Please be sure to read and follow this guidance carefully.

## OCTOBER



### Meditation Practice Days

**Sundays 10.30am & 2.30pm**  
**October 3rd, November 7th, December 5th,**  
**February 6th, March 6th**  
**Guided shamatha meditation practice**

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, with guided meditation from experienced sangha members, and are offered free of charge. We hope you can join us.

## DECEMBER



### New Year Meditation Retreat with Craig Boulton

**Wednesday December 29th (from 5.00pm onwards) to Friday January 7th, finishing after breakfast.**

**£250 per person including a £50 deposit to book your place. Includes all meals. Every retreatant will have a single room. The House will be closed to other visitors during this time.**

Our New Year's retreat is always one of the most popular events in the Marpa House calendar, we hope you can join us in the deep peace of the House at this special time of year.

Craig has been a student of Rinpoche's for over forty years. He has taught all over Europe, sharing Rinpoche's heart advice for how to follow the spiritual path to awakening in the modern world. Craig's courses are ever popular and we are delighted to welcome him once again..



## FEBRUARY



### **Mahakala pujas and Losar celebrations for the year of the Water Tiger**

**with Lama Alasdair**

**February 27th to March 5th**

**Mahakala pujas February 27th to March 1st**

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 this course for us at Marpa House.

## MARCH



### **Losar celebrations with a Lhasang Bonfire March 3rd at 2.30pm**

On both days we will have a recitation of Calling the Lama from Afar followed by a bonfire. On Saturday we will also have an offering of Khataks followed by a tea party. Full details will be emailed nearer the time.

#### **Additional Losar celebrations**

**Saturday March 5th 2.30pm (with zoom guests joining online too!)**



### **Family Weekend**

**Saturday 12th and Sunday 13th March**

This is a private event, for families to have an opportunity to stay in the House and study & practice Dharma together with their children. For details please email [mail@marpahouse.org.uk](mailto:mail@marpahouse.org.uk)



## **Tun Shi Lamai' Naljor or Four Session Guru Yoga**

**led by John Howard**

**Saturday 26th & Sunday 27th March 10.30am - 4.30pm (both days)**

*£15 per day excluding accommodation or meals*

This beautiful guru yoga practice, composed by the Eighth Karmapa, Mikyur Dorje, is a profound practice for realising Mahamudra.

John Howard 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.



## **TEACHINGS AND COURSES VIA ZOOM**



### **Moonbeams of Mahamudra**

**led by Elizabeth Callahan**

**Sundays 3.00pm - 4.30pm**

**October 3rd, October 17th, October 31st, November 14th, November 28th, December 12th**

We are absolutely delighted that Elizabeth M. Callahan, translator of 'Moonbeams of Mahamudra' by Dakpo Tashi Namgyal, will be leading a three month study group for us on this profound text. Elizabeth has completed two three-year retreats in the Karma Kagyu tradition

under the guidance of Kalu Rinpoche, is a student of Khenpo Tsültrim Gyamtso Rinpoche, and has been a Tsadra Foundation Fellow since 2002. Her other translations include The Treasury of Knowledge by Jamgön Kongtrul and The Profound Inner Principles by the Third Karmapa Rangjung Dorje. We are honoured to welcome her to Marpa House.



## **An Introduction to Reading Classical Tibetan**

**led by Barbara Wolter**

**Sundays 10.00am - 12.00pm**

**October 31st, November 28th, January 30th, March 27th**

For anyone wanting to practice reading classical texts together, with glimpses of the grammar underpinning them. The Tibetan text and translation will be given to the participants before the start of the session. As each participant will probably have different levels of ability, the aim is to work together to support one another and encourage a further deepening of each other's knowledge of classical Tibetan and hopefully have fun doing so.

**If you are interested, please register in advance with the Secretary.**

Barbara has been a student of Kyabje Chime Rinpoche since the 70's and is a member of the White Sangha. She dabbled with Classical Tibetan in the 80's but has been doing further studies more consistently with various scholars since 2013. We are delighted she is leading this course for us.



### **Traleg Khandro Applying the View in Dzogchen**

**Saturday & Sunday 4th & 5th December  
9.00am - 11.00am**

The Dzogchen teachings and practices offer profound methods of direct, non-conceptual realisation of the nature of our own minds. An important basis for this is to be able to understand and apply the View. In these talks we are delighted that Khandro has very kindly agreed to offer some instruction on how we can start to do this.

**Traleg Khandro**, long-time student and wife of the late Traleg Kyabgon Rinpoche IX, is the Director of E-Vam Buddhist Institute America and Nyima Centre Online Learning in Australia. Khandro studied Buddhism under Traleg Rinpoche's guidance for 30 years and has undertaken numerous long meditation retreats. Khandro gives teachings on Buddhism and Lujong in Australia, New Zealand, the United States and Europe. Khandro also has a degree in Psychology. We are overjoyed to welcome her again.

## **Losar Celebrations**

**Saturday March 5th 2.30pm. Full details will be emailed nearer the time.**

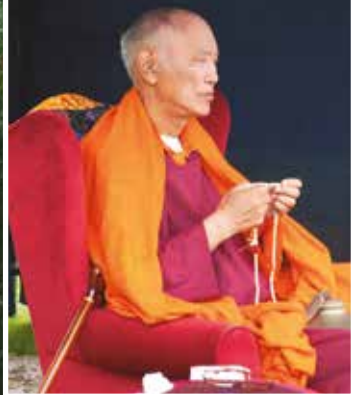
## **Green Tara, Chenresig, Medicine Buddha and Calling the Lama from Afar**

We are continuing our regular Green Tara, Chenresig, Medicine Buddha and Calling the Lama from Afar practices via Zoom. Links are emailed every month to everyone on our email list.

We look forward to seeing you in our virtual shrine room again very soon.



Happy birthday Rinpoche,  
October 10th 2021

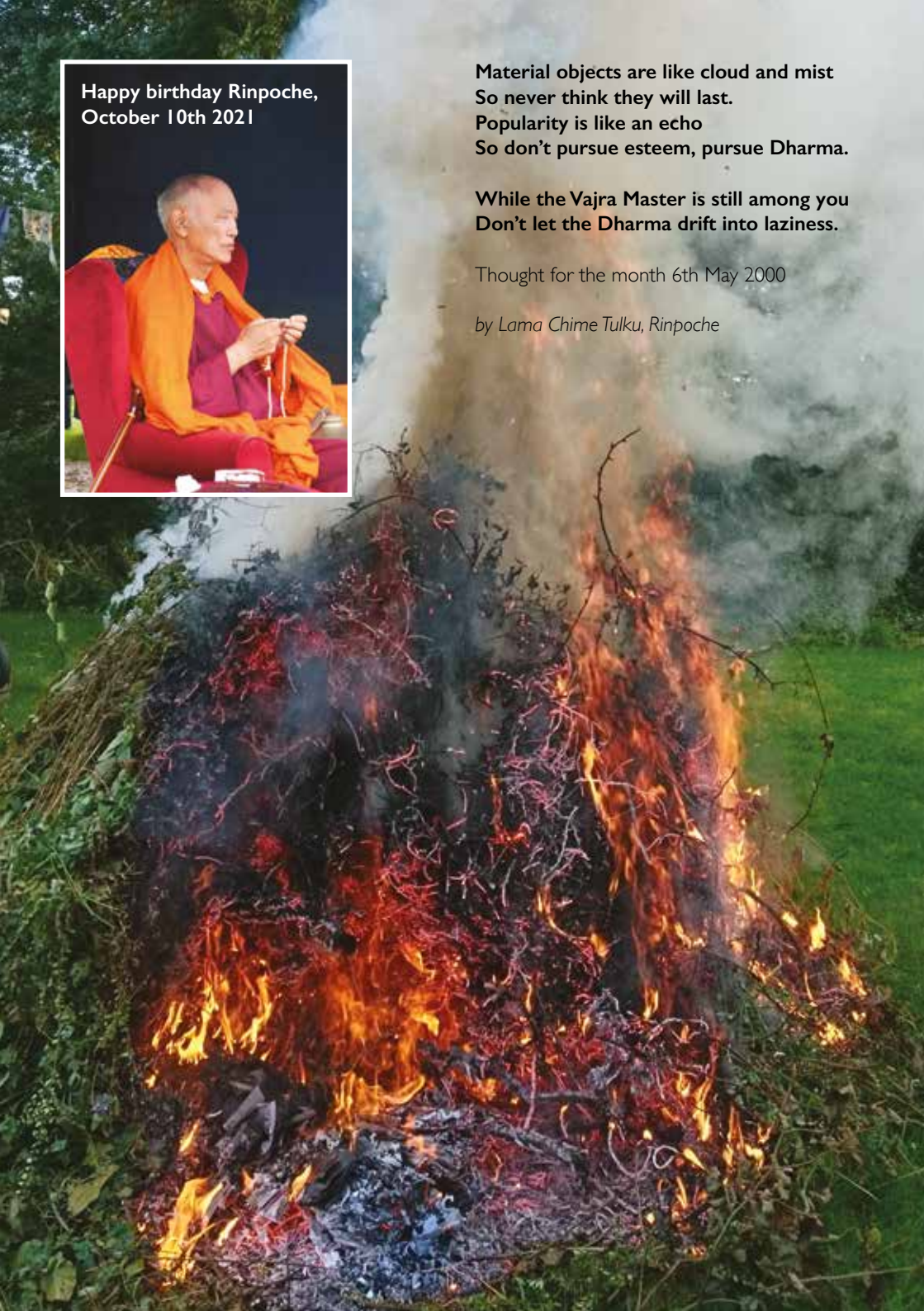


Material objects are like cloud and mist  
So never think they will last.  
Popularity is like an echo  
So don't pursue esteem, pursue Dharma.

While the Vajra Master is still among you  
Don't let the Dharma drift into laziness.

Thought for the month 6th May 2000

*by Lama Chime Tulku, Rinpoche*



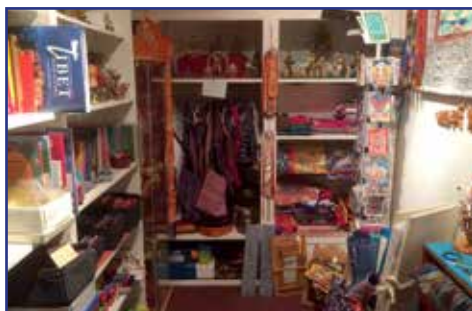


**May the year of the Water Tiger bring good fortune for the planet and, may all attain happiness and freedom from suffering.**

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](mailto: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*