

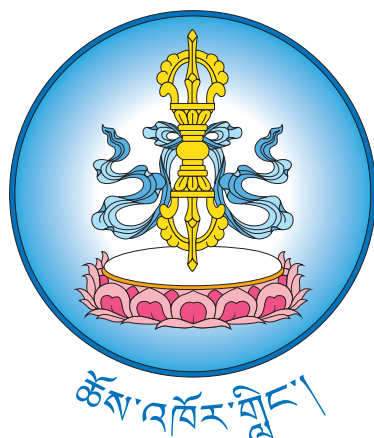


marpa house
chös khor ling



A True Enlightened Heart Treasure

newsletter - december 2025 to may 2026



BUDDHIST MEDITATION AND RETREAT CENTRE

Marpa House

Chös Khor Ling

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go in the Newsletter please email:
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Registered Charity No. 1090628

TRUSTEE NEWS

The last few months have been a powerful and vibrant time at Marpa House. Most wonderfully, Shechen Rabjam Rinpoche was kind enough to give teachings and bestow empowerments at the House in late October. Rinpoche's humour, kindness and wisdom are an inspiration to us all. We are eternally grateful for this auspicious and unique opportunity to receive empowerments from an authentic and revered master – it was a truly exceptional time. We are deeply grateful to Rinpoche and to all the many volunteers who helped make the event happen.

Also in October, many students gathered to celebrate Kyabje Chime Rinpoche's birthday, an excellent opportunity to reconnect with one another and our precious teacher.

We have also had the joy of precious teachings and empowerments from Pasang Rinpoche and Lama Lungrik Nyima Rinpoche, as well as a beautiful silent retreat led by Lama Klaus and a Milarepa Guru Yoga course with John Howard. In addition, we had the privilege of welcoming Ven. Sean Price back to the House to teach. This impressive array of events has been added to our ongoing programme of regular Meditation Sundays and online pujas, which continue to bring us together and enrich our community. Again, we are deeply grateful to all those who have made these events possible.

Alongside the events programme, the trustees are continuing to make administrative changes to boost efficiency. We now have a new, modernised, and fully up-to-date website. We are also in the process of recruiting a Centre Manager to facilitate better coordination of the House's activities.

All these wonderful initiatives, along with the unwavering commitment of the community, nourish and sustain the House, ensuring that the incomparable Kyabje Chime Rinpoche's work continues to flourish. Tansy Miller continues to coordinate work at Marpa House, and we, as trustees, are all immensely grateful



to her for her tireless efforts on behalf of Kyabje Chime Rinpoche and the centre.

To facilitate smoother communication, the trustees have set up a dedicated email address: trustees@marpahouse.org.uk. This email should only be used for general matters relating to the strategic direction of Marpa House or its policies, not for bookings or issues related to courses (all of which should be directed to the secretary's email address).

Some words of thanks...

After years of dedicated service, Louise Kuka stepped down as Chair of the Marpa House trustees in April and passed the role on to me. Lou has done an outstanding job of steering the Board of Trustees, and we are all immensely grateful for her calm, diplomatic, and insightful leadership. Lou remains a trustee (for which the rest of us are extremely grateful) and is now our Treasurer.

It has been over 17 years since I discovered Marpa House and this wonderful community of practitioners. I feel immensely privileged to contribute to Marpa House as Chair of the Trustees and hope to help others find the same joy and peace I experienced when I first came here.

I know that everyone in our sangha is praying for Rinpoche's long life and good health and doing our best to practice his teachings in our daily lives. As trustees, we will do all we can to ensure Marpa House continues to flourish as a place of practice, retreat and spiritual community.

During his recent visit to Marpa House, we sought Shechen Rabjam Rinpoche's advice on how we can support our precious teacher, Kyabje Chime Rinpoche, in maintaining his good health and long life.

Rabjam Rinpoche very helpfully asked that H.H. Sakya Trizin perform a Mo divination, and so we're pleased to share with you the recommended practices and prayers given in the divination.

Please visit the news section of our website to find out more, the activities taking place and how you can participate.

by Ben Henriques - Chair of the Trustees



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Staffing Opportunities

We need volunteers to come on staff in 2026. 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 practice 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





CROSSES FOR KISSES

Crosses mean kisses
 One for acquaintances
 Two for friends
 Three for family
 Four for my beloved

But when I'm cross
 I don't want to kiss
 I want to hiss
 And I send not one cross
 Just to get it across
 That I'm so very cross

Now I get no cross-kiss
 From the friend that I miss
 Till we finally cross
 That great river of tears
 And a cross re-appears

A shy little cross
 A tender little kiss
 Are you still cross?
 Do you still want to hiss?
 How I miss
 Those crosses and kisses

And soon the page
 Fills once more with crosses
 And my heart with kisses

by Dominique Simpson



On My Walk

On my walk today I saw
 the swiftness of Cloud
 the ripple of Water

the sadness of Cow

the elegance of Swan

the tiny world of Lichen

the purple of Thistle

the innocence of Sheep

the nonchalance of Grass

And I heard the woosh of the river; the
 cooing of pigeon

And the gate creaked and clanged as I
 walked through

And I felt the earth, hard under my plimsolls

And the wind, gentle on my cheeks

And I breathed in the grass and the wind
 and the sky

Till I felt dizzy with it all

And let my legs carry me home

by Dominique Simpson



KYABJE SHECHEN RABJAM RINPOCHE'S VISIT TO MARPA HOUSE

Saturday 25th and Sunday 26th October 2025.



The weekend of Teachings and Empowerments at Marpa House, given by Rabjam Rinpoche, was a remarkable event. It was held in a marquee in the Marpa House garden.

Upon arrival, it was clear that the event had been well-organised. All the helpers wore lanyards, which identified them by name and role. I appreciated knowing instantly where to go. Registration was seamless.

A few days earlier, a weather alert had been issued to warn people of an impending sharp drop in temperature. For the duration of the event, it was extremely cold. It felt as if the spirits of Tibet had arrived. However, there was a stand serving warm drinks and a mobile kitchen serving delicious steaming hot

Tibetan food.

Inside the marquee, the combination of the thangka of Chenresig, the shrine, the lighting, the fabrics and the flower arrangement created a regal atmosphere.

On Saturday morning, just before Kyabje Rabjam Rinpoche opened his Teaching on “The Heart Treasure of the Enlightened Ones” by Patrul Rinpoche, he said that Marpa House was the Bodhgaya of England – a sacred, holy place worthy of pilgrimage. It had been blessed and consecrated by many spiritual masters who had visited, taught and given empowerments over five decades. Rinpoche recommended that students should visit once or twice a year to practice at Marpa House.



Rinpoche went on to say that every word in “The Heart Treasure of the Enlightened Ones” has a deep meaning. The meaning becomes deeper if read and reread. He said that Patrul Rinpoche is the perfect example of how good a practitioner should be. An excellent collection of stories about his life has been compiled by Matthieu Ricard into a book called “Enlightened Vagabond.” It has been translated into Chinese and Tibetan and has sold like hot cakes in China. Interestingly, Rinpoche said, the stories of this great master’s life have gone back to the East from the West.

Rinpoche explained how the text begins with the View. He stressed that it was crucial to blend the View with mind. The view should not be left on its own. It should be understood thoroughly and integrated into one’s being because it is the view which is the antidote to mental afflictions. It is the View which will help us transform ourselves.

Rinpoche said that each one of us had come into the Dharma because of many karmic connections. It was not a ‘fluke’. The Buddha encouraged students to reason, not to follow

with blind faith.

Rinpoche said it was very important to know about the Buddha and mentioned another book, “Old Path White Cloud” by Thich Nhat Hanh. He said it was one of the best life stories of the Buddha. I feel like a bookseller, he joked!

Rinpoche’s humour and personal stories, his 21st century anecdotes, sharply illustrated Patrul Rinpoche’s text. It felt like sunshine pouring into a darkened room, enabling a past century’s wisdom to enter into the 21st century. Our world, Rinpoche said, is a difficult moment in time. He said that at 58 years of age, he had seen a lot of change, that what used to be outrageous is now seen as the ‘new normal’. We have to learn how to integrate Dharma with the modern world.

Patrul Rinpoche outlines the shortcomings of samsaric existence, and Rinpoche illustrated the points with jokes. He gave as an example how advertising is designed to fool you, to steal away your mind. For instance, he likes Häagen-Dazs ice cream. The name conjures up German or Swiss snowy mountains. In fact,



the ice cream is American. Rinpoche joked, if it were called Texas ice cream, nobody would buy it! On the same theme, he mentioned that when he was in New York, he had seen a billboard that he liked, which was advertising peanuts. It read "Relax and go nuts".

How to live and practice in the samsaric world, Rinpoche said, is most challenging. One has to develop a new skill. He gave an example of how an athlete trains. A student of Rinpoche had entered the Iron Man competition. He got up early, swam for miles, ran for miles, cycled for miles each day in order to win the competition.

Some of us train for 45 minutes a day to become enlightened! This is not enough. We should try for at least 2 hours a day.

Rinpoche advised us to constantly look inward and analyse our intentions. Bodhicitta mind sets our goal in the right direction. With Bodhi mind, all the teachings are then on the right track. He said there is too much hate in the world. One has the right to protect oneself, but not to hate.

The only way to know if practice is going well is to check your mind, like a hidden yogi.

Caught up as we are in the modern system of paying bills, Rinpoche said it is not possible to go away to practice in retreat. It is better to set aside a little money each month for this purpose in the future. This gives our life meaning. The challenge is how to practice Dharma daily in the lives that we are leading. Rabjam Rinpoche gave wonderfully encouraging examples of how to accomplish this. Every action, even turning off the electric light when you leave a room, could be blended with bodhi mind. Instead of just thinking of saving money on the bill, or even better still, saving the planet, a further thought could be,

may all beings have light. One could become very inventive with this method!

When travelling as a boy with his uncle Dilgo Khyentse Rinpoche, Rabjam Rinpoche noticed that, when flying at night, Khyentse Rinpoche would quietly raise his hand in offering the light from the towns he could see below. Khyentse Rinpoche would make an offering of everything - a flower or a journey. Khyentse Rinpoche was always even-tempered. He had not too much hope or fear, and therefore, he had no anxiety. Then one is free.

Rabjam Rinpoche said he had noticed that non-Buddhists whom he had spoken to, who were seriously ill or dying, benefited from this attitude. They died in peace. Rinpoche said one has to get used to the fact that things are impermanent and changing. He stressed the great diversity of the Buddha's teaching. Each person has a different mindset. On one side, Theravada, simple, walking slowly and on the other side, Vajrayana, Guru Rinpoche, lots of clothes, shoes, and a hat. Rinpoche said Vajrayana was hidden in India. When it went to Tibet, it was practised openly, and gradually it has come into the West. He stressed the importance of having confidence and trust in an authentic Guru - if you can see your guru with pure vision, as Buddha or Guru Rinpoche, it is a method to develop confidence and trust in yourself, as the Guru is within. Vajrayana is a skilful method to gain confidence and trust in yourself.

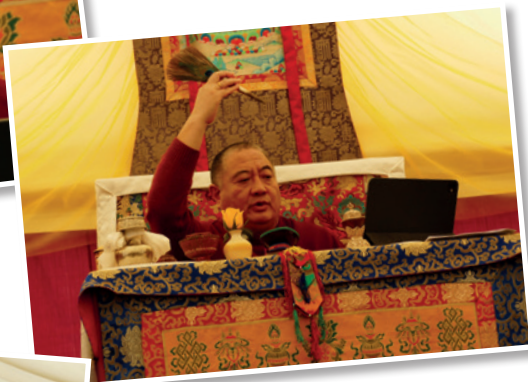
On Saturday afternoon, the marquee was prepared by Rinpoche's monks in the traditional way for the Empowerments.

Rinpoche gave Green Tara, Chenresig, and Vajrasattva on Saturday afternoon and Konchok Chidu on Sunday morning. They were profound and transformative.



Rabjam Rinpoche shared his great compassion, knowledge and wisdom with us. His love for Chime Rinpoche was palpable. The warmth of feeling and family connection with us all was deeply moving.

by Gabrielle Costello



Discovering Green Tara

In about 1998, I recall seeing a small printed image of Green Tara on the cover of the morning puja prayer sheets in Marpa House. Green Tara was depicted in the traditional style of black lines printed on a white background. I was a relative newcomer to Marpa House at that time, and having begun to practice Green Tara, I was having some difficulty in visualising her. To get to know Green Tara better, I decided to make a woodcut print of her.



beautiful image of Green Tara and what her linear form on a white sheet of paper means for me. Perhaps in the past, I had focused on the print, unaware of the equal value of the space essential for her creation. I began to see that the spaces between the lines are as important as the lines themselves. You cannot have one without the other!

Through the Tibetan wood cutting method, Green Tara appears in the finest filigree of interwoven lines that simply describe her essential qualities without embellishment of unnecessary form. Here is her spirit of lightness, her reassurance and ready support in a troubled world.

I soon realised that the traditional Tibetan block cutting method was very different from my own. In making a black and white woodcut print, I was accustomed to cutting out just the outlines of figures and objects so that the resulting printed image was composed of white lines on a black background. I was intrigued by the contrasting Tibetan process, where much of the surface of the wood block is cut away, leaving only the outlines of forms and figures in high relief, producing a black line print on a white background. I decided to try this Tibetan approach.

Rinpoche once said that Tibetan paper is the best in the world. I used Nepalese paper for Green Tara, a paper which is a pretty good 'second best'. Unlike machine-made papers, which are easy to tear because the fibres flow uniformly in one direction, this paper is made of natural vegetable fibres crushed and strewn in all directions...a bit like the spread of Buddhism! You cannot tear Tibetan or Nepalese paper without applying a lot of pressure. Unlike machine-made papers, it does not rot. In short, it is very strong and reliable.

I enlarged the small Green Tara print on the puja prayers and transferred a carbon copy of the design onto a piece of plywood. Then I cut away all the surface wood of the background, leaving the linear form of Green Tara raised. Finally, I rolled black ink over the raised lines and made several prints from the block on my Western printing press. I have thought long and hard about this

This paper upon which sits eternal Green Tara, has a long and beautiful life.

by Ann Westley

The Trouble With Mind

A keyword in Buddhism is “mind”; it appears to be the vehicle for us to use in order to attain any more serene states of being. We do practices such as:

- *stilling the mind* (*shiné*) and
- *mind training* (*lojong*),

both very elementary practices that are widely performed, especially in the Kagyü and Nyingma traditions.

And yet it would appear that the Western understanding of *mind* differs significantly from that in Eastern traditions.

In many Vajrayana texts and practices, we find that a distinction is made between different aspects of *mind*, such as *absolute mind* and *relative mind* or *genuine mind* and *my own mind* (White Tara recitation), and generally that the seat of the mind or consciousness is considered the “heart”.

By contrast, in the Western concept, mental activity is associated with the brain, where perceptions are processed and thoughts are generated.

Similar differences apply to the word *awareness*.

Awareness in the Western system results from perceptions that are processed in our brain as part of **cognitive** functions, so that we become aware of something.

It could hardly be more different in the Buddhist context: awareness occurs when our cognitive apparatus, (the brain) slows

down or is “stilled” altogether and we become aware - via an **intuitive** perception – of what has many names, e.g. *dharmadatu*, ultimate reality, buddha nature, or *supreme innate* essence (the term sometimes used by Tai Situ Rinpoche).

In a bid to find a way through these apparent contradictions, I have taken a look at the position in modern neuroscience:



Here, **cognitive** functions - such as perception, memory, thought, emotion regulation, and decision-making - are overwhelmingly located in the brain. Brain imaging shows that mental activity correlates with

neural activity patterns.

However, there is a genuine two-way communication system between heart and brain:

The **vagus nerve** transmits signals both ways. The heart's intrinsic nervous system - sometimes called the “heart brain” - contains roughly 40,000 neurons, forming a local network that can sense, process, and send information to the brain.

The heart also produces electromagnetic fields much stronger than the brain's, measurable several feet away.

These findings show that the heart is not just a pump — it's a complex sensory and regulatory organ that influences emotional and cognitive states.

In summary, we can say that **cognitive**



processing happens in the brain, whereas heart signals and sensations from **intuitive** perceptions influence how the brain functions – or in a shorter sentence:

Cognition takes place in the brain – intuition in the heart.

Taking this as a hypothesis, let's now see whether this statement can help us resolve some of the contradictions referred to at the beginning, starting with awareness.

Cognitive awareness would be an apt description of the Western idea of awareness as something that results from perceptions processed in our brain as part of its cognitive functions.

Intuitive awareness would fit as a description of the state we attain when cognitive thinking subsides and we become aware of something for which we have no capability with our ordinary sense perceptions: what has been called *supreme innate essence, ultimate reality, buddha nature, universal spirit* and many other terms.

Cognitive mind would be a plausible reference to all cognitive functions performed by the brain, such as processing perceptions, registering emotions, generating thoughts and ideas etc.

Intuitive mind, on the other hand, would allow us to accept that processes other than the brain's cognition CAN take place when the thinking brain is inactive in meditative states of deep stillness.

The notion of an intuitive mind located in the heart area, separate from the brain but connected, would also make practices such as mind training with its aim to become ONE with the supreme essence, or ideas such as “we are all one” more plausible.

In this context, I have found it illuminating to consult the Upanishads (but bearing in mind that the ultimate reality is here mostly referred to as Universal Spirit, The Lord and, in the personified form, Brahman). In the Svetasvatara Upanishad we read:

“The truth is that you are always united with the Lord - but you must know this... To realise the Lord, first control the outgoing senses and harness the mind. Then meditate upon the light in the heart – meditate upon pure consciousness as distinct from ordinary consciousness.”

From part 2: “With upright body, head and neck lead the mind and its powers into thy heart.”

From part 4: “The mind cannot grasp the Lord above, or below, or in the space in between... He cannot be seen by mortal eyes, but he can be known by the heart and the mind.”

The notion of *intuitive mind* is also helpful in understanding the Vajrayana notion of compassion. Here we are not thinking of things like giving a beggar some alms or helping a person or animal in need. Whilst these actions are noble and altruistic, they are initiated and controlled by our cognitive mind and as such are closely tied up with our persona, our ego, and confirm an otherness that keeps us separate.

If, however, we relax into stillness and become aware of the universal essence that is everywhere and in everyone, we can – with our intuitive mind – discover a sense of oneness that links us with all beings in true compassion.

by Hartwin Busch

CHIME PALTER (WHITE TARA) EMPOWERMENT

with Dorzin Lama Lungrik Nyima Rinpoche



from negative karma, and aids in overcoming serious illness and obstacles to a long life.

This practice is considered supreme for protecting the great holders of the teachings and extending their lives.

I found the focus on it being an “inner” practice intriguing. I interpret this to mean that it emphasises cultivating internal qualities such as bodhicitta and compassion.

On a summer weekend in August, Lama Lungrik Nyima Rinpoche conferred the Empowerment for the Inner Practice of White Tara, known as the Wish-fulfilling Wheel. He also provided the transmission and instruction for the sadhana associated with this practice.

This was a wonderful opportunity to receive a rare transmission from the White Tara lineage. In addition, he taught on Milarepa’s “Song of Advice to Paldarbum,” which offers deep and concise instruction from Milarepa to Paldarbum.

This teaching comes from a terma revealed by Jamyang Khyentse Wangpo in 1855. It focuses on the practice of the three deities of longevity, making it particularly special:

White Tara: Represents compassion, wisdom, longevity, and healing.

Amitayus: Symbolises infinite life, wisdom, and good fortune.

Ushnishavijaya: Offers purification, protection

Overall, it was an exceptional day and an incredibly compelling experience. Lama Lungrik explained everything so clearly, including the visualisations, with brilliant translation provided by Ven. Sean Price. It was evident that they shared a good rapport, and a joyful lightness filled the shrine room, radiating to everyone present.

I wondered why he chose to teach Milarepa’s song “Meeting Paldarbum” at the end, but it turned out to be perfect. It beautifully brought the Empowerment into practice in a special way.

***‘Rest in the nature of sky
Rest in the nature sun and moon
Rest in the nature of mountain
Rest in the nature of ocean
Rest in the nature of mind.’***

by Sue Sternberg





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PROGRAMME OF EVENTS

DECEMBER 2025 – MAY 2026

DECEMBER



‘Talking About Karma: Lightening the Karmic load through Meditation and Contemplation’

with Traleg Khandro



Saturday 20th and Sunday 21st December
9:30 – 11:00 am

*Online via Zoom (please email for booking details or visit our website).
Suggested donation £50 (£25 each day)*

We are delighted that Khandro has very kindly agreed to offer us some teachings via Zoom. This is a very positive course, and helpful if we are feeling burdened by past actions, and how we can literally lighten not only our perspective but the actual weight of karma.

Traleg Khandro (Felicity) is a long-time student and wife of the late Traleg Kyabgon Rinpoche IX, and 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!

JANUARY



New Year's Day Practice Session

Thursday 1st January

From 2:00 pm

In person and online via Zoom. Free of charge

We will be marking the New Year by reciting the Heart Sutra and other practices together for Rinpoche's long life and good health.

Wishing beings everywhere a happy, healthy, kind, peaceful and meaningful 2026!



Green Tara Practice session

Saturday 3rd January

10:30 am – 1:00 pm

In person, free of charge.

We will be offering a morning of Green Tara practice together for Rinpoche's long life and good health.

Meditation Practice Day

Sunday 4th January

Sessions at 10:30 am and 2:30 pm

Free of charge. Lunch is available at extra cost (£7) but must be booked in advance.

Shamatha (or 'Shi-Neh') is an essential meditation practice. It is designed to create the calm, stable, supple mind necessary for Mahamudra and Dzogchen practice, as well as being deeply beneficial 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.

'The Underlying Meaning of the Kagyu Lineage Prayer: the many levels of meaning'

with Traleg Khandro

Saturday 24th and Sunday 25th January

9:30 am – 11:00 am

Online via Zoom (please email for booking details or visit our website).

Suggested donation £50 (£25 each day).

We are delighted that Khandro has very kindly agreed to offer us some teachings via Zoom on the Dorje Chang Tunma.

This is a prayer that is regularly repeated, and this course explains the depth of its words and how the path is described through it, so the prayer becomes a practice in itself.

Traleg Khandro (Felicity) is a long-time student and wife of the late Traleg Kyabgon Rinpoche IX, and 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!





Gampopa's 'Jewel Ornament of Liberation'
An ongoing study and practice group
led by Ven Sean Price
Starting late January 2026

*Online via Zoom (timings will vary). Suggested minimum donation
£10 per session*

We are absolutely delighted that Sean has very kindly agreed to lead a regular in-depth practice group exploring this core text of the Kagyu tradition. The Jewel Ornament is one of the classic Kagyu study texts for any student or retreatant seeking to understand the entire Kagyu path better. Gampopa himself said that studying the Jewel Ornament of Liberation "is the same as meeting me." We will be using Ken Holmes' translation: 'Ornament of Precious Liberation', published in 2017.

To participate, you will need access to Zoom with a camera and a microphone.

Please email the Secretary at mail@marpahouse.org.uk to register or for more information. The first session will be held in late January.

Ven. Sean Price (Gelong Ngawang Tenzin Jamchen) became a monk in the Tibetan Buddhist tradition in 1994 and has since studied at various monastic institutes in India and Nepal; he has resided at Shechen Monastery, Nepal, since 1999, where, under the guidance of Kyabje Shechen Rabjam Rinpoche, he has worked on locating and preserving rare Tibetan books and on translating practice materials - mainly from the terms of Kyabje Dilgo Khyentse Rinpoche.

He has been the director of Tibetan publications for Tsadra Foundation since 2009, is a regular contributor to Lotsawa House, and his published translations include The Supreme Siddhi of Mahamudra: Teachings, Poems, and Songs of the Drukpa Kagyu Lineage (Snow Lion Publications, 2017); The Emanated Scripture of Manjushri: Shabkar's Essential Meditation Instructions (Snow Lion Publications, 2019); Wisdom's Appearance, Jamyang Khyentse Wangpo's instructions on Netik Kilaya; and The Collected Minor Writings of Khenpo Gangshar (Nalanda Translation Publications, 2021). We are honoured and delighted that he's leading this study and practice group for us.





Meditation Practice Day

Sunday 1st February

Sessions at 10:30 am and 2:30 pm

Free of charge. Lunch is available at extra cost (£7) but must be booked in advance.

Shamatha (or 'Shi-Neh') is an essential meditation practice. It is designed to create the calm, stable, supple mind necessary for Mahamudra and Dzogchen practice, as well as being deeply beneficial 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.



Mahakala Pujas

Saturday 14th, Sunday 15th and Monday 16th February

Each day at 2:30 pm

Free of charge

We perform these traditional protector practices before Losar every year to clear and avert obstacles for the year ahead.



Losar Celebrations

Tibetan New Year of the Fire Horse

Wednesday 18th February

2:30 pm

Free of charge

Losar is a wonderful holiday and time of celebration. We will have a bonfire, offer khataks and practice 'Calling the Lama from Afar' together.

We hope you can join us for an auspicious start to the Tibetan New Year! Our love, best wishes and aspirations for the New Year, may all beings be peaceful and happy and may loving kindness and wisdom prevail.

Additional Losar Bonfire & Celebrations

Saturday 21st February

2:30 pm

Free of charge.

We will have an additional Losar bonfire, offer khataks and practice 'Calling the Lama from Afar' together, and hold a tea party to celebrate the New Year. Please bring vegetarian food to share.

MARCH



Meditation Practice Day

Sunday 1st March

Sessions at 10:30 am and 2:30 pm

Free of charge. Lunch is available at extra cost (£7) but must be booked in advance.

Shamatha (or 'Shi-Neh') is an essential meditation practice. It is designed to create the calm, stable, supple mind necessary for Mahamudra and Dzogchen practice, as well as being deeply beneficial 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.

APRIL



Green Tara Practice Day

Saturday 4th April

10:30 am – 5:00 pm

In person, free of charge.

We will be offering a day of Green Tara practices together over the Easter holiday weekend for Rinpoche's long life and good health. We'll also be sharing an archive teaching of Rinpoche's on this beautiful practice



Meditation Practice Day

Sunday 5th April

Sessions at 10:30 am and 2:30 pm

Free of charge. Lunch is available at extra cost (£7) but must be booked in advance.

Shamatha (or 'Shi-Neh') is an essential meditation practice. It is designed to create the calm, stable, supple mind necessary for Mahamudra and Dzogchen practice, as well as being deeply beneficial 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.

Volunteers' Weekend

Saturday 18th and Sunday 19th April

Each day 10:00 am to 4:00 pm

We welcome enthusiastic volunteers to help our hard-working staff 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.

MAY



Teachings on Riwo Sangcho with Khenpo Tseten Dorje

Saturday 2nd and Sunday 3rd May

10:30 am and 2:30 pm each day

In person, £40 per day or £70 for the weekend.

Khenpo Tseten was born in Thimpu Bhutan in 1974. In the early 90s, Khenpo-la joined Shechen monastery in Nepal. In 2000, he brilliantly completed his studies at the shedra (monastic college) of the monastery. Kyabje Shechen Rabjam Rinpoche then later entrusted to him the responsibility of the same shedra, which he held for three years. In 2006, Rabjam Rinpoche asked him to run a centre in France, and during a visit to Shechen in 2009, enthroned him Khenpo (Master of studies and of monastic discipline).

Khenpo-la has many years of teaching and guiding westerners. He teaches fluently in English and travels frequently to teach and lead retreats in Belgium and Portugal. He also regularly teaches at Kyabje Chime Rinpoche's annual summer school in France and here at Marpa House. We are absolutely delighted and honoured to welcome him again.





Saga Dawa Celebration

Sunday 31st May

10:30 am and 2:30 pm

In person only. By donation.

Saga Dawa is a sacred month, and the 15th lunar day is particularly auspicious, celebrating the birth, enlightenment, and Parinirvana of Buddha Shakyamuni.

We will be doing a sang offering and other practices together for Rinpoche's good health and long life! We hope you can join us.

Green Tara, Chenrezik 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 get in touch with the Secretary for the links. We look forward to welcoming you to our virtual shrine room.



THE RUPA PROJECT



The completion of the Rupa project earlier this year was both a joyful moment and a significant milestone for the Marpa House Shrine.

This project started when Lama Kunga visited in May 2022, and we requested his help. His parting words were “you’ve got a lot of work to do”, and he wasn’t wrong!

The following years saw many sessions of mantra rolling and the collection of precious substances. A huge thank you to everyone who helped roll thousands of mantras or contributed precious items of jewellery, stones, metals and Dharma pills. What beautiful and generous offerings to give.

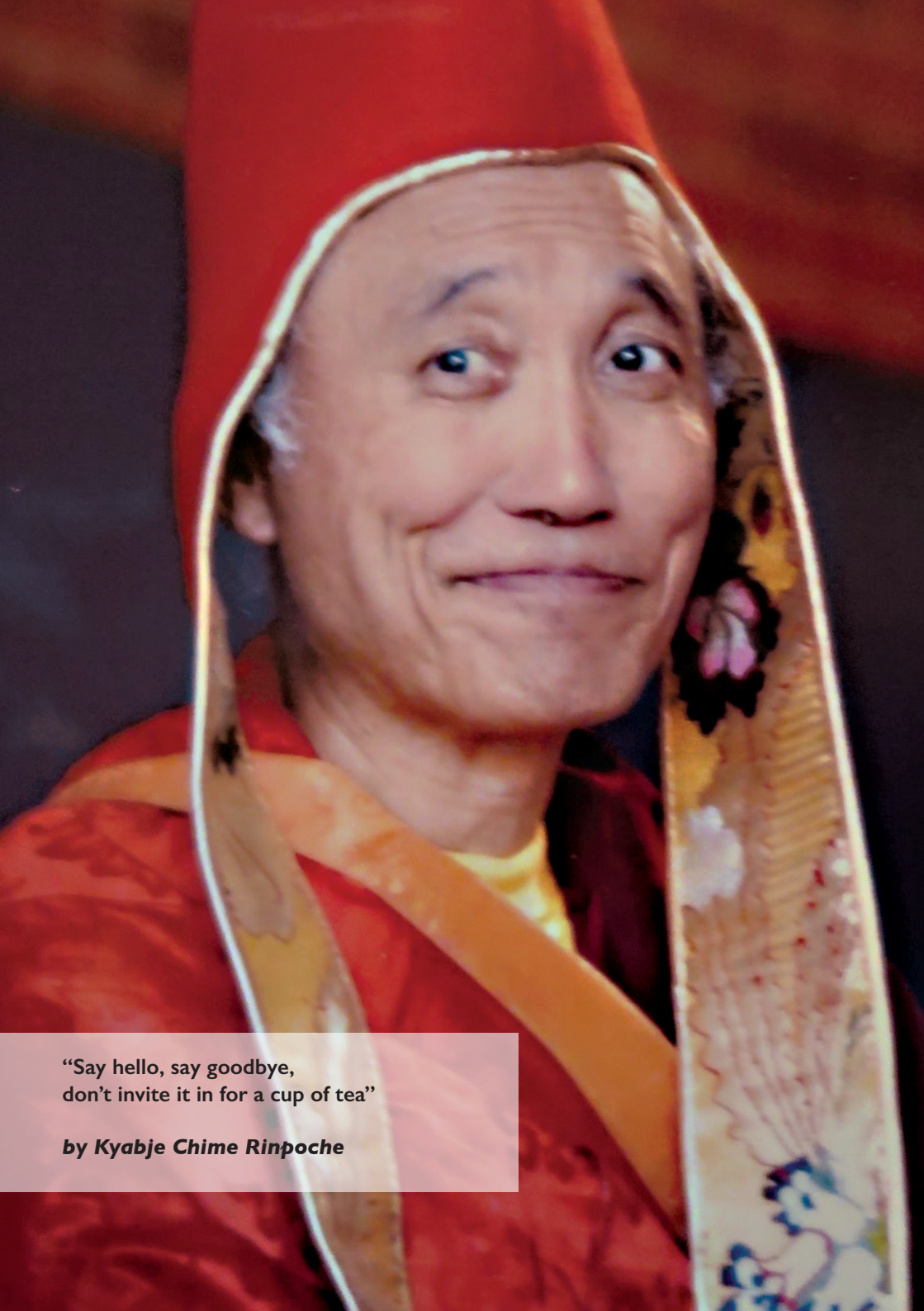
Lama Kunga returned in June 2024 and over a long weekend, 37 rupas, new and old, were filled, an incredible task. It was extremely special to witness, feeling the energy of the rupas change as Sok-shings (“life-force trees”), sacred and precious substances were placed inside. Even more so after their consecration when they became ‘alive’, it’s hard to express, all I can say is they ‘shined’ afterwards!

Following the arrival of our commissioned Tara rupas, Lama Kunga returned in May to fill them. It was a beautiful weekend, with many attending. The Praises to the Twenty-one Taras were chanted during the filling of each Tara rupa creating a very moving and powerful atmosphere. A consecration ceremony was held, after which the Taras were placed in the shrine. The elements were heavily involved as during the consecration the wind dramatically whipped up, many felt this was Tara's 'activity' arriving, and others thought it was a sign the local deities were happy. Either way, it felt like a very auspicious occurrence.

The Shrine is now full of rupas, a wonderful offering to Rinpoche, who has guided us from the very beginning with the shrine design and how to fill it. It looks exquisite and continues to shine, even brighter! We are hugely grateful to Lama Kunga, who has generously assisted us throughout this project. Now, for us, the next thing is to acquire the necessary texts to fill the text cubicles on each side of the Shrine.

by Louise Kuka





“Say hello, say goodbye,
don’t invite it in for a cup of tea”

by Kyabje Chime Rinpoche

